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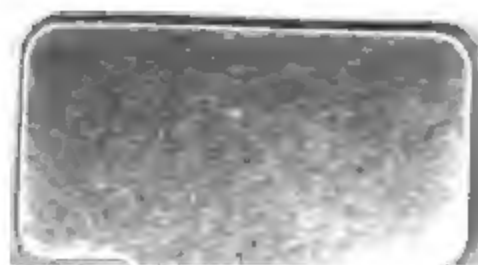
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THE JUDGMENT OF THE BISHOPS  
UPON  
TRACTARIAN THEOLOGY.

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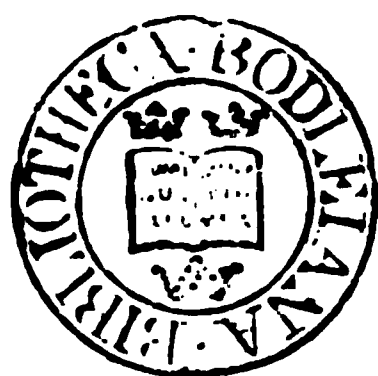
A  
COMPLETE ANALYTICAL ARRANGEMENT  
OF THE  
CHARGES

DELIVERED BY THE PRELATES OF THE ANGLICAN CHURCH,  
FROM 1837 TO 1842 INCLUSIVE; SO FAR AS THEY RELATE TO THE  
TRACTARIAN MOVEMENT.

WITH NOTES AND APPENDICES.

BY  
THE REV. W. SIMCOX BRICKNELL, M.A.,  
OF WORCESTER COLLEGE,  
INCUMBENT OF GROVE, BERKS, AND ONE OF THE OXFORD CITY LECTURERS.

OXFORD:  
PRINTED AND PUBLISHED BY J. VINCENT.  
SIMPKIN AND MARSHALL, LONDON; GRANT AND BOLTON, DUBLIN.  
1845.





## ADVERTISEMENT.

THE following Work was originally undertaken for the purpose of illustrating the important fact adverted to in a Charge of my own Ecclesiastical Superior,\* as a singular and significant circumstance in the history of Tractarianism,—that “in no one instance has the System which it is the great object of the Movement to advocate and restore, received the formal and avowed sanction and approval of any Member of the Episcopal Bench;” . . . . . but that “the Authors and Defenders of the *Oxford Tracts* are left destitute of that high contemporaneous and authoritative support of which, if deserved, no incidental considerations of propriety or expediency would have deprived them.”

As an *Argumentum ad hominem*, the value of the Publication has been materially diminished by the more recent development of the principles and practices of the Tractarian School;† but as a faithful *Record* of the *ex cathedrâ* Judgments of the Prelates of the English Church, “at the commencement of one of the most eventful epochs in her history,”‡ it will, I trust, be found to possess no inconsiderable interest and importance.

With this view I have anxiously endeavoured to render it as complete as possible; and venture to assert, that neither in the *Charges* themselves, nor in the *Notes* and *Appendices* attached to them by their Authors, has a *single syllable* been omitted which can be said to bear directly or indirectly§ upon the controversy in question.

The CHARGES are arranged alphabetically,—according to the years in which they were delivered,—under the heads which form the subject of the several Chapters; while to avoid the imputation of having done violence to the context, a *Synthetical Index* has been added, by reference to which the paragraphs of every Charge may be read consecutively, as they stand in the documents from which they are taken. The *italics* are, in every instance, copied from the original, unless the contrary is intimated

\* Vide Charge of the DEAN OF SALISBURY, *infra*, p. 127, par. 6—8.

† Witness the following estimates of the amount of deference due to Episcopal Charges, at different periods of the Movement:—

1838.

“The Bishop of Oxford has just published his Charge, which will be read with much interest. . . . . It is remarkable as giving judgment upon the Tracts for the Times. This is a memorable precedent, and shews what lies before us. *The Church is resuming her Judicial Power. (Sic.)* We only wish that other parties (*sic*) may defer to her as frankly as would, we feel assured, the writers of the above-mentioned Tracts, were there a call made on them.”—*British Critic*.

1844.

“According to the very proper understanding at which we all seem, for various reasons, to have arrived, we should not have thought it right to say much of this or any other Episcopal Charge. The time seems to have come for complaining of this mode of harassing the Church by publishing these little addresses.

“Mr. Newman, with much reverence, once said that ‘a Bishop’s lightest word was heavy;’ some of the Bishops seem to be anxious to shew that their words are not always to be looked at under this air of authority.”—*English Churchman*.

Additional illustrations of Tractarian Reverence for Episcopacy will be found in Appendix G, *infra*, p. 603.

‡ Vide Charge of the BISHOP OF OXFORD, 1842, *infra*, p. 11.

§ Several subjects have been included which have only an indirect connection with the Tractarian Movement; such as the *Validity of Lay Baptism*, the *Restoration of Convocation*, &c.: the learned dissertations of the Bishops of AUSTRALIA and EXETER on the former of these topics, occupy a considerable space in the present volume.

in a note. The Paragraphs enclosed in brackets are only partially quoted, and will be found, at length, under some other head.

The NOTES which have been introduced, and which are kept wholly distinct from the body of the Work, are principally intended to illustrate the history and tendency of the Movement by the statement of facts connected with its progress, as well as by quotations from the leading writers on either side of the controversy. In some few instances indeed they have assumed a different character, in justification of which I appeal to the paramount importance of the subjects to which they refer. Of this description are the remarks which I have presumed to make upon the misrepresentations\* of some parts of the BISHOP OF CHESTER'S Charge,—and, as I conceive, of the teaching of our Church,—by the BISHOP OF EXETER;† and also, upon the assertion of the BISHOP OF ST. DAVID'S, that the controversy between the Tractarians and their opponents, on the fundamental Doctrine of *Justification*, is “*a dispute of words involving no real difference of opinion.*”‡

For the insertion of some few of the extracts contained in the APPENDIX, I have felt it necessary to offer an apology:§ with regard to others—most frivolous indeed, but not equally disgusting—the reader is requested to bear in mind that if there be “gold and precious stones” in the composition of the structure which the Tractarians are so diligently rearing, there is a far greater proportion of “*wood, hay, stubble,*” and that these must not be overlooked if we would form a correct estimate of the value and character of their work.

W. S. B.

\* I use the term in its literal, but not in an offensive sense.

† *Vide* EXETER, BISHOP OF. Index III. p. 741, *infra*.

‡ *Vide infra*, note 5, pp. 368—370.

§ See the motto prefixed to Appendix F, page 688.

## LIST OF THE CHARGES INCLUDED IN THE PRESENT VOLUME.

1837.

1. LINCOLN. Right Rev. John Kaye, D.D.

1838.

2. CALCUTTA. Right Rev. Daniel Wilson, D.D.
3. CHESTER. Right Rev. John Bird Sumner, D.D.
4. OXFORD. Hon. and Right Rev. Richard Bagot, D.D.

1839.

5. EXETER. Right Rev. Henry Phillpotts, D.D.
6. MADRAS.\* Right Rev. George Trevor Spencer, D.D.
7. SALISBURY. Right Rev. Edward Denison, D.D.
8. SARUM. Very Rev. Hugh Nicholas Pearson,† D.D.

1840.

9. CANTERBURY. Right Hon. and Most Rev. William Howley, D.D.
10. LINCOLN. Right Rev. John Kaye, D.D.

1841.

11. ARMAGH.‡ Right Hon. and Most Rev. Lord J. G. Beresford, D.D.
12. AUSTRALIA. Right Rev. William Grant Broughton, D.D.
13. BOMBAY. Right Rev. Thomas Carr, D.D.
14. CHESTER.§ Right Rev. John Bird Sumner, D.D.
15. DUBLIN.|| Most Rev. Richard Whately, D.D.
16. DURHAM. Right Rev. Edward Maltby, D.D.
17. GLOUCESTER AND BRISTOL. Right Rev. James Henry Monk, D.D.
18. LICHFIELD.¶ Right Rev. James Bowstead, D.D.
19. RIPON. Right Rev. Charles Thomas Longley, D.D.
20. TORONTO.\*\* Right Rev. John Strachan, D.D.
21. WINCHESTER.†† Right Rev. Charles Richard Sumner, D.D.

1842.

22. ARMAGH.‡‡ Right Hon. and Most Rev. Lord J. G. Beresford, D.D.
23. DOWN AND CONNOR, AND DROMORE. Right Rev. Richard Mant, D.D.

\* Quoted from Mr. Perceval's *Collection of Papers connected with the Tractarian movement*.

† "The jurisdiction and authority vested in the DEANS OF SARUM, by the original constitution of the Bishoprick," is "with regard to every thing except that which belongs exclusively to the highest order of the Christian ministry, not delegated or archidiaconal, but of episcopal nature and character."—Charge 1842, p. 5.

‡ The only passages in this Charge which have appeared in print are those quoted by his Grace in his reply to an *Address from the inhabitants of Dungannon and parish of Drumglass*. *Vide infra*, pp. 474. 532.

§ Second edition.

¶ Not published; quoted by his Grace in his *Essays on the Kingdom of Christ*.

¶ In consequence of the long continued indisposition and lamented death of the Bishop of Lichfield, his Lordship's Charge was never published; the extracts have therefore been necessarily taken from the reports which appeared, at the time of its delivery, in the public papers.

\*\* Quoted from Mr. Perceval's *Collection of Papers connected with the Tractarian movement*.

†† Second edition.

‡‡ From an authorized report in the *Irish Ecclesiastical Journal*.

24. DURHAM.\* Right Rev. Edward Maltby, D.D.
25. EXETER.† Right Rev. Henry Phillpotts, D.D.
26. HEREFORD. Right Rev. Thomas Musgrave, D.D.
27. LIMERICK, ARDFERT AND AGHADOE. Hon. and Right Rev. Edmund Knox, D.D.
28. LLANDAFF. Right Rev. Edward Copleston, D.D.
29. LONDON.‡ Right Hon. and Right Rev. Charles James Blomfield, D.D.
30. MONTREAL. Right Rev. George J. Mountain, D.D.
31. OSSORY, FERNS, AND LEIGHLIN.§ Right Rev. James Thomas O'Brien, D.D.
32. OXFORD. Hon. and Right Rev. Richard Bagot, D.D.
33. SALISBURY.|| Right Rev. Edward Denison, D.D.
34. SALISBURY.¶ Right Rev. Edward Denison, D.D.
35. SARUM. Very Rev. Hugh Nicholas Pearson, D.D.
36. SODOR AND MAN.\*\* Right Rev. Thomas Vowler Short, D.D.
37. ST. DAVID'S. Right Rev. Connop Thirlwall, D.D.
38. WORCESTER. Right Rev. Henry Pepys, D.D.

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OTHER PRELATES OF THE ANGLICAN CHURCH WHOSE WORKS HAVE BEEN  
QUOTED WITH REFERENCE TO THE TRACTARIAN CONTROVERSY.

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CASHEL. Most Rev. Richard Lawrence, D.D. *Visitation of the Saxon Church.*  
CHICHESTER. Right Rev. Philip Nicholas Shuttleworth, D.D. *Not Tradition but  
Scripture.*

\* Charge to the Clergy of Hexhamshire.

† Second edition.

‡ Eighth edition.

§ Third edition.

|| Third edition.

¶ An Ordination Charge, Lent, 1842. Published for the information of the Clergy of the Diocese.

\*\* See note 3, p. 168, *infra*.

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## CHAPTER I.

### IMPORTANCE OF THE CONTROVERSY—DELIBERATE JUDGMENT OF THE BISHOPS REQUIRED.

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WILSON, BISHOP OF CALCUTTA.—1838.

1. If I dwell, however, at some length on the reaction which these and a variety of other errors<sup>1</sup> have produced—for a most fearful reaction, as I have intimated, has begun to flow in—it is for two reasons : because those who are now urging HUMAN TRADITION IN MATTERS OF RELIGION, true as some part of their statements may be, are manifestly preparing the way for all kinds of superstitions and departures from the simplicity of the Gospel, resembling those of the Church of Rome ; and also, because, being individuals of no ordinary learning and piety, and justly entitled to the highest respect in the stations of influence in which they move, their writings are likely to attract considerable attention amongst our young divines, and to be reproduced in an aggravated form, as most other impulses from home are, in this country. It is the last novelty of the day ; and though it will probably soon begin to wear itself out, yet it may still create such extraordinary mischief in India, that I feel compelled, long as I have already detained you, not to withhold from you such remarks as occur to me in the way of respectful precaution.

PHILLPOTTS, BISHOP OF EXETER.—1839.

1. In the course of the last few years, it has been gratifying to observe, particularly in the younger portion of the Clergy, a

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<sup>1</sup> In speaking of "some of the general features of the times, as it respects religion," his Lordship had observed—"The main evil itself to which I refer, is that reckless spirit of change, that rage for unsettling all old foundations ; that general contempt of Christian antiquity ; that unreasonable suspicion of all churches, all establishments, all ecclesiastical authorities ; that exaggeration of evils, inseparable from human institutions, to which I alluded in my introductory remarks."—(pp. 52, 53.) His Lordship also refers to "vagrancy of mind in truly pious persons, and on religious subjects ; . . . pretensions to miraculous powers : . . . over-statements on the subject of unfulfilled prophecies ; dogmatism on the particular interpretation of texts relating to the manner of our Lord's second coming : . . . Neologian and latitudinarian perversions of the Gospel."—(pp. 56, 57.)—ED.

manifest and great increase of zeal in the prosecution of theological studies. If this improvement has not been unattended with evil, it is no more than the constant experience of man's infirmity might prepare us to expect. Be the amount, however, of that evil stated as largely as it may—be the excesses, to which opinions on either side of any of the disputed points have been carried, as wide of the truth as each shall, in return, represent the sentiments of his adversary to be—still I congratulate you and the Church on the impulse thus given to those studies, to which our Ordination vow has especially pledged us all.

2. This is not an occasion, on which a discussion of any of these disputed questions could be advantageously, because it must be inadequately, pursued. But you have a right to expect from me some declaration of my sentiments on the principal matters which have been brought into dispute; especially on those which have an important bearing either on the authority of your Ministry, or on the tone and character of your Ministrations.

PEARSON, DEAN OF SALISBURY.—1839.

1. I have hitherto dwelt upon points which are, in some measure, external to the condition and interests of the Church. I cannot, however, conclude this address, without adverting to one of an interior and momentous nature, to which, as it involves matter of controversial discussion and division, a strong and imperative sense of duty alone induces me to refer; and in noticing which, I sincerely desire to preserve that spirit of fairness and candour, and that regard to Christian union and brotherly love, which ought to characterize the expression of all difference of sentiment among members of the same Church. I allude to the general tenor of the opinions and sentiments contained in the "*Tracts for the Times*," and in various publications to which those writings have given birth.

SUMNER, BISHOP OF CHESTER.—1841.

3. But thankful as I am for the encouragements which we enjoy, I should deceive both myself and you, if I spoke of our difficulties as overcome, or thought the time arrived when our exertions could be relaxed. There is an intimation of what may be hoped for, and ultimately achieved; but we are only girding on our harness, and must not boast ourselves as those that are putting it off, and have obtained the victory. There is proof that the doctrines of the Gospel, when diligently inculcated in the spirit of those Articles which our Church maintains, will not be proclaimed in vain; will enlist many hearts on their side, and on the side of those who preach them. But there is no proof, and there never can be proof, that the same effect can be produced without these means, or by

any other means. A harvest will reward the diligent, but not the careless sower; the sower of good seed, and not of blighted seed. The truth as it is in Jesus must be preserved in its purity and simplicity, or we shall look in vain for the fruits which we desire to see, and which the present state of things requires: attachment to the teacher, attachment to the Church to which he belongs, generosity and active zeal in the cause of God and man, of which he is the advocate.

4. And here it is impossible not to remark upon the subtle wiles of that Adversary, against whom the Church of Christ is set up, and whose power it is destined to overthrow. His activity is in exact proportion to the activity which is used against him. His vigilance never fails to seize the opportunities which the weakness of man too frequently supplies. No sooner is good seed sown in the field, than tares are found springing up amidst the wheat. Such has been the case throughout the whole history of the Church; and it has been signally and unexpectedly exemplified in the present day, by the favour shewn to notions which might seem inconsistent with the advancement of reason, by the revival of errors which might have been supposed to be buried for ever.

5. To enter upon this subject generally or fully, would be quite incompatible with the limits of a Charge;<sup>2</sup> and to treat it cursorily would not be respectful to my brethren. I shall confine myself to a brief review of two points, in which the interests committed to us are especially concerned.\*

#### MALTBY, BISHOP OF DURHAM.—1841.

1. In adverting to other matters, which immediately concern us, as ministers and officers of that branch of the Holy Catholic Church, happily established in these realms, I must call your attention to the obligations which rest upon me, your Bishop, on this our day of solemn meeting; and to the manner in which you also are bound to act towards him, who, however unworthily, is called upon thus publicly, and from this chair of office, to address you.

2. My duty, then, is to lay before the Clergy, thus assembled, my opinion upon points relative to our sacred profession,—the ministry of that Lord and Master whom we in common serve; the manner in which it should be exercised, the doctrines we have solemnly engaged ourselves to teach, the discipline we are bound to maintain, and the charity we are equally bound to practise.

\* See Appendix, No. 11.<sup>3</sup>

<sup>2</sup> The note here appended by his Lordship is given in Chapter VII., under *The Character of the Tractarians as Controversialists*.—ED.

<sup>3</sup> This Appendix will be found in the Chapter on *Tract 90, and the Interpretation of the Articles*.—ED.

This our periodical meeting, I repeat, enforces upon me the necessity of declaring, upon points like these, my opinion and advice, honestly and without reserve; but at the same time also, with calmness, and, I will add, that kindly feeling, which it has been my wish to exhibit in all my intercourse with you. I should act in a manner at variance with the obligations imposed by my office, if I were to search out for such topics only as I judged might be pleasing or acceptable to you in the address I am called upon to deliver. I need not say how much I should rejoice if, in explaining my own sentiments, I were able, at all times, to find an entire agreement with yours. But, from the very constitution of the human mind—free to exercise its judgment, yet, from the imperfection of our fallen nature, liable to err; and sometimes, perhaps, perverse in a preference of error—such a concurrence cannot always be expected. In these times more especially, when men's minds have been roused to an unusual, indeed, an unnatural, pitch of excitement, it would be surprising if the range of speculation, which has been so widely extended in matters of civil policy and philosophical inquiry, had not reached the more sober and serious confines of theology; and if some portion of the rage for something new had not produced its influence upon the Church. On that ground, therefore, some difference may possibly be found between the opinions which I shall deliver, and those which some of you, my brethren—although, I am happy to believe, very few indeed—may have been led to entertain. Moreover, as it is my duty to express myself firmly and candidly upon all such subjects, so is it yours to receive my observations with respectful attention. I claim, therefore, your dispassionate and most careful consideration; and if I may not be so fortunate as to insure your immediate acquiescence, it is my prayer that the holy influences of the Spirit may so enlighten me in addressing you, and yourselves in listening to what I offer, that the result may be to us all a more perfect knowledge of what it is indispensable for us to teach; and a firmer union of purpose in accomplishing those ends for which our Divine Master was pleased to become the Head of a Church on earth, and for which that pure and apostolical branch of it to which we belong was established in these realms.

12. Well am I aware, my reverend brethren, that an Episcopal Charge ought not, indeed cannot be the vehicle of regular controversy. The various, the incessant, and, I may add, the daily increasing labours of our office, leave very little leisure for disentangling the subtleties of novel speculation, or penetrating the recesses of abstruse disquisition. Still less could any space, however ample, that could be allotted to these observations, suffice for examining even a small portion of what extends through nearly one hundred Tracts, and has given occasion for almost an equal number of volumes in reply. But the importance of the subject justifies me in thus far offering it to your attention.



13. The error was spreading widely: although now, I trust, since the principles of the writers have been unfolded more distinctly, the thinking part of the public have been put upon their guard; and the young and the unwary will be less disposed precipitately to admit propositions, which, it has been well and authoritatively said, "*have a tendency to mitigate, beyond what charity requires, and to the prejudice of the pure truth of the Gospel, the very serious differences which separate the Church of Rome from our own; and to shake the confidence of the less learned members of the Church of England in the Scriptural character of her formularies and teaching.*"\*

See also paragraph 10.

#### MONCK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

1. But while we are thus endeavouring to extend, in all directions, the influence of the Church of England, and to enlarge the sphere of its operations, the question is suggested, what is to be henceforth that Church for whose welfare and whose honour we are humbly labouring? Is it still to continue that Scriptural Church, the glory of the Reformation, at once Catholic and Protestant, which appeals to the Apostles and Evangelists as to its fathers and its founders? Or, while we are endeavouring to strengthen and extend its outworks, is there any danger that the citadel itself may be seized and taken from us by a party of our own forces, and given up to the allegiance of an anti-Christian power? Such are the apprehensions which possess the minds of many in regard to that *movement*, as it is called—tending to unusual strictness in ceremonial observances, which has arisen within the last few years among the Clergy, and is said to have diffused itself through no inconsiderable part of the Laity.

3. In naming this subject, it is just to premise, that I am worse qualified than most members of our profession to enter upon the merits of publications which have recently appeared: owing to a cause well known to all my Clergy, the calamitous obscuration of my visual organ between four or five years ago, I have been able to read but little of new publications within that period; *and though I have heard much of those in question, I will not incur the risk of misrepresenting the views of their authors by adopting statements*

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\* Protest of certain Tutors at Oxford to the Editor of "Tracts for the Times."<sup>4</sup>

<sup>4</sup> This Protest, with other documents connected with it, will be found in Appendix A.—ED.

*which may have been incorrect or inaccurate.*<sup>5</sup> Nevertheless, I feel it impossible to be altogether silent as to this subject at our present meeting. Having, on many occasions, experienced the confiding disposition of my Clergy, and their wish to learn the views of their Bishop upon all questions regarding our beloved Church, I am sensible that they would be dissatisfied if left in ignorance of his opinions upon matters touching so vitally her Christian character. *Upon such parts, therefore, of the newly-propounded theories as I have had competent means of informing myself,*<sup>6</sup> I shall not hesitate to avow my sentiments; particularly on the three following points:—(1.) A recommendation to use Reserve in preaching the doctrine of our Lord's Atonement; (2.) The claims asserted in favour of Tradition, as part of the Christian Revelation; and (3.) The recently-published commentary upon our Articles of Religion.

See also paragraph 8.

#### BOWSTEAD, BISHOP OF LICHFIELD.<sup>7</sup>—1841.

1. And here I would gladly draw my observations to a close, but for the alarming symptoms which have lately appeared within the pale of our own establishment. Opinions and principles have been broached, which have excited, in many minds, the most painful anxiety for the future welfare of our reformed and apostolic Church. I feel it, therefore, my duty, to speak of what I consider to be some of the tendencies of these opinions, in order to put the younger and less experienced of the Clergy on their guard.

#### SUMNER, BISHOP OF WINCHESTER.—1841.

1. It will, doubtless, happen that, whilst we thus defend the outworks of our Zion, and vindicate her endowments, and

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5.6. The Bishop of Gloucester is one of the Prelates upon whose Charges Dr. Pusey animadverted, in his "Letter to the Archbishop of Canterbury," 1842. "These Bishops," says Dr. P., "mean to condemn what *they think us to be.*"—(p. 83.) And again: "The Bishops *seem* to have had in view certain dangers from *insulated statements*: amid their many duties, some of them manifestly have not had leisure to examine, as a whole, the teaching upon which they had to speak. They seem *mostly* to have formed their warnings on *detached passages, or at the very utmost, insulated Tracts*, without having time to inquire whether one part may not have been been corrected by another: they did not think it necessary to enter into the whole subject."—(pp. 47, 48.) And again: "If, instead of guidance, our Clergy are but silenced by general admonitions, or warned away from this or that point, or receive but admonitions which sound like condemnation, but *which they know not to be founded on any thorough understanding of the views condemned*, things can but become worse."—(p. 143.) And again: "The BISHOP OF GLOUCESTER speaks but on Tract 90, on Reserve and Tradition, although the affliction, in which all must sympathize, *may have prevented his acquainting himself* with other points, as well as our real meaning *as to those on which he speaks.*"—(p. 97.)—N.B. The italics in the text are *not* his Lordship's.—ED.

<sup>7</sup> It has been already observed, that the Charge of the Bishop of Lichfield is taken from the report which appeared, at the time of its delivery, in the public papers.—ED.

maintain the privileges with which she has been invested, not, be it remembered, for the benefit of the Clergy, or of any separate class, but for the general good of the community, we shall be taunted with the vulgar cry of a kingdom of this world, and stigmatized as members of nothing better than a law-church. Interested motives may be imputed. The purity and simplicity of the Gospel may be denied to us. Be it so: provided only that within the citadel are true-hearted men, imbued with the spirit of a sound mind, "strong in the Lord, and in the power of his might," and able to give a reason of the hope that is in them. Be it so: so long as the trumpet from our battlements gives no uncertain sound, and the watchmen on our towers hear the word at the Lord's mouth, and warn the people from him. It is the Church's praise that her beauty and her strength are internal and spiritual. "The king's daughter is all-glorious within." Rob her of this majesty, sully her white vestments, divest her of her inward adorning, the robe of righteousness and salvation, and you defraud her of her power and grace; her fine gold is tarnished, her crown is humbled in the dust, and she stands before her enemies, resourceless and dishonoured.

2. Are we then, as a Church, in risk of incurring any such danger? Is our glory in any jeopardy? Is there heard, as it were, something of a confused sound of voices at a distance, which might make some Eli, sitting in the gate, to tremble for the ark of God? If there be in the horizon as much as the earliest rising of a little cloud, you have a right to expect, from one in the position which the duty of my office bids me discharge, this day, the explicit declaration of my fears. And you will give me your candid attention a little longer, while I attempt, in honest jealousy for what I deem the truth, to point out some of the grounds of my apprehension.

MALTBY, BISHOP OF DURHAM.—1842.

*Charge to the Clergy of Hexhamshire.*

Circumstances had, in my judgment, called for an expression of opinion from the Heads of the Church, upon some points connected with its doctrine, discipline, and general ministration; concerning which contention had unhappily arisen. It is far from my intention to touch upon any of these points now. I then<sup>s</sup> gave my opinion, as I thought it incumbent upon me to do, honestly and firmly, yet, I hope, without departing from that feeling of respect which is due to the leading authors of the movement; although I differ from them widely as to the existence of any evils which should call their powers of disputation into action, and

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<sup>s</sup> His Lordship refers to his Charge of 1841, quoted above.—Ed.

as to the wisdom and propriety of the means by which they endeavour to remedy the supposed disorders.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

73. The remarks, which a sense of duty has compelled me to make, by way of caution, are now concluded. I have spoken in the hearing of some to whom I would much rather have listened. I have spoken reluctantly, and because the notions referred to have been widely disseminated, and are said to have found favour where it was least to be wished or expected; and because efforts have not been wanting, by uncandid and tortuous criticism, by intricate and subtle explanation, to reconcile them with the meaning of the Church, which is so plainly and obviously to the contrary; and, by garbled and disingenuous quotation from some of her greatest Divines, to make the unwary and unlearned believe, that all the weight of authority is on the side of those who maintain these errors, while a death-like silence is preserved on the unanswerable refutations, which have appeared from many learned writers.

74. I have spoken, because I deem the patrons of the system to be in grievous and dangerous error; seeming to innovate where innovation would be mischievous and full of peril; and betraying withal, by scarcely disguised panegyric, or by half-blushing blame, an undue attachment to the doctrine and discipline of Papal Rome.

BLOMFIELD, BISHOP OF LONDON.—1842.

1. I have looked forward to meeting you, on the occasion of my fourth Visitation, with mingled feelings of pleasure and anxiety: of pleasure, as being permitted by the goodness of God to congratulate you upon the Church's increased and increasing energy, and usefulness, and power; of anxiety, as being sensible that I should be expected to speak, with the authority belonging to my office, upon the most important of the questions, respecting which the Clergy are at this time divided in opinion. These questions are, in fact, so much more urgent than any others which present themselves as suitable topics of an address upon this occasion, that I make no apology for entering upon them at once, without pausing to notice matters of inferior moment.

2. The questions, to which I allude, relate partly to the doctrines of our Church, and partly to its ritual. It will not be possible for me, in the compass of a Charge, to do more than touch, in a summary manner, upon the principal features of the controversy now carrying on amongst us; and I must, therefore, abstain, as far as the nature of the subjects will permit, from lengthened argument and discussion: but you have a right to

know my opinions on these matters; and I shall proceed to state them as plainly and as briefly as I can. This is the first opportunity which I have had of doing so, in an official address to the Clergy, since the controversy assumed a definite and prominent shape; and I acknowledge that I was not unwilling to pause, and to be silent for a time, in the hope that those, who have been engaged in that controversy, would see the evils which must ensue to the Church from its continuance, and be led to modify, or, at least, to keep within their own bosoms, what I considered to be extreme opinions. That hope has unhappily passed away; and it now remains for me to perform the duty of pronouncing that deliberate judgment which the Clergy of my own diocese are entitled to look for. In so doing, it will be my endeavour, in humble reliance upon the guidance of the Holy Spirit, not to enter into a polemical discussion on the truth of the doctrines, or the propriety of the rites and ceremonies, which will come under consideration; but to act as an interpreter of the Church's sense as to the one, and of her will as to the other. If these can be clearly ascertained, we can have no difficulty, looking to the relation in which we stand to her, as to *what* we are to teach, or *how* we are to minister: for we have all solemnly promised, at our Ordination, to "give our faithful diligence always so to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same."

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

90. I believe I may now release you from the prolonged review in which I have found it necessary to engage you. I fear it has been an irksome task; but I did not feel that I could avoid imposing it upon you. Of all the errors of our day, many and grievous as they are, the two<sup>9</sup> which we have been considering appear the most deadly—the most certain, if they prevail, to quench the light which the Church was intended to hold up in the midst of this fallen world. And aiming, as they do, at restraining or nullifying the word of reconciliation entrusted to you, they lay so directly in my way in speaking to you of your ministerial duties, that I could not avoid distinctly noticing them. And finally, as in recommending them, or defending them, they both, particularly the first, have, at different times, assumed somewhat different shapes, I have thought it necessary, at whatever cost of time,<sup>1</sup> to make you fully understand what they are, as well as what are the grounds upon which they rest.

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<sup>9</sup> His Lordship refers to the views of *Reserve in communicating the Doctrine of the Atonement*, and of *Sin after Baptism*, set forth in Tracts 80, 87, and 68.—ED.

<sup>1</sup> His Lordship's Charge is said to have occupied more than three hours in delivery.—ED.



91. I make no doubt that some of my hearers think that I have imposed upon them, and upon myself, a very superfluous labour, in examining, at such length, arguments so weak, in support of errors so gross and palpable; and that an enterprise at once so desperate, and so feebly supported, might have been safely left to itself, with little anxiety about the result. But it is never safe to calculate upon the effects of any arguments, without taking into account the state of feeling of those to whom they are addressed. Prepossessions, for or against what it is intended to establish, can give strength to the weakest reasoning, and neutralize the force of the strongest. And for the false teaching which we have been reviewing, preparation was made so perseveringly and so successfully, that, though it has been resolutely rejected by a great majority of the Ministers and the Members of the Church, it has been gladly received and acted on by a minority, which is not inconsiderable in point of numbers, and which is most formidable, as possessing, in an eminent degree, the characteristic combination, and zeal, and energy of the aggressive party.

[ . . . I do trust that they to whom this *submissive menace*<sup>2</sup> is addressed, will not be deterred from discharging the duties which rest upon them at this crisis, by any apprehensions of the defection with which they are threatened<sup>3</sup> . . . . . I am very sure that the apprehension which is attempted to be infused into the heads of the Church, that if they speak distinctly and decidedly upon the principles and designs of this party, the slender and precarious tie which binds such persons to her, will be broken, would be a very bad reason for suppressing or softening any words of reproof, and warning, which they may feel that the crisis demands. They will, I doubt not, discharge the duty that rests upon them faithfully. May we all, my brethren, each in his place, be kept faithful to our duty in this trying time. An arduous one, at best, it is. But it ought to be somewhat lightened by our being forewarned of its difficulties. And we now know what is before us. A struggle—for I do trust we are united in a determination to struggle in this cause—a struggle, with those who avow that it is their purpose, at all hazards, and at all costs, to *unprotestantize* the National Church; and who, far as they have already receded, acknowledge and proclaim, that they are bound, and that they are resolved, *to recede more and more from the principles of the English Reformation.*<sup>4</sup>]

See also paragraph 162.

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<sup>2</sup> His Lordship is speaking of *Dr. Pusey's Letter to the Archbishop of Canterbury*. Vide paragraphs 155—157. The italics are *not* his Lordship's.—ED.

<sup>3</sup> The paragraphs enclosed in brackets are only partially quoted, being given at length under some other head. This passage will be found entire in paragraphs 158, 159 of his Lordship's Charge.—ED.

<sup>4</sup> To the publication of the notorious passage here referred to by his Lordship, the Church of England is indebted for the masterly "*Defence of the Principles of the*

## BAGOT, BISHOP OF OXFORD.—1842.

1. You must yourselves feel, as I have long since felt, that of all Dioceses, that of Oxford is, perhaps, the one which, at the present time, can least bear any interruption of intercourse between the Bishop and his Clergy.

2. Since I last addressed you collectively from this chair, four years have elapsed; and, although it commonly happens, that men are disposed to exaggerate the importance of events occurring in their own time, and in which they are themselves, more or less, the actors,—still I cannot but think, that those four years will be hereafter looked upon as the commencement of one of the most eventful epochs in the history of the English Catholic Church.

3. Would to God, that he, who has been called to preside over you at so momentous a period, had been an abler and a better man—one more fitted, by learning, clear-sightedness, and experience, to cope with the emergencies of the times, and to guide you far better than I can hope to do, amid the daily increasing difficulties of our position! My trust, however, is in that strength, which is made perfect in weakness; my comfort, in the assurance of your prayers. But to proceed.—

## DENISON, BISHOP OF SALISBURY.—1842.

1. But, while I thus express my satisfaction at the general improvement of tone and habit which I believe to be in progress among the Clergy, you will, perhaps, expect that I should not pass over, in silence, those differences of theological opinion which have now for some years excited so much attention among the members of our Church; which, in the course of the last year, have done so in a very increased degree; and which appear to many persons, for whose opinions I entertain a very high respect, to threaten the Church with most serious and imminent danger.

2. I cannot, now, attempt to enter into much detail on these points; though it would not be fitting to leave you in ignorance of the general bearing of my opinion on a subject of so great importance, and which is, in different quarters, regarded in so different a light. I have, indeed, already said something on one branch of this controversy, in a Charge<sup>5</sup> at my last Ordination, which has since been published;\* something, again, I have said in a Sermon,<sup>6</sup> preached in St. Paul's Cathedral,

\* "*The Obligations of the Clergy in preaching the Word of God.*" A Charge delivered at his ordination, in Lent, 1842, by Edward Denison, D.D., Bishop of Salisbury.

*English Reformation from the Attacks of the Tractarians*," by the Rev. Charles S. Bird, M.A., late Fellow of Trinity College, Cambridge, and now Prebendary of Gainsborough. The passage will be found at length in paragraph 153.—Ed.

<sup>5. 6.</sup> Extracts from the Charge and Sermon referred to by his Lordship will be found in subsequent Chapters.—Ed.

at the Anniversary of the Society for the Propagation of the Gospel, which, as it accompanies the Report of that Society, is now, I trust, or soon will be, in all your hands.\*

PEARSON, DEAN OF SALISBURY.—1842.

41. The great importance and urgency of the subject will, I trust, my reverend brethren, apologize for detaining you so long, as well as for a tone and tenor of remark, not usual with me upon former occasions. But, painful as the avowal of such a division is, and must be, to every lover of unity and peace, I agree with one of the principal writers<sup>7</sup> in this controversy, that two schemes or schools of divinity,—the Genevan, as he is pleased to style the one, and the Catholic, or, as I shall take the liberty of designating them, the Traditional, and the Reformed or Scriptural,—are, if not “for the last time,” which may be doubted, yet earnestly and critically struggling, not indeed for personal or party ascendancy, but conscientiously, as for the truth of God, within the Church. It is, doubtless, an arduous and a momentous conflict; and upon the issue of it depend, not only the destiny of the Church of England, but the highest interests of Christ’s Church throughout the world.

See also paragraph 1.

THIRLWALL, BISHOP OF ST. DAVID’S.—1842.

1. The subjects to which I have been hitherto directing your attention, appeared to me the most important with regard to the circumstances of the Church in this diocese; and the time they have occupied has left but little to spare for any others. Yet I cannot but feel that I might not only be disappointing a natural and reasonable expectation, but neglecting a valuable opportunity, and that I might seem to be shrinking from the discharge of a duty, if I were to pass over some other questions, which deeply affect the general interests of the Church; and which have been, for some years past, and still are, subjects of earnest controversy.

2. This controversy, it is true, can scarcely be said to have found its way into this Diocese: here it has attracted comparatively little notice; and those of the Clergy who have paid any attention to it have, I believe, for the most part, viewed it as from a distance, and with scarcely a livelier feeling than one of speculative curiosity; and this may look like a reason why it might have been better to abstain from adverting to it on this occasion. But I am not at liberty to suppose that views and opinions which are elsewhere exercising a powerful practical influence

\* “*The Unity of the Church the Conversion of the World.*” A Sermon preached at St. Paul’s Cathedral, May 27, 1842.

<sup>7</sup> Dr. Pusey—Letter to the Archbishop of Canterbury, p. 84.—Ed.

on a great part of the body to which we belong, can be a matter of indifference to any of us; nor does our present tranquillity afford any security that they may not become an occasion of discord, which would weaken our hands and multiply our difficulties. But it does enable me to address you on the subject with somewhat less apprehension, than I should otherwise have felt, of giving offence; while it seems to impose on me the duty of directing my remarks to points which have a bearing on our own peculiar circumstances. That you have been permitted to stand aloof, and have had no inducement to take an active part in that controversy; and have thus been exempted from the passions and prejudices which it has excited elsewhere; and have been enabled to form an impartial judgment upon the questions involved in it:—this I consider as an advantage in your present position, which I trust you will not be eager to part with; and I hope I scarcely need to caution you against enlisting yourselves, on either side, before you have made yourselves fully acquainted with the merits of the case.

3. This forbearance, which is so clearly enjoined both by justice and prudence, will, no doubt, appear to you the more important, when you compare the great bulk of the literature which this controversy has produced, with your ordinary means and opportunities of studying it; and especially when you observe the learning, ability, zeal, and piety, which have been exhibited on both sides. You will be the more reluctant to exchange the attitude of spectators for that of partisans, where both the contending parties present so many claims to respect; and you will be the less ready to believe that either is in exclusive possession of the truth.

PEPYS, BISHOP OF WORCESTER.—1842.

1. In addressing you, for the first time since the providence of God has placed me over this large and important diocese, I cannot sufficiently express the diffidence and self-distrust with which I approach the task. It is so short a time since I was myself, though in another diocese, a fellow-labourer with you in the work of the ministry, that I feel almost guilty of presumption in offering advice, or giving directions to those who so lately have been my equals in station, and many of whom, no doubt, are my superiors in learning as well as experience. Such, however, as the duties are, which belong to the position in which Providence has placed us, such we are bound to discharge to the best of our ability; and, deeply conscious as I am of my insufficiency for such duties, I shall humbly trust, that my weak endeavours to promote the spiritual interests of this diocese, may be assisted by the Grace of God; and shall always feel thankful for the aid and co-operation, which I feel confident I shall derive, from the Clergy placed under my superintendence.

2. But if this feeling of diffidence and insufficiency would be natural, under any circumstances, in a Bishop, who for the first time addresses his assembled Clergy, it is, on the present occasion, much enhanced by the peculiar complexion of the times in which we live. I have been called upon to preside over this diocese, at a period when men's minds have become unsettled by controversy, and perplexed by the opposite doctrines inculcated by their different spiritual teachers.

3. My brethren, I would willingly avoid this subject :—I would willingly confine myself to the routine business of the diocese, and abstain from expressing opinions which I know will be liable to misconstructions by one or other of those parties into which our Church is now unfortunately divided. But I feel that it is peculiarly the duty of a Bishop to come forward on such occasions, to explain the causes of error, to allay unfounded scruples of conscience ; and, if possible, to pour oil upon the waters of controversy ; thereby substituting for that violence, which can only produce mischief, the gentle movement, which, by preventing stagnation, may be salutary in its effects.

4. The observations, however, which I feel it incumbent upon me to address to you on this subject, must necessarily be brief, and inadequate to the fit discussion of such important points ; not only because such a task will be impossible, within the ordinary compass of a Charge, but because there are many other subjects of local and diocesan interest, to which, before I conclude, I shall have to call your attention.

## CHAPTER II.

SPIRIT IN WHICH THE CONTROVERSY SHOULD BE CONDUCTED—DUTIES  
TO WHICH IT GIVES RISE.

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DENISON, BISHOP OF SALISBURY.—1839.

1. I cannot, however, forbear to express my earnest hope, that while ye labour diligently, each in his allotted portion of the Lord's vineyard, ye do not forget that a minister of the Church is not an isolated individual; but, on the contrary, a member of a great body, the union and accordance of the parts of which are of the first importance towards the free and proper action of the whole. All the calls to unity, addressed by our Lord to his disciples, and the like of which so pervade the writings of the Apostles, apply first, and chiefly, and in the highest measure to those who, being the ambassadors of their Lord, should most abound in the spirit in which He delights. I would say then, to you, with all serious earnestness, in the language of St. Paul, "Finally, brethren, be of one mind." Have no divisions among yourselves. Do not say, "I am of Paul, and I of Apollos." Range yourselves under no party banners. Call no man master. Neither adopt for yourselves, nor be fond of applying to others, any of those party appellations, which are so disagreeable to my feelings that I will not name them, even for the purpose of marking them with censure. Be faithful ministers of the Church; and do not promote, and, as far as possible, do not know of, any subdivisions in it.

2. There are necessarily to be found among the ministers of religion, the same varieties of constitution, temperament, and feeling, which pervade all other classes of mankind. Different individuals are endowed with divers gifts and graces by that God who bestoweth upon every man severally as He will. The effect of these diversities of character will appear even in the reception of Divine truth; different portions of which will affect, more forcibly, different persons, giving a stronger bias to their whole mind, and influencing more deeply all their feelings. But God overrules for good all those differences in his servants, having work for each, for which each is suited best. And let us endeavour herein to co-operate with Him: labouring, first, to work out, in its practical fruits, all truth with which we are impressed; and

next, teaching ourselves never to look with contempt, or harshness, or suspicion, upon such varieties of opinion as may also be truth, looked at in a different point of view from that in which we have habitually regarded it.

3. The belief that diversities of sentiment, which tended to excite division between men equally desirous of serving their common Master with fidelity and zeal, have been gradually dying away, and that persons of opposite opinions, in some respects, have learnt to appreciate and adopt what is sound in each others views, making a charitable allowance for such unavoidable differences as we may never hope to see altogether removed ;—has been a cause of the greatest satisfaction, of late years, to many of the most enlightened members of the Church.

4. I should regard as a great evil, the revival of a spirit of controversy among those whose unity is essential for the success of that cause which equally interests us all. It is impossible not to be aware, that there have been, of late, some indications which might give room for uneasiness in this respect, did I not confidently rely on the discretion and good sense of the great body of the clergy, under the guidance of that spirit of meekness and wisdom from on high, which is not withheld when sincerely sought, as I am assured, my brethren, it is by you.

5. Nor will you take it amiss, that I venture to add my word of affectionate caution ; that ye remember the injunction of the Apostle, who says, “ Let every man be swift to hear, slow to speak.” In any matter in which ye may conceive that your own views do not coincide with those of some among your brethren, be ready and willing to hear what they have to advance in favour of their own opinions. Be careful not to impute to them any sentiments which they do not themselves avow. Do not take up your impressions, respecting them, from the representations of their opponents ; but judge every man according to his own words, and not according to the construction which others may put upon them.

6. In order to this, be ready to enter into fair, and temperate, and candid discussion ; not in the way of argument, but of inquiry ; not with a view to victory, but to truth. The spirit in which such discussions should be carried on is so beautifully pointed out by Melancthon,<sup>8</sup> in a letter, giving an account of one of those public disputations, which in that day, as in this, were wont to call forth feelings so opposite to those which he would approve, that you will pardon me if I give you the passage in his own words :—“ Ut in

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<sup>8</sup> “ N.B.—How beautifully the *Edinburgh Review* has shewn up Luther, MELANCTHON, and Co. What good genius has possessed them, to do our dirty work ? *Pour moi, I never mean, if I can help it, to use any phrases which can connect me with such a set !*”—*Remains of the Rev. R. H. Froude, M.A.*, (edited by the Rev. John Newman and the Rev. John Keble,) vol. i., p. 394.—ED.



studiis literarum, et potissimum in negotio pietatis, nihil puto neque prius, neque salutaris, congressu familiari doctorum et bonorum, ubi sententia cum sententiâ placidis ac tranquillis minimeque pertinacibus animis confertur ubi neque vinci indecorum est, neque vincere plausibile; ita vix aliud censeo perniciosius popularibus illis deceptionibus, ubi non potest, quantumvis bonis, non obstrepere victoriæ cura." And again he says, with reference to the immediate subject of his letter:—"Mirum hæc omnia quo tumultu et tragice tractata sint, quo minus mirum est parum profectum esse: sua enim silentia amat Spiritus, per quæ nobis illabitur, seque insinuat cupidis non gloriæ sed cognoscendæ veritatis."

7. There is much, surely, my reverend brethren, in these remarks, which might be profitably borne in mind by those who engage in controversies, whether in word or in writing, at the present day. But should such a spirit as that which Melancthon is advocating, by God's blessing, prevail, and all become willing to examine, in any matter of discussion which may arise, how far they may themselves be improved in their own views by a consideration of the views of others, instead of seeking how far they can go in condemning them, I fear not but that, even in seeming differences, harmony will, in the end, be promoted by the eliciting of truth; that what is erroneous or extreme, on either side, will gradually be given up; and what is sound will be established: and while all will perceive that there are subjects on which some variety of opinion may allowably exist, all, too, will unite in a firm adherence to those great principles of Christian truth, which our reformed branch of the Catholic Church has received and maintains.

#### BROUGHTON, BISHOP OF AUSTRALIA.—1841.

44. Above all, then, let there be no suggestion of divisions or parties within the Church. I thankfully acknowledge our perfect exemption from them, and from any tendency to them, here; and my principal source of hope and rejoicing, is in that spirit of unanimity and concert which so visibly prevails among us all. The best wish which I can form on behalf of our Church in general is, that, while a suitable freedom of inquiry, and independence of judgment, within the limit sanctioned by the Church, are maintained, there may be no severing among our Clergy of the bond of external unity; as I am sure there is not any of agreement in the principles of their common faith.

45. Indeed, there appears to me, never to have been a time when a stronger tendency to agreement on all points of importance, or a more perfect identity of feeling and spirit in the views taken of the becoming discharge of their duties, prevailed among the Clergy, than at the present moment. Divisive names, and feelings of prejudice and alienation had been wonderfully laid aside, in comparison with former periods within our own remembrance; and



earnestly do I pray that there may be no disposition or endeavour to revive them now.

46. At all times improper and dangerous, such feelings would be so in a tenfold degree at this present time, when the united services of all, in the sacred ministry of the Church, are not more than sufficient to “feed the flock of God which is amongst us.” To secure the common salvation, there must be the most perfect unity of counsels among the Bishops themselves; and the best understanding between them and their Clergy. And among the Clergy in general, let there prevail, I beseech you, a spirit of unanimity, not only upon points of doctrine, but also in their combined discharge of those duties whereof an allotted portion is given to each, with an accompanying precept, that “as they are zealous of spiritual gifts, they seek to excel for the edifying of the Church.”

MONCK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

11. Let us, then, be instant in prayer to the Almighty, for the unity, the peace, and the guidance of His Church: but, above all things, “let us hold fast the profession of our faith without wavering:” “let us exhort with all long-suffering and doctrine,” and endeavour to reclaim those who would “turn away their ears from the truth, and be turned unto fables,” in order that, when “we have fought our fight,” and have “finished our course,” we may be able to add, with the Apostle, that we have “kept the Faith.”

LONGLEY, BISHOP OF RIPON.—1841.

10. I have thus briefly touched, my reverend brethren, upon a few topics, on which frankness and candour seemed to call for some expression of opinion; and, in conclusion, I would merely add one word of affectionate caution, which I would wish to take home to my own bosom also. It may, indeed, be difficult to be earnest, and yet temperate, and to combine fervent zeal with Christian moderation; but if there ever was a period which required a strict control over the ebullitions of private feeling, a calm and dispassionate exercise of the soundest judgment, it is the present. If we had more of charity, my brethren, we should have more of knowledge, and gain a readier and a deeper insight into Divine truth: it is the want of this Christian grace which too often shuts the door against conviction; while prejudice and anger close the eyes, and stop the ears, against the light of reason, and the voice of truth. Be it our fixed purpose, then, my reverend brethren, through God’s assistance, while we earnestly contend for the faith which was once delivered to the Saints, to speak what we believe to be the truth, in love, being gentle unto all men, and patient, in meekness instructing those who oppose themselves. That the Almighty Disposer of all events will overrule the con-

fluct of opinions for the *ultimate* benefit of His Church, it were impious to doubt, or to deny; and we may already discern many ways in which it seems to be thus working for good: but it is for us to take heed that we do not allow an unsanctified zeal to hurry us into the turmoil of strife and contention, and cause us to make shipwreck of our charity, while we fancy we are but vindicating our faith. Let us, in all we do, aim to conciliate, without the compromise of truth; let us be followers of peace, rather than of party, remembering that we have one common banner in the cross; one Captain of our salvation, the Lord Jesus Christ; one common enemy in sin and Satan: let us—(as has been recently said,\* in the spirit of a truly Christian moderation, by one of the most eminent among the writers, to whom I have before alluded;)—let us, whatever may be our differences of sentiment, “still seek one another as brethren; not lightly throwing aside our private opinions, which we seem to feel we have received from above, from an ill-regulated, untrue desire of unity, but returning to each other in heart, and coming together to God to do for us what we cannot do for ourselves.” May it be our settled resolve to cultivate this heavenly temper in the spirit of watchfulness and prayer; and may the God of peace take away “all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord; that so we may henceforth be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, through Jesus Christ our Lord.”

SUMNER, BISHOP OF WINCHESTER.—1841.

11. Such, my reverend brethren, is the view which I submit to you—not in a spirit of dogmatism, not as desiring to have dominion over your faith, not as lording it over God’s heritage; but with an anxious and paramount desire for the prevalency of truth. I speak as unto wise men: judge ye what I say. If it be substantially correct, there are two special duties—the corollaries, as it were, of our present position, which seem to press imperatively upon men bound by sacred promises, vowed at the most solemn moment of our lives, to banish and drive away all erroneous and strange doctrines, contrary to God’s Word.

12. (I.) **CONTEND EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS.** It is the talisman of our ministry. God does not bless an adulterated Gospel. It is when His Word has free course, that He is glorified in the healing of the nations.

13. Nothing can be more explicit than the witness borne by our Church to the primary importance of this truth. From first to last, in all her offices, she contends for the liberty of calling no man master but Christ. She loses no opportunity of magnify

\* See Introduction to No. 90 of Tracts for the Times.

ing Holy Writ. In the coronation of our princes, when the Church presents the sovereign with the book of life, it is characterized as the most valuable thing which this world affords. And then follows that noble commendation:—"Here is wisdom. This is the royal law. These are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep and do the things contained in it; for these are the words of eternal life, able to make men wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith that is in Christ Jesus." In the consecration of her Bishops, on the delivery of the Bible, she addresses them almost in the very words of St. Paul to Timothy:—"Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book." And, when she ordains her ministers to the holy functions of their office, she sends them out on their sacred mission with a special and significant injunction as to the matter of their doctrine:—"Take thou authority to preach the word of God." For other preaching they have no license. If they lay other foundation than that is laid, it is in contravention of their credentials. The Church's commission is express and exclusive:—"Take thou authority to preach the word of God."

14. And when this word goes forth in all its freedom and integrity, building up the individual members of the flock in the principles of our most holy faith, and shielding them with the doctrine and discipline of the Church, can any one mistake the blessing which attends it? Can there be any question of the prosperity? any doubt whether the gracious dew has descended from heaven, and moistened the whole fleece? Mark the results. Dissent stayed; the churches filled; apathy roused; formality shaken; inquiry awakened; a spirit of intelligence engendered in the congregation; the Lord's day observed more decently; the Liturgy more highly appreciated; respect for the ordinances increasingly cultivated; the Sacraments duly estimated; Baptism honoured in the presence of the Church, and the pleading for the mercies of the covenant, promised by our Lord Jesus Christ in his Gospel; more frequent biddings to the Holy Communion; fewer refusals, a less chilling negligence, and a return to a better mind on the part of them that are bidden; domestic prayer more prevalent; an approach to something of godly discipline in the Christian family and the Christian community; catechetical teaching rendered interesting, and appreciated by parents and children; the rite of confirmation rescued from the disgrace of unmeaning profession or formal ignorance, and elevated into a season of profitable instruction; churches and schools planted, and flourishing, as the need of an increasing population may demand; resort to the pastor, as a spiritual and temporal adviser, the friend and physician of soul and body, consistent in his walk, wise in his counsels, cheerful and accessible

in manner; the recognition of a purer standard of holiness; of the details of Christian duty; of the obligations of the Divine law; of the doctrine of love to God and man in all its enlarged bearing; an increase of zeal for the dissemination of scriptural knowledge; the inculcation of the word of God; the planting of missions; the abolition of many old unchristian usages; the Gospel, however imperfectly obeyed, recognised as authoritative; Christian sympathy and Christian forbearance called into action; a spirit of charity more deeply cherished; the highway of our God marked out, a way of holiness opened, of holy worship and of holy conversation. These, we think, are among the visible and obvious effects of the ministrations of our Church, which exhibit in their doctrine, simply and prominently, free Justification through the grace that is by Christ Jesus. These, we think, are the answers given to the faithful proclamation of the message of reconciliation. These, we think, are the fruits of the good tree—the products of the branch which draws life from Christ, the true Vine. These are the seals of a ministry, which Divine grace has made effectual for turning the hearts of the disobedient to the wisdom of the just; for bringing peace to burdened consciences; for uniting men by a living faith to Christ, their true head; for nourishing them, in the Church of the redeemed, to the full measure of unity, strength, and holiness. Therefore, I repeat:—“CONTEND EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS.”

15. (II.) The other duty, to which the circumstances of the times and of the Church seem specially to invite you, is THE CULTIVATION OF A SPIRIT OF UNITY. The apostolic injunction sent by Epaphroditus “to all the saints at Philippi, with the bishops and deacons,” we may well conceive St. Paul addressed, with peculiar emphasis, to that latter class of which we are members:—“Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.”\*

16. “Sirs, ye are brethren.” Let the world see the glorious example of a house in harmony with itself—a band of brothers, united by holy ties of sympathy and affection. The divisions of the whole body are too apt to neutralize individual usefulness; against our own will, men rank us as partisans, followers of Paul, or Apollos, or Cephas; prepossessions, or prejudices, are presumed with little accuracy, and yet more often with no foundation at all; differences are magnified or invented; shibboleths are applied as tests of opinion; fathers are set up against reformers, and reformers against fathers; societies against societies; one Christian truth, or one portion of holy Scripture, against another. Meanwhile the bonds of Christian fellowship are rent asunder; the unity of Christ’s Church is

\* Phil. i. 1. ii. 2.

broken; the charities, and sympathies, and mutual benevolences of brotherhood are violated; the present communion of saints is blotted, as it were, out of our very creed; it is forgotten that "there should be no schism in the body; but that the members should have the same care one for another."\*

17. And we may find, if I mistake not, an additional call for unity in the aspect of the times. For, although on former occasions of addressing you, I have never felt it necessary to adopt the language of despondency and alarm, I may be permitted now to invite you to rejoice in the favourable appearances which surround our Zion. We may look back on the storm that has passed, and thank the great Head of the Church that so few wrecks are seen to strew the surface. "Surely the wrath of men shall praise thee: the remainder of wrath thou shalt restrain." We may call to mind the cry that was echoed from one end of the kingdom to the other, as from the children of Edom of old, "Rase it, rase it, even to the foundation thereof;" and may appeal for all reply to the increased love of our people, the unequivocal marks of their confidence, the witness which has been borne to the fundamental principles of the Church, and to the general faithfulness of the Clergy in fulfilling, according to their means, that high trust which has been committed to their keeping. We would fain hope that a quieter day is at hand, when we may no longer be compelled to fight, as it were, our way, with a weapon of warfare in one hand, and the Word of truth in the other; when our exertions may not be paralysed by the necessity of repelling attacks, and our energies may be directed, not to the defence, but to the extension of the Church's boundaries. At home and abroad we have a mighty work in progress. A spirit, through God's mercy, has been awakened in the country; which, while it shall provide the means of grace for the brother at our own door, will not rest until our ecclesiastical constitution be established, in all its integrity, in every colony connected with our land. We want the co-operation of every hand and heart for giving efficiency to this work. Union is power, and, under the Divine blessing, may prevail; but the desultory efforts of a distracted and divided house cannot issue in good. Our Jerusalem, if constructed on the ancient model, must be "builded as a city that is compact together"—"at unity with itself."

18. "Therefore," my beloved brethren, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace."†

\* 1 Cor. xii. 25.

† Eph. iv. 1—3.

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

3. But here I would at once profess my disapproval of the spirit and manner, wherein that discussion has been too often conducted. Those of you, my reverend brethren, who have read the Tracts, will probably concur with me in opinion, that they were undertaken with good and laudable motives; that, in many particulars, they were directed to valuable ends; that they have, in some cases, been productive of important benefit. These, however, are not sufficient reasons, why, if evil has been blended with their good, that evil should not be unfolded and deprecated: rather, there are obvious reasons why it should.

4. But I am confident, my reverend brethren, that you will also concur with me in opinion, that those, who are not acquainted with the productions by actual perusal, are not the proper persons rightly to estimate their character; that many of those who have assumed the office of judges, are not qualified for discharging it; that general, indiscriminate, intemperate, violent abuse, is not the language fit for a discussion of their merits or demerits; that, if erroneous sentiments be avowed in them, whilst we condemn the error, respect is due to the religious attainments, the high moral excellence, the learning, and the conscientious efforts—conscientious, doubtless, however misdirected, of the writers from whom these compositions proceed; and that, in particular, it is an act of grievous injury to a distinguished individual, to brand the opinions in question, and the maintainers of them, with appellations derived from his name; appellations which, in point of fact, are not correctly attributed, the fitness of which he has distinctly disclaimed, and the imposition of which he feels to be injurious to himself, however the discredit may properly attach to such as employ the appellations, rather than to him. Necessarily as my subject will lead me to speak with disapprobation of some of the views and practices of those of our brethren, I hold myself bound to speak thus respectfully of their persons. And such a course, you, I trust, will esteem most agreeable to equity and reason, as well as to our Christian profession, and the obligations of brotherly love.

5. In obedience to the same spirit, will be the manner in which it is my purpose to bring the several topics before your minds: in the manner, namely, not of censure upon others, so much as of admonition to ourselves.

6. It is not in the character of a theological critic or polemic that I am now addressing you; but as one, whose duty it is, and who is “ready, the Lord being his helper, to banish and drive away all erroneous and strange doctrine, contrary to God’s Word; and both privately and openly to call upon and encourage others in the same,”\* I invite your attention to the proposed inquiry, which,

\* The Consecration of Bishops.



under God's blessing, shall be submitted to you as instrumental, less to a judgment upon others, than to a salutary admonition for ourselves.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

80. If the storm from without, which at one time seemed to hang over the Church, threatening to impair her usefulness, if not to endanger her very existence, has happily passed away; if the good Providence of God has suffered our prospects to brighten, and our labours to be better appreciated,—let us give Him thanks for the warning, and avoid every needless division among ourselves. Let us take heed to our ways, “standing fast in one spirit, with one mind, striving for the faith of the Gospel.” It is only by such union, that we can reasonably hope to “put to silence the ignorance of foolish men.” It is only by such concord and co-operation, with the Divine blessing upon our endeavours, that we can shew the practical value of the Church established in these realms, or hope to promote her usefulness, and secure her permanent hold on the love and veneration of the people.

81. Stand fast, therefore, my reverend brethren, by the principles and practice of the Protestant Reformed Church established in this land—that Church in which you minister, and endeavour to give full proof of her efficiency for every holy purpose. Mind, nevertheless, “and fear alway.” “Strive not about words to no profit, but to the subverting of the hearers.” Enter not upon “foolish questions, which, as of old, do but gender strifes.” Holding “the faith in unity of spirit, in the bond of peace, and in righteousness of life;” and labouring diligently, every one in your vocation and ministry, to “win souls to Christ,”—may you all be blessed instruments of “turning many from darkness to light;” till, having finished your course with joy, “an abundant entrance may be ministered unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

BLOMFIELD, BISHOP OF LONDON.—1842.

77. And, while we “contend earnestly for the faith as delivered to the saints,” and for all the ordinances of God, let us not forget the “more excellent way;” but “put on charity, which is the bond of perfectness,” and pray earnestly, and strive as well as pray, that “all hatred and prejudice may be taken away from us, and whatsoever doth hinder us from godly union and concord; that as there is but one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart and one spirit, united in one holy bond of truth and peace, of faith and charity, and may, with one mind and one mouth, glorify God through Jesus Christ our Lord.”

## MOUNTAIN, BISHOP OF MONTREAL.—1842.

18. But in all the shades of difference, more or less broadly marked, which may exist, in these exciting times, among ourselves, whether relating to questions of Church authority and order, to views of doctrine on which some difference is allowable, or to particular *tests* for which there is a fondness, here and there, of spirituality and vital godliness, — I must again enforce that Christian moderation, in my recommendation of which, I stated upon a former occasion, similar to this, that I was not ashamed to have recourse to a female writer, and I now shelter my head behind the venerable figure of Bishop Hall. Those who are acquainted with his character and writings, will not accuse him either of low-Churchmanship on the one hand, or want of spiritual and enlightened views on the other; nor yet will he be charged with flinching in the fiery trial. Hear, then, how he speaks of himself and his times, with reference to religious distractions, which have a remarkable correspondence, in many points, with those of our own day; although we have cause to be thankful that the latter are developed in a milder form:—

“Let a man be strict and austere in moral and Divine duties, though never so humble, he is a puritan, and every puritan is a hypocrite. Let him be more free, and give more scope to his conversation, though never so conscionable, he is a libertine. Let him make scruple but of any innovated form, he is a schismatic: let him stand for the anciently received rites and government,” (i. e. Church-government,) “he is a time-serving formalist. This is a Diotrephes, that an Arius; this a scorner, that a flatterer. In the meantime,” he continues, “who can escape free? *Surely, I that tax both, shall be sure to be censured of both*; shall be?—yes, *am*, to purpose, and therein I joy, yea, and will joy. What! a neuter? says one—What! on both sides? says another. This is that I looked for. Yes, truly, brethren, ye have hit it right. I am, and profess to be, as the terms stand, on neither, and yet of both parts. I am for the peace of both; for the humour of neither. How should the mortar or cement join the stones together, if it did not lie between both? And I would to God,” he adds, “not only you that hear me this day, but all our brethren of this land, were alike-minded; we should not have such libellous presses, such unquiet pulpits, such distracted bosoms: for the truth is, there is no reason we should be thus disjoined, or thus mutually blinded.”

## BAGOT, BISHOP OF OXFORD.—1842.

50. And, while I thus warn you of the manner in which, without doing any thing hastily, unadvisedly, or without due intimation of your intentions to myself, you may, each in his own sphere, render



our Church-system more accordant in her practice with what she is in theory, I trust it is unnecessary to remind you, how needful it has become, that your studies should be directed to the subjects which now agitate the public mind; and I am confident that, whatever views you espouse, you will not condemn, without reading, and honestly making yourselves acquainted with, the real opinions of those from whom you differ. Still less, I trust, is it needful, that I should recommend you especially to arm yourselves with sound weapons of defence against the assaults of Rome. If ever there was a case, in which weak arguments, illogical conclusions, incorrect statements, and a little knowledge, were dangerous, it is in that contest. Our opponents are no unskilled controversialists; and they desire nothing better than an antagonist, whose notions of Popery are gathered from the declamations of popular orators at the public meetings of the day.

51. Nor, while I speak of your studies, must I omit one caution with respect to yourselves; namely, that, if the Church is ever to be, what all confess she might be among us, and all declare they wish her to be,—her priesthood must be holy; examples in prayer, in holiness, in devotedness, in self-denial, in taking up the Cross of Christ crucified; they must live as men who, in the words of St. Paul, “though troubled on every side,” are yet “not distressed; though perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their body.”\*

52. In conclusion: I have little hope that what I have now said will escape misrepresentations; and to this, so far as the world is concerned, I am quite prepared to submit. But you, my reverend brethren, who can appreciate and sympathize in the difficulties which it has pleased God to lay on those who hold high office in the Church, will know that what has been spoken has not been uttered with the view of either supporting or depressing any man or set of men. But the same vows, which bind me “with all faithful diligence to banish and drive away all erroneous doctrines, and to encourage others to do the same,” bind me likewise “to maintain and set forward quietness, peace, and love among all men;” and to restrain “the unquiet and disobedient.”

53. And, seeing the grievous want of charity which has prevailed among us, I have felt it my duty to condemn those who have set themselves forward as *gratuitous agitators, and unbidden*<sup>9</sup>

\* 2 Cor. iv. 8, 9, 10.

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<sup>9</sup> The Bishop of Ossory—(*Vide* Par. 107 Note)—referring to an assertion in Tract 71, that “we are under no constraint to go out of our way *spontaneously* to prove charges against the Romanists, . . . or to *volunteer* articles of impeach-

accusers of their brethren. I am no lover of error, and will shew it no favour; but, while the world stands, there must be points on which good men will differ; and *so long as those points of difference do not contravene the Prayer Book and formularies of the Church*, it seems to me, that one set of opinions has the same right to expect toleration as the other.

54. Believe me, what most we need is peace: peace, in order that the Church may “lengthen her cords, and strengthen her stakes,” and provide spiritual sustenance for her population, rapidly heathenizing through want of religious instruction; peace, in order that her parochial system may be once more made adequate to the wants of her people; peace, in order that she may calmly prepare, not merely for any crisis of opinions among her own children, but for that tremendous, final contest between good and evil, to which all things seem hastening with rapidity. Let us, then, avoiding the strifes of men, and keeping ourselves pure, seek the Church’s peace, and ensure it: and let our daily prayer be that of one who died a martyr in her cause, and whose blood was not shed in vain; that God would “fill her with all truth, in all truth, with all peace;” that where she is “corrupt,” her Heavenly Father would vouchsafe to “purify her,” “where in error, to direct her; where superstitious, to rectify her; where any thing is amiss in her, to reform it; where it is right, to strengthen and confirm her; where she is in want of any thing, to furnish it; where she is divided and rent asunder, to make up the breaches of it.”\*

55. And then, my brethren, be the end what it may, we shall not be unprepared to meet it: we shall, perhaps, even be made worthy to suffer for His sake, who is the Church’s Head and Lord; and, when the doubts and strifes of this present world are ended, shall, through His alone merits, be admitted to those mansions, which have been prepared from the foundation of the world, for the peace-makers,—the poor in spirit,—the meek, the merciful, the pure in heart.

DENISON, BISHOP OF SALISBURY.—1842.

13. And this, my reverend brethren, is the course which I venture earnestly to commend to you; beseeching you not to be led away either by blind admiration, or by a spirit of indiscriminate censure; to eschew party feelings, and party appellations; to cleave to Catholic Truth, without arrogating to yourselves any distinctive title as doing so, and remembering that the channel

\* Archbishop Laud’s Private Devotions, Dom. v. post Epiph.

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ment against the rival communion,” observes, that it is not very easy to understand how it is proposed to reconcile this view of the duty of ministers of the Church of England with their ordination vow.—See also the Bishop of Winchester’s Charge, par. 11, p. 19, *supra*.—The italics in the text are not the Bishop of Oxford’s.—ED.

through which we receive Catholic Truth is that of our own Church, and that our judgment respecting it is to be formed with deference to her authority; to *prize the blessings and to maintain* THE PRINCIPLES OF THE REFORMATION,<sup>1</sup> knowing that these were not the discovery of a new doctrine, but the recovery of primitive purity; to bear in mind that not all differences of opinion are differences of belief or incompatible with unity both of Faith and Charity; to study to be quiet, and to do your own business, labouring to bring up those committed to your charge in the Faith once delivered to the Saints, and in filial attachment to the Church, their Holy Mother; that so, when ye give an account of them, it may be "with joy, and not with grief."

THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

69. I am aware, my reverend brethren, that the language of moderation is commonly least welcome where it is most needed. For this very reason, I confidently hope, that what I have said will by you be kindly received and favourably interpreted. And I will now conclude this address, which has already exceeded its just limits, with a very few words of practical advice.

70. Be on your guard against the illusions of names and phrases, and against the influence of authority, in this matter. You may perhaps suffer no loss, though you should have no means of forming an opinion on the merits of this controversy; but you would sustain a grievous loss, if you should borrow your opinion of it from others: you would have surrendered the independence of your judgment, and be in danger of becoming the instruments of a party against your real views and intentions. Remember that, though words are the necessary vehicle of truth, they mostly represent it but imperfectly; and that the form in which a proposition is conveyed, though very important, is much less so than the spirit in which it is interpreted and applied. Set the highest value on those truths which both parties profess, and on the authorities to which they both appeal; you will probably find that they afford an ample range for your professional studies, and sufficient directions both for faith and practice.

71. Be still more circumspect as to that which you communicate to others, than as to what you adopt for yourselves. Let the wants, rather than the tastes, of your hearers, supply the measure of your teaching. If you perceive that their prevailing tendency is to overrate the value of their privileges as churchmen; to place an undue reliance on the efficacy of outward ordinances; to build their

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<sup>1</sup> "As we go on, we must recede more and more from the principles, IF ANY SUCH THERE BE, of the English Reformation."—*British Critic*, July, 1841. The italics and capitals are not his Lordship's.—ED.

hopes less on the Divine mercy than on their strict attention to the performance of their social and religious duties,—then it will be incumbent on you to warn them against the danger of bigotry and superstition, of formalism and legality. If, on the other hand, their leaning appears to be rather in the opposite direction; if the predominant failing is indifference about all visible bonds of Christian union, an inordinate craving for religious excitement, an impatience and contempt of all forms of devotion which do not minister to this appetite, a disposition to regard its gratification as the substance of all spiritual blessings, and to make it a substitute for steady, uniform, active piety, charity, and self-denial;—you would not be “rightly dividing the word of truth,” unless you dwelt, frequently and earnestly, on that side of it which you find to be most generally overlooked. Should you even, by this faithful discharge of your duty, incur the reproach of preaching yourselves, or seeking to magnify your own office, you need not be ashamed of your work, so long as you have the witness of your conscience, that you only “study to shew yourselves approved unto God.” And you will never want a sufficient share of the approbation and confidence of men, if you only take heed that your conduct adorn and illustrate your doctrine; “that”—to borrow the language of a great Father of our Church—“as by your sermons you preach in in season, so, by your lives, you may preach out of season: that is, at all seasons, and to all men, that they, seeing your good works, may glorify God, on your behalf and on their own.”\*

PEPYS, BISHOP OF WORCESTER.—1842.

38. While, however, I entertain this opinion with regard to the system attempted to be introduced by the writers of the Oxford Tracts, I am very far from wishing to justify the unseemly violence with which they have been attacked in many recent publications. For many of them it is impossible not to entertain sentiments of the greatest esteem. Learned beyond most of their contemporaries, and devoted to what they consider the duties of their sacred calling, they command our respect for their zeal, their self-denial, and their piety, however we may think them mistaken in their views.

39. These, indeed, are fair matters for controversy; but let such controversy be conducted in the spirit of Christian charity, which doth not behave itself unseemly, is not easily provoked, thinketh no evil. When controversy is thus conducted, its effects cannot fail to be beneficial. They provoke inquiry, and prevent that stagnation, of which listlessness and indifference are too apt to be the result: but when, on the contrary, they produce bitterness of invective, imputation of motives, and ill-founded accusation, they

\* Jeremy Taylor, Sermon I., “On the Minister’s Duty.” Works, vol. vi., p. 506.

must be, in the highest degree, prejudicial to the interests of Christianity in general, and those of the Church in particular; affording to our enemies the spectacle of a kingdom divided against itself, of which division we know, from undoubted authority, what must be the necessary consequence.

40. And here I must beg leave to discourage the introduction of such topics into your discourses from the pulpit. Preach the truth as you believe it to be in Christ Jesus, but avoid the appearance of controversy, particularly as directed against a brother minister of the Gospel. Upon this point I am tempted to quote the 53rd Canon at length, as I think that none, who are conscious of its existence, could have acted so openly in opposition to it:—

“If any preacher shall, in the pulpit, particularly, or namely, of purpose, impugn or confute any doctrine delivered by any other preacher in the same church, or in any church near adjoining, before he hath acquainted the Bishop of the diocese therewith, and received order from him what to do in such a case,—because, upon such public disputing and contradicting, there may grow much offence and disquieting unto the people,—the churchwardens, or party grieved, shall forthwith signify the same to the said Bishop, and not suffer the said preacher to occupy the place which he hath once abused (except he faithfully promise to forbear all such matter of contention in the Church), until the Bishop shall have taken further order therein, who shall, with all convenient speed, so proceed therein, that public satisfaction may be given in the congregation where the offence was given.”

41. Nearly connected with this habit of controversial preaching against a brother minister, which I cannot too severely condemn, is the practice, which I fear has prevailed in parts of this diocese, of giving notices in the Church, of the times and places where lectures will be delivered in opposition to the theological views of particular individuals. To prevent the continuance of such a practice, it will, I am confident, be only necessary for me to refer those of my brethren, who have been guilty of it, to the 1st Victoria, cap. 45, wherein it is enacted, that after the passing of that Act, “no proclamation, or other public notice for a vestry meeting, or *any other matter*,<sup>2</sup> shall be made, or given in any Church or Chapel during or after Divine service; or at the door of any Church or Chapel, at the conclusion of Divine service.”

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<sup>2</sup> As it is the custom in many Churches for the minister to give notice, during Divine service, of charity sermons, sacramental lectures, missionary meetings, &c., it may be well to observe, that the Act quoted by his Lordship does “not extend to notices *purely ecclesiastical*.” “Provided always, and be it further enacted, That nothing in this Act shall extend, or be construed to extend, to the publication of banns, nor to notice of the celebration of Divine service, or of sermons.” &c.—*Vide* Sect. V. This observation is not made with the least desire to vindicate the practice of which his Lordship very justly complains, though it does not appear to be forbidden by the 1st of Victoria, chap. 45.—ED.

## CHAPTER III.

STATE OF THE CHURCH WHEN THE MOVEMENT COMMENCED—WAS IT  
CALLED FOR OR WARRANTED BY EXISTING CIRCUMSTANCES?

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PHILLPOTTS, BISHOP OF EXETER.—1839.

[<sup>3</sup> . . In opposition to the low and sectarian notions, which had too long marked much of the popular theology of the times, they have successfully asserted and vindicated some of the most important doctrines and principles of the Catholic Church.]

DENISON, BISHOP OF SALISBURY.—1839.

*Vide* Par. 3 of his Lordship's Charge, in the preceding chapter.

PEARSON, DEAN OF SALISBURY.—1839.

3. It must also be acknowledged, that there may have been, in some members, and even writers, of our Church, a departure from sound and genuine Church principles; or, at least, a lax and indifferent regard to them, which occasionally led, not only to the neglect of Church order, but to the depreciation or omission of some portion of Catholic doctrine.

4. These were, however, for the most part, the errors of by-gone days, and of men long since departed. Generally speaking, whatever may have been, in these respects, the faults or the deficiencies of the last generation, they are not those of the present. It is notorious, that those who were most obnoxious to the charge in question, have been, of late years, gradually correcting their mistakes, and becoming less liable to it.

5. It is, on all hands, acknowledged, that irregularity has been very generally succeeded by a dutiful regard to Church order; that enthusiasm has almost universally yielded to sobriety of sentiment and conduct; and that low Church tendencies have been manifestly rising to a much higher elevation of Church principles and Church practice, to the just and legitimate standard of our apostolic

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<sup>3</sup> See Note 3, p. 10, *supra*. For remainder of the passage, see Par. 64.—ED.



and reformed communion. Within the Church this is undeniably the case; and though her enemies and opponents, of various classes, have assailed her with united bitterness and violence, it is not to them that the views and arguments of the writers, to whom I refer, are primarily addressed; but to ourselves and our brethren within our own episcopal pale.

6. Now, admitting that amongst ourselves, during the period immediately preceding the present, when strenuous efforts were making to inculcate and maintain the distinguishing doctrines of the Gospel, which had been confessedly, for a time, lost sight of, some important Church principles and practices had been, comparatively, undervalued and neglected, the manner in which it has been attempted to revive, assert, and diffuse them, has only afforded another proof of the tendency in human nature to oppose and correct one class of errors, by running into and embracing another; and it is precisely this disposition to extreme and exclusive statements which has produced the class of writings to which I with so much reluctance refer.

BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Par. 45 of his Lordship's Charge, in the preceding chapter.

WILSON, BISHOP OF CALCUTTA.—1841.

*Ordination Sermon.*<sup>4</sup>

Nor was the time selected for stirring this controversy less unhappy than their manner of handling it. Both the one and the other marked the secret, and, to themselves, unobserved devices of the great spiritual adversary. For what was the time? The afflictions and persecutions which the Clergy of the United Church had been called on to endure for some years, had, by God's mercy, purified, aroused, animated, quickened them. Pastors and flocks were shaking off their slumbers, and assuming a new character. The opposition to the Church, in and out of the Lower House of Parliament, had reacted upon the assailants. The union of some of our religious bodies with Infidels and Papists, to effect its overthrow, had signally failed. A zeal for the erection of sacred edifices had been coincident with the spiritual awakening. Never had a moment more hopeful presented itself, from the period of the Reformation. Our people were gathering around their Church with new affections. The Gospel was sounding clearly from our

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<sup>4</sup> " *The sufficiency of Holy Scripture as the Rule of Faith.* A Sermon preached at the Cathedral Church of St. John, Calcutta, at an Ordination holden on Sunday, May 2, 1841."—This Sermon forms a valuable supplement to his Lordship's Charge of 1839.—ED.

pulpits. No instances of folly or extravagance had broken out ; or not more than the sort of average which human infirmity generates.

At this moment, when we seemed, like Israel of old, entering the promised land, no overstatements on external things should have been made. A fear should have possessed every heart, lest any thing should provoke the Lord to turn back again our march into the wilderness. We should have remembered, that nothing so soon blights the rising spring of grace in the Church, as a disproportionate zeal for Forms and Traditions. Nothing so soon saps the bloom of piety. Nothing so soon grieves the Holy Spirit. Nothing so soon exhausts the good feelings of men on inferior points, and diverts their attention from substance to shadow—from life to a name.

Now it was just at this moment that the controversy was begun, and begun in the manner I have described, so as precisely to obstruct the gracious influences vouchsafed to the Church. The consequences have been what we now so deeply deplore—AND MIGHT HAVE BEEN ANTICIPATED.—pp. 61, 62.

See also paragraphs 9, 10, Charge 1838.

#### SUMNER, BISHOP OF CHESTER.—1841.

7. Through the merciful providence of God, the true principles of the Gospel were prevailing through the length and breadth of the land, and effects were following, which they alone are capable of producing.<sup>5</sup>

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<sup>5</sup> It is stated by the Bishop of Chester, that "*one hundred and seventy additional Churches,*" and "*about three hundred and fifty additional Schools,*" have been erected in his Diocese within the last *twelve* years. (*Vide* Charge 1841, pp. 10—13.) His Lordship goes on to say, "The effect is already evident of the various measures to which I have alluded. It is perceived in a *growing attachment to the Church, in an acknowledgment of its excellence, in a practical sense of the value of its services.* The number of attendants at public worship, the number of communicants, the number of candidates for confirmation, have increased far beyond the growth of our population. In some of our most extensive parishes, and especially in the two great towns of the Diocese, the communicants have nearly doubled since the first account which I received of them : the candidates for confirmation are trebled ; and thus the Clergy have the reward of knowing that the labour, the anxiety, the personal sacrifices which have procured an increase of the means of grace, have not been employed in vain. Proofs, moreover, are thus given, that opposition or indifference towards the Establishment, or even separation from it, has not generally arisen from any distrust of its discipline or doctrines, but from the difficulty, or practical impossibility, of obtaining instruction within its pale."—pp. 14—15. See also a most interesting statistical account of the Churches lately built within the Diocese of Chester, in Appendix No. 1, of his Lordship's Charge.

These gratifying facts are not the less worthy of notice from their connexion with a Diocese in which Tractarianism has made little, if any progress ; and which is presided over by a Prelate whose theological views have been thus described in one of the leading organs of the party: "Every one knows that the Bishop of Chester, excellent as he is in many respects, is one of the extreme of the ultra-evangelical school."—ED.



## MALTBY, BISHOP OF DURHAM.—1841.

7. Strongly, then, must I acknowledge my regret, that, with nothing like an appearance of stringent necessity, or the prospect of adequate advantage, the writers of these Tracts should have come forward to disturb the peace of the Church.

8. Something has been said about an alleged departure from the Rubric, in order to justify the interference of the authors of these Tracts. I am not aware of any point in which the directions of the Rubric had been transgressed in a way inconvenient or offensive; but, if such had been the case, the evil could surely have been remedied by an appeal to the proper authorities, the heads of the Church. Neither do I recollect to have heard, at the time, of any alarm respecting the state of Doctrine in the Church; although apprehensions were, no doubt, entertained as to its outward condition and prosperity.

BOWSTEAD, BISHOP OF LICHFIELD.<sup>6</sup>—1841.

2. It is only by reference to the past state of the Church and of the country, that we can form a correct estimate of our present condition. And I must say, that I believe that the present age will bear a favourable comparison with the age that preceded it—the present century with the past.

3. During a considerable portion of the last century, some of the most prominent doctrines of the Church and of Christianity were rarely insisted on. It was so with the great doctrine of Justification by Faith alone. A general coldness and deadness to religion had overspread the land; and the affections of the people were, to a great extent, alienated from the Church.

4. It pleased God, however, to raise up a body of men, by whose labours within the Church, a pleasing change was brought about; many encouraging signs of increased zeal on the part of the Clergy were exhibited, while the attachment of the people to the Establishment was in a great measure regained.

## STRACHAN, BISHOP OF TORONTO.—1841.

5. Nevertheless her true nature and character seemed, till lately, to have been in a great degree forgotten, or very little understood, even by many of her professed children. The writings of her REFORMERS and MARTYRS,<sup>7</sup> *who constantly refer to primi-*

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<sup>6</sup> See Note 7, p. 6.—ED.

<sup>7</sup> The *British Critic*, of July, 1841, had not reached the Diocese of Toronto, when his Lordship delivered his Charge, or he would have learned that “to call the earlier Reformers, *martyrs*, is to beg the question, which, of course, Protestants do not consider a question; but which no one pretending to the name of Catholic, can, for a moment, think of conceding to them, viz., whether that, for which these persons suffered, were ‘the Truth?’”—*Vide British Critic*, No. 59, page 14.—ED.

tive ANTIQUITY<sup>8</sup> for the truth and soundness of their doctrines, were little read;<sup>9</sup> and hasty and indistinct views, on many important points, began to be adopted, even by many of the Clergy, who ought to have been better instructed. Low views of the Sacraments, and of the priestly office, were publicly avowed, and taught from the pulpit. A fearful neglect of obedience to the Church had become so very general, that it ceased to be considered a duty. Erastianism was openly asserted by many of our rulers, and too frequently acquiesced in by the Clergy. There was also a faint-heartedness among sincere Churchmen,—a disposition to sit still and wait the storm,—a want of that bold and faithful spirit, which fearlessly proclaims and fights for the truth.

6. These evils were making great and alarming progress——

SUMNER, BISHOP OF WINCHESTER.—1841.

*Vide* Paragraph 14 of his Lordship's Charge, in the preceding chapter.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

[Yet I must be permitted to say, that somewhat simultaneously with,—though many think independently of,<sup>1</sup>—these erroneous views and proceedings, has been aroused a spirit of revived inquiry<sup>2</sup> —— . . . . Lax and uncertain notions were afloat respecting the Unity of the Church: an outward and nominal conformity was often deemed sufficient; a defective and partial allegiance was the result.]

BISHOP OF LLANDAFF.—1842.

18. That this last,<sup>3</sup> however, was the state of our own Church, when these publications began, I can by no means admit. As

<sup>8</sup> The Bishop of Toronto is evidently not one of the "persons who feel, with Mr. FROUDE's EDITORS, that the views respectively, of *Catholic Antiquity*, and of the *English Reformation*, (except so far as the genius of the latter has been overruled by influences extrinsic to the opinions and wishes of its promoters,) are 'not only diverging, but opposed' " !—*Vide British Critic*, No. 59, p. 28.—ED.

<sup>9</sup> Can it be inferred from hence, that, previous to the Tractarian movement, there were any members of the Church of England, who "hated and despised the Reformers," and were in the habit of "speaking disrespectfully of them"?—(*Froude's Remains*, vol. i. pp. 434, 435.) Any who, being "disgusted" with the writings of "such a set," (*Ibid.* pp. 380. 394,) and having "almost made up their minds that the Rationalist spirit they set afloat was the *ψευδοπροφήτης* of the Revelations, (*Ibid.* p. 389,) regarded them as "persons not to be trusted on ecclesiastical and theological questions" ? Such was the opinion of Mr. Froude; an opinion in which "his Editors," MR. NEWMAN AND MR. KEBLE—*leaders*, be it remembered, not *disciples* of the Tractarian school—have "intimated their own general acquiescence;" considering it, moreover, as a "topic" which "lies not only in but across the way of an English Churchman, inculcating adherence to antiquity."—*Vide Froude's Remains*, Part 2, Preface, p. 19. The italics, &c., in the text, are not his Lordship's.—ED.

<sup>1</sup> Compare Bishop of Ossory, Ferns, and Leighlin, paragraph 95; and Bishop of Llandaff, paragraph 18, p. 36.—ED.

<sup>2</sup> See Note 3, p. 10. The whole passage will be found in paragraphs 67, 68.—ED.

<sup>3</sup> A "Slumbering amidst the formalities of a settled and secure Establishment."—Paragraph 17.—ED.

compared with the preceding age, there had sprung up, long before they appeared, a juster sense of the nature and duties of the pastoral office, and of the obligation of ordination vows, a growing improvement in the performance of Public Worship, and in the tone and matter of Preaching; and certainly, there was spread throughout society a more enlightened acquaintance with Church history, and with the ground of our separation from the Church of Rome.

BLOMFIELD, BISHOP OF LONDON.—1842.

69. It will not, I think, be denied, that the Church of this country, in point of energy, power, and usefulness, is, by God's goodness, at this moment progressive. Strange, that at this very time, complaints should be uttered, of her wearing the chains of an ignoble thralldom;<sup>4</sup> of her being compelled to mutter in indistinct accents the praises of God, and of her not affording sufficient scope for the indulgence of devotional feelings,—that Church, in which the seraphic piety of Hooker, and Hall, and Taylor, and Herbert, and Ken, and Wilson, felt no deficiency nor restraint.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

[. . . In the Church itself, the current had set strongly in against those erroneous or loose notions upon the authority of the Church,

<sup>4</sup> His Lordship refers, (*inter alia*,) to the following passage in the Introduction to Tract 90, p. 4:—

“Till her members are stirred up to this religious course, let the Church sit still; let her be content to be in bondage; let her work in chains; let her submit to her imperfections as a punishment; let her go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed.”

In the *second* edition of No. 90,—published after the prohibition of the Tract by the Bishop of Oxford, and its condemnation by the Hebdomadal Board,—the above passage stands as follows:—“Till (we) are stirred up to this religious course, let the Church, (our Mother,) sit still; let (her children) be content to be in bondage; let (us) work in chains; let (us) submit to (our) imperfections as a punishment; let (us) go on teaching, (through the medium of indeterminate statements,) and inconsistent precedents, and principles but partially developed.”

In “*subsequent*” editions, the passage is again slightly varied, and the following note annexed. “The author has lately heard that these words have been taken as spoken in an insulting and reproachful tone; he meant them in the sense of the lines in the *Lyra Apostolica*:—

“ ‘Bide thou thy time!  
Watch with meek eyes the race of pride and crime;  
Sit in the gate, and be the heathen's jest,  
Smiling and self-possess,’ ” &c.

Surely there is something very incongruous in these two descriptions, if intended to apply to the same object, under the same circumstances. That “the *afflicted* Church” should “hide her time,” and possess her soul in “Patience,” (*vide* “*Lyra Apostolica*,” p. 225,) is nothing more than might be looked for from her: but that while suffering “*punishment*” for her “*imperfections*,” and “teaching with the *stammering* lips of *ambiguous* formularies and *inconsistent* precedents, and principles *but partially developed*,” she should still sit and smile, and retain her *self-possession* and this, too, *in the sight of the heathen*, is rather too much to be expected.—ED.

which give licence to self-government within it, or to actual secession from its pale . . . . there was a real and healthy reaction in favour of authority and order, with which this movement fell in, though it has pushed it to so unhealthy an extreme.]

[ . . . . I believe, that while at no former period did the Clergy manifest more piety and zeal, there never was a period in which they were so soundly informed; and that, in particular, the true principles of our Church were never so well known by her ministers, and never more deeply valued. I believe that this is the case in England; I am sure it is so amongst ourselves; and I do hope, that these men will find that they have underrated the attachment of the Clergy, and of the people of England too, to the principles against which they have declared open war.]<sup>5</sup>

PEARSON, DEAN OF SALISBURY.—1842.

42. It is on all sides acknowledged, that the low state of religious principle and practice which unhappily prevailed in the Church during the greater part of the last century, was followed by a powerful and salutary reaction; alloyed, indeed, by a widespread defection, too much occasioned, perhaps, by injudicious discouragement and opposition, accompanied by some erroneous doctrines, and disgraced by some fanatical proceedings. The secession has, it is to be lamented, continued, and has swelled the ranks of previous division and dissent; but, in the mean time, good, great and lasting, has been the result, in the revival and more general adoption of scriptural and reformed truth; in the conversion of multitudes from moral and religious deadness and indifference to spiritual light and life; in the Christian instruction of the poor, and in the improved education of the rich; in the renovated energies of old institutions, and in the activity and zeal of new ones, for the diffusion of Divine truth, and the evangelization of the world, the influence of which is visibly manifest in the improved character and habits of all ranks and orders of men among us, from the highest to the lowest, in public as well as in private life, at home and abroad; in the continually-increasing demand for facilities and opportunities of worship in the Church in our native land, and in the ramification of its Episcopal Establishment and order in the colonies and distant possessions of the British Empire.

43. Meanwhile, as I observed three years since, the progress and hostility of dissent were evidently checked; what was crude or extreme in the statements of a few zealous, but imperfectly-educated men, was gradually becoming more moderate and mature; and all that was irregular and enthusiastic, was evidently yielding

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<sup>5</sup> *Vide* Note 3, p. 10. The passages will be found at length in paragraphs 95—160.  
—Ed.

to sobriety and order. The progress of this improved state of the Church was so steady and so confessedly beneficial, that it was regarded with almost unmixed satisfaction by her adherents, and with admiration, mingled with apprehension as to its probable effect upon their own interests, even by her adversaries themselves. All that was wanting to render her the "joy of many generations" of her own children, and a blessing to all nations, was the continuance and pervading influence of a spirit which had already been the means of producing such important and salutary results.

44. It may be, that this was more than could be reasonably expected in our present imperfect state; and, what is painful to add, that He who is in the midst of the golden candlesticks, and whose eye of fire detects the slightest diminution of their brightness, might perceive, that in our own, the purity of its light was beginning to be impaired, and the genial warmth of its rays to be lessened by the sunshine of this world's favour and prosperity. And, as it would seem, that the spiritual, no less than the physical atmosphere of this disordered world can only be beneficially regulated by opposite and contending influences, the chilling blast, for such it has been felt by me and by many, to which I referred at an early period of this address, might be permitted to sweep over every quarter of the Church, to admonish us of our declensions, and to compel us to rekindle, at its heavenly source, both our light and our love.

55. The writers whom I am opposing, give, no doubt, a very different solution of some of the phenomena which we mutually acknowledge. They, too, claim the merit of an improved and altered state of sentiment and conduct, and of zeal and exertion, in the Church; and I am far from wishing to detract from what may be sound and useful in their labours.

46. My contest with them is not so much as to the extent of their influence, whatever it may be, or the amount of their success, so far as it may have proved beneficial, as with regard to the quality of their instructions, and the tendency of their proceedings—and my contention and my conviction is this—that by admitting *a false principle*, respecting the Rule of Faith, they have introduced and accredited a system of religion, resembling, indeed, to a certain extent, what is ancient, but at variance, at once with the inspired standard of primitive Christian truth, and with the reformed doctrine of our Church; and productive of effects specious and externally fair, and commendable in the eyes of men, rather than of what is sound and spiritual, and really profitable to mankind.

THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

*Vide* Paragraphs 12, 13, 14, 15, of his Lordship's Charge, *infra*, chap. iv.

PEPYS, BISHOP OF WORCESTER.—1842.

25. Such are some of the principal deviations from the Rubric, which have been pleaded as justifying a movement in the Church, which has set one minister against another, introducing divisions and disputes, where before was only concord and unanimity.

26. This movement, indeed, seems to have been the less necessary, when we take a view of the general conduct of the parochial Clergy, and compare it with what it is represented to have been, not a century since. It would ill become me to use the language of flattery ; but, speaking of the Clergy as a body, I will venture to say, that they have, of late years, been distinguished by an increased zeal in the discharge of their important functions ; by an anxious wish to preach with effect the great leading truths of our holy religion ; by an active superintendence of the education of their younger parishioners ; and by the habit of ministerial visits at the houses of those committed to their charge. Compare the parochial minister of the present day with the representation of him given in the pages of Addison, Swift, or Fielding, and we must admit the advantage to be most decidedly in our favour. When, therefore, such was the case, the policy may well be doubted, of disturbing a system, already so much improved, and of substituting a regard for obsolete forms, and antiquated ceremonies, for that more spiritual tone which had, of late years, been given to the ministration of our public services.

## CHAPTER IV.

ORIGIN,<sup>6</sup> PROGRESS, AND DEVELOPMENT OF TRACTARIANISM.

SUMNER, BISHOP OF CHESTER.—1841.

*Vide* paragraph 4 of his Lordship's Charge, in chap. i.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

70. The quick and extensive propagation, in some quarters, of opinions tending to exalt the claims of the Church, and therewithal

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<sup>6</sup> The Rev. J. A. Clark, Rector of St. Andrew's, Philadelphia, in his "Glimpses of the Old World," (vol. ii. p. 58,) gives the following account of the Rise and Character of the Tractarian movement, as communicated to him, during his visit to London, by the Rev. JOSIAH PRATT, B.D., Vicar of St. Stephen's, Coleman Street. Mr. Pratt's testimony, upon such a subject, will be duly appreciated by all who have the privilege of being acquainted with him.

"As Mr. Pratt was educated at Oxford, the conversation very naturally turned upon the new divinity emanating from that University. He gave us a very interesting account of its rise. He remarked, that it had come into the Church with a noiseless and stealthy step. At first it concealed its real character under the veil of poetic mysticism. Several men, of a contemplative and metaphysical turn of mind, who also bore the character of humble and exemplary Christians, and were known to possess extensive learning, were attracted towards it. Their high standing, and the relation they bore to the University, exerted a powerful influence upon the minds of the students. Directly, a number of young men, of gifted powers and erudite scholarship, became fascinated by its deep mystic character, and avowed themselves its disciples.—These Oxford views, Mr. P. feared, were widely spreading through England. *He had attentively read the 'Tracts for the Times,' and could come to no other conclusion, than that this new theology was nothing more nor less than the exploded errors of Popery revived.*"

Such is the opinion of one who, as Mr. Clark truly observes, "bears the marks of forty years faithful service of his Master, and has stood by his principles without varying a hair's-breadth to court popular applause."

Mr. BIRD, in the work to which I have already referred, (*Vide supra*, p. 10, note 4,) thinks that he has "taken the kindest view of the possible origin of the Tract System," in tracing it to "*a certain rash and ill-regulated holiness;*" in other words, "a zeal for God, but not according to knowledge," of which "the late Mr. Irving" afforded so striking an example. "Bishop M'ILVAINE," he adds, "takes a different view; and ascribes it to the operation of *a secret hostility to the true principle of justification.* The lamented Dr. ARNOLD takes another; he thinks it due to *an extreme dread of the principle of private judgment.* Mr. PERCEVAL's narrative of the circumstances that attended the setting on foot the 'Oxford Tracts,' (in which he took a part,) gives a *political cast* to the transaction. . . . Some persons, and not without reason, ascribe the movement to *the jealousy and dislike felt towards that body of men, who, under God, had been the chief instruments of a revival of vital piety in the Church, and had effectually checked the defection, which was previously taking*



of the Clergy, can be no proof of their soundness; as error is oftentimes more rapid in its march than truth.

See also paragraph 22.

O'BRIEN, BISHOP OF OSSORY, FERNS AND LEIGHLIN.—1842.

92. How this party has been formed, and what its present state is, all who hear me, in a general way know. It is known, that is, to every one, that a *movement* has been going on for some years, originating with certain members of the University of Oxford; which had for its professed object, to bring our Church back to her true principles, from which, from various unfavourable circumstances in her position, she was represented as having widely strayed. And it is also known, that this movement has for some time gone so far beyond its ostensible object, as to alarm not a few even of those who looked upon it at first with approbation and hope. Every one must have this kind of general knowledge of the history of this remarkable movement. But it is to be expected, that there are many who only know it in some such way; who soon learned enough of its nature and objects, to feel satisfied that neither for their own edification, nor for that of their flocks, were they concerned to know more; and who felt, that as neither were disturbed, or likely to be disturbed by it, they had no motive or good excuse for spending the time which their active labours left for preparation for the instruction of their people, in such study of the various publications of this party, as might enable them to watch and note its progress. I should be sorry to turn any aside, from this quiet and useful course, into the thorny and unprofitable paths of controversy. But it is evidently desirable, that now every minister of the Church should know something more than this of a party, in the very bosom of the Church itself, possessed of such wide-spread influence, of such activity, ability, watchfulness, and perseverance; and who have given such indications of their principles and designs, as to make their growing strength a natural cause of alarm to all who value the blessings of sound doctrine and pure worship, which the Reformation has obtained for us. Even what

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*from her communion, and would have brought her to ruin."* Second Plea for the Reformed Church, pp. 16—18. The BISHOP OF CALCUTTA, speaking of "the time selected" by the authors of the movement "for stirring this controversy," and of their "manner of handling it," states his conviction, that "both the one and the other marked the secret, and to themselves unobserved, devices of the great spiritual adversary."—(*Vide supra*, p. 32.) The BISHOP OF CHESTER (*Vide* Par. 4. 6—11.) expresses the same sentiment, in the figurative language of our Lord's parable of the Wheat and the Tares, and has been, in consequence, not very respectfully accused, by Mr. Perceval, of "denouncing those who are members of the Church, but differ from him in their interpretation of the term 'Justification by Faith,' to be men raised up, or moved by Satan, for the injury of the salvation of the human race."—(*Vide* Perceval's Letter to the Bishop of Chester, pp. 12, 13.)—ED.



I have already brought before you of their principles, ought to be enough to make you regard the present state of this party as a matter of pressing practical interest. And the course by which it has arrived at this state, could it be accurately reviewed, would be found pregnant with instruction and warning. I cannot attempt to supply this knowledge fully, or, indeed, to do more than very slightly to glance at the details of this instructive history. But, however far short, what I shall be able to say must be from a full account of the rise and progress of this movement in the Church, and however superfluous it may be for some, I hope it may give some useful information to not a few of those to whom I speak.

[*Publication of the "Tracts for the Times,"* Sept. 1833.]

93. The first open indications of this *movement*, were a series of publications, under the title of "TRACTS FOR THE TIMES;" the declared object of which was, to aid the rulers of the Church to meet the difficulties with which they had to contend, by stirring up her ministers to remember and assert the power which had been bestowed upon them at their ordination, and by giving her lay-members better information concerning her constitution and principles—by imparting to them clearer views of the foundation of her claims to authority, and making them better understand the privileges which they enjoyed in her communion.

94. These were important services. But the principles on which, and the mode in which, they were to be rendered, were matters of no mean importance too. And I cannot but think that, comparatively cautious as were the first steps of the party, even in their very earliest efforts, there was not a little which ought to have suggested that this grave enterprise was not in very safe hands.

95. But there was much in the circumstances of the times, to procure a very lenient judgment for any efforts which were made in this cause. In the first place, in the Church itself, the current had set strongly in against those erroneous, or loose notions, upon the authority of the Church, which give license to self-government within it, or to actual secession from its pale. I do not mean that such notions, and their natural effects, had ceased to exist; but that, within the Church itself, there was a real and healthy reaction in favour of authority and order, with which this movement fell in, though it has pushed it to so unhealthy an extreme. And, in the second place, as to its outward relations, there was much, at the time, to alarm and exasperate Churchmen, in the use which Dissenters, both Romanist and Protestant, were already making, of the great accessions of power which they had then but recently obtained. And as, in their concurrent assaults upon the Church, the latter were taking a course more in opposition to the religious principles which they professed than the former, they not unnaturally became the chief objects of indignation. Some measure of

hostility to the Established Church might have been excused in Dissenters; as, though not involved in the principle of Dissent, yet, from the imperfection of our nature, a consequence practically of the profession of dissent, which is unhappily too common to excite much surprise or resentment. But the bitterness of this hostility, and some of the modes of manifesting it, and the unprincipled alliances to which it led, admitted of no excuse. And, as is always the case in hasty judgments, a portion of the discredit which fell most justly upon those inconsistent *Protestants*, was extended to the principles which they dishonoured. And the distinguishing doctrines of the Gospel, which they, as well as we, profess, in addition to all the prejudices which their own nature always raises against them, had to encounter a new one, with many, at that time, as seeming to form a link between us and Dissenters. While, for the same reason, the doctrinal errors of Rome, and all those vices of her system, which they, as well as we, reject and oppose, seemed to be viewed, by many, with mitigated aversion and dread.

96. These causes, and others on which I do not think it profitable to enlarge, had prepared so favourable a reception for the Tracts, that they soon obtained a considerable hold on the public mind, in spite, as I have intimated, of some indications of principles which, under other circumstances, could hardly have failed to excite very general distrust and alarm. Such apprehensions might not, perhaps, have been warranted, by the bare fact, that in these writings, Church Polity, and Rites and Ceremonies, seemed to be the only subjects connected with religion, which were considered worthy of serious interest; because it might be pleaded, that the very object of the Tracts being to correct the errors which prevailed upon such matters, and especially the great error of undervaluing them, they were naturally driven into some measure of the exclusiveness and excess complained of. But though this excuse ought, no doubt, to go for a good deal, it could not reach to all that it had to account for. For it was in various ways made evident, that the large and prominent place which these subjects occupied in their publications, was not due to any temporary causes, but was an essential characteristic of the religious system of the writers.

[*Apostolical Succession.*<sup>7</sup>]

97. Upon such points some difference of views has, if not always, certainly for a long time, existed among sound and attached members of our Church. And that the writers of the Tracts took one

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<sup>7</sup> The various subjects treated of by the Bishop of Ossory, in his account of the origin and progress of the Tractarian movement, are referred to, under the heads to which they respectively belong; the passages themselves being given in this chapter, in their original connection, in order that his Lordship's very interesting narrative may not be interrupted.—ED.

side in these differences, and maintained it strongly, could be no just ground of accusation against them; though it of course would have sometimes been made a charge, whichever side they had taken. But the fact was, that upon some of these questions, their views went far beyond those of any of the Divines who had gone before them,—that is, of any who had any reputation in the Church, for soundness and sobriety. For example :—ALL OUR GREAT DIVINES, who maintain the reality and the advantages of a succession “*from the Apostles’ time,*” of Episcopally-consecrated Bishops, and Episcopally-ordained Ministers in the Church, and who rejoice in the possession of it by our own Church, as a signal blessing and privilege, NOT ONLY DO NOT MAINTAIN THAT THIS IS ABSOLUTELY ESSENTIAL TO THE BEING OF THE CHURCH, BUT ARE AT PAINS TO MAKE IT CLEAR, THAT THEY DO NOT HOLD THAT IT IS.<sup>8</sup> Whereas one of the fundamental principles of the writers of the Tracts is, that THE CHURCH is made up of those who are under such a ministry, to the exclusion of all others. And further, they maintain, that Sacramental grace is so connected with the Apostolical succession, that religious communities not enjoying the latter, are necessarily shut out from the benefit of the Sacraments, which are “generally necessary to salvation.”<sup>9</sup>

<sup>8</sup> The capitals in this passage are not his Lordship’s.—Ed.

<sup>9</sup> The following passage is from the *British Critic* of April, 1842, p. 498 :—“The creed is the property of the Church, and a Church is such only by virtue of that from which it obtains its *unity*, and it obtains its unity only from that in which it *centres*, viz., the Bishop; and, therefore, all its teaching must be through the medium of the Episcopate, as is BEAUTIFULLY EXPRESSED in the Acts of the Synod of Bethlehem, which the Eastern Church transmitted to the nonjuring Bishops :—‘Therefore, we declare, that this hath ever been the doctrine of the Eastern Church;—that the episcopal dignity is so necessary in the Church that, *without a Bishop, there cannot exist any Church, nor any Christian man, no, not so much as in name.*’” The italics are all the reviewer’s. The same principles were distinctly enunciated in the earliest numbers of the “Tracts for the Times.” Thus, in Tract 1, p. 3, we are told, that “we must necessarily consider none to be *really* (*sic*) ordained who have not *thus* (*sic*) been ordained.” In Tract 4, p. 6 :—“Presbyterians, and all the Christians who have no Bishops” are placed upon a similar footing with “virtuous Heathens, Jews, or Mahometans.”

That these were the views, not of the DISCIPLES merely, but of the TEACHERS in the Tractarian School, is clearly proved by MR. FROUDE’S letter to MR. PERCEVAL, dated “Oriental College, Aug. 14, 1833 :”—“Since I have been back to Oxford,” says MR. FROUDE, “KEBLE has been here, and HE, —,” (PALMER) “and NEWMAN, have come to an agreement, that the points which ought to be put forward by us, are the following :—

I. The doctrine of Apostolic Succession as a rule of practice; i. e.,

- (1.) That the participation of the body and blood of Christ is essential to the maintenance of Christian life and hope in each individual.
- (2.) That it is conveyed to individual Christians *only* (*sic*) by the hands of the successors of the Apostles and their delegates.
- (3.) That the successors of the Apostles are those who are descended in a direct line from them by the imposition of hands; and that the delegates of these are the respective presbyters whom each has commissioned.”

See “*Perceval’s Collection of Papers connected with the Theological Movement of 1833,*” p. 12. The Rev. W. PALMER, of Worcester College, in his “*Narrative of Events connected with the Publication of the Tracts for the Times,*” admits that he is the person whose name is suppressed by Mr. Perceval in the foregoing extract.—Ed.

“ A person not commissioned from the Bishop, may use the words of Baptism, and sprinkle or bathe with the water ; but there is no promise from Christ, that such a man shall admit souls to the *kingdom of Heaven*. A person not commissioned, may break bread, and pour out wine, but it can afford no comfort to any to receive it at his hands ; because there is no warrant from Christ to lead communicants to suppose, that while he does so here *on earth*, they will be partakers in the Saviour's *heavenly* body and blood.”—*Tract*, No. 35.

And again :

“ And this is a matter pertaining to each man's salvation. For that bread and cup are the appointed mean, whereby the faithful are to partake of Christ's body and blood offered for their sins. . . . In the judgment of the Church, it makes no less difference than this : Whether the bread and cup which he partakes of shall be to him Christ's body and blood, or no. I repeat it : in the judgment of the Church, the Eucharist, administered without Apostolical commission, may, to pious minds, be a very edifying ceremony ; but it is not that blessed thing which our Saviour graciously meant it to be ; it is not ‘ verily and indeed taking and receiving’ the body and blood of Him, our Incarnate Lord.”—*Tract*, No. 52, p. 7.

[*Tractarian View of the Eucharist.*<sup>1</sup>]

98. Their view of the EUCHARIST was, that, besides the *communion*, it contained a *sacrifice* commemorative, and impetratory or propitiatory. The proper effect of *communion* was “ the strengthening and refreshing of the soul ;” although, inasmuch as it united the believer with Christ, it *indirectly* conveyed remission of sins. But it was by the *sacrifice* that this blessing was, directly and properly, procured. The sacrifice was offered for the whole Church, the living and the departed in Christ, and procured for both the blessings of His death, as they were applicable to each ; for the Church on earth, remission of sins ; for those who had entered the unseen state, increased spiritual enjoyment, and fuller disclosures of the beatific vision. It was, of course, as consecrated, and offered by a priest, that it was in either way efficacious. And the sacramental grace was so connected with the symbols by the act of consecration, that they became thenceforth endued, as it seemed, with an abiding property or quality, whereby they imparted grace to the soul, not by any moral process,—through an operation on the mind or affections,—but directly ; insomuch, that it was regarded as among the evidences which appear in our day, of an imperfect apprehension of the consequences and effects of the Apostolical commission, even among those who believed it, *that it would be maintained by most men, on the first view of the subject, that to administer the Lord's Supper to infants, or to the dying and insensible, was a superstition.*\*

\* “ We have almost embraced the doctrine, that God conveys grace only through the instrumentality of the mental energies ; that is, through faith, prayer, active spiritual contemplation, or (*what is called*) *communion with God*, in contradiction to the primitive view, according to which the Church and her Sacraments are the

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<sup>1</sup> *Vide* Note 7, p. 43, *supra*.—ED.

[*Feeling of the Tractarians towards the Reformation.*<sup>2</sup>]

99. It could hardly be surprising, if, with such views, our differences with Rome, in doctrine, were regarded as a light thing, compared with our differences with Protestants, abroad and at home. And such was the case. The writers valued themselves upon occupying, what, according to them, was the position which our Church had chosen for itself—a just mean between Romanism and Protestantism, freed from the corruptions of the former, and secured from the irregularities of the latter. But, without stopping to inquire how far this is an exact description of the position which the Church desires to occupy, it was very clear that they were not prepared to maintain it fairly. In spite of very hard things said, from time to time, against Popery,<sup>3</sup> it was impossible not to feel that their general tone was much more decidedly Anti-Protestant, than not Roman. Indeed, a leaning towards Rome, and against THE REFORMATION, was soon visible, and became more apparent as they went on. At first, though much anxiety was evinced to separate our cause from that of the Continental Reformers, even they were spoken of with forbearance, if not with respect.<sup>4</sup> But, whatever became of them, a clear dis-

ordained and direct visible means of conveying to the soul, what is in itself supernatural and unseen. For example, would not most men maintain, that to administer the Lord's Supper to infants, or to the dying and insensible, however consistently pious and believing in their past lives, was a superstition? And yet both practices have the sanction of primitive usage."—*Advertisement to the Second Volume of the Tracts*. This seems to have been felt to be too strong, and it was altered thus: "For example, would not most men maintain, that to administer the Lord's Supper to infants, or to the dying and *apparently* insensible, however consistently pious and believing in their past lives, *must be, under all circumstances, and in every conceivable case, a superstition?* And yet *neither practice is without* the sanction of primitive usage." These changes make the passage sound somewhat less startling, but they are really either deceptive or unmeaning. To take the first, What is meant by the addition of *apparently* to *insensible*? Does it not seem to intimate that the author did not mean to deny, that to administer the Lord's Supper to one who was *really* insensible, would be a superstition? that he only meant to plead that those who would administer the rite to one who *appears* to be insensible, are not to be arraigned as necessarily guilty of this superstition? Must not this be supposed to be his meaning, in order to give any force, or even sense, to this addition? And yet any one who considers the whole passage, will see that this could not have been what was intended by the author; and that what he must have meant was what he first wrote, viz., that to regard as superstitious the administering of the Lord's Supper to the insensible, is a proof of an imperfect apprehension of the extent of the Apostolic commission, and a proof of Rationalistic and carnal views of the holy Sacrament.

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<sup>2</sup> See Note 7, p. 43, *supra*.—ED.

<sup>3</sup> MR. NEWMAN'S RETRACTATION of the "very hard things" which he had "*written* against the Roman system," was not published when his Lordship delivered his Charge. See Appendix B.—ED.

<sup>4</sup> MR. PALMER, in his "Narrative," p. 23, admits that, at an early period of the movement, "sentiments were occasionally expressed" with reference to "the character of the English and the Foreign Reformers, which seemed extremely unjust to the Reformers, and injurious to the Church;" still, even in January, 1838, the *British Critic* speaks of the Reformation as "*that great deliverance*;" and goes so far as to assert, that "*unless we join issue with the Socinians of the day, and avow that the Reformation itself was conducted on a defective principle, we must follow in the good*



inction in favour of our own Reformation was strongly maintained. And when principles were stated, or arguments employed, which seemed to make against its lawfulness, pains were sometimes taken to shew that they did not apply to it, or that there was something to lessen their force, as applied to it. It unfortunately happened, not unfrequently, that the charge was very insufficiently removed by the defence. But even when such apologies were most successful, their effect was to present it rather as a procedure which might be justified, and which did not destroy the constitution and authority of the Church, than as a needful purification and renovation of the Church, to which its members were to be taught to look back with exultation and thankfulness. And the references to this great event became less and less calculated to inspire such happier feelings; and seemed directly designed to give a painful impression of the violence and irregularity which accompanied it,—of the weakness of the best of the chief agents engaged in it,—of the evil influences under which they acted,—and of the imperfections of the work which they accomplished. A reader of the Tracts might find it hard to determine what, in the judgment of the writers, we had gained by the Reformation, and what was its value; but he could not doubt that in their judgment we had lost much, and much which they regarded as of no mean importance.

[*Justification.—Rule of Faith.*<sup>5</sup>]

100. It was very plain, in the first place, that the great Doctrines, then restored to the Church, found but very little favour in their eyes. In the Tracts, and the other publications of the School, the great doctrine of JUSTIFICATION BY FAITH ONLY, was either passed over in silence, or brought forward to be misrepresented, or disparaged, or explained away, or opposed. The great principle concerning the RULE OF FAITH, which is our only security for the permanent enjoyment of that doctrine, or of any other, was denied, or received with a qualification which robbed it of its truth and its power.\* The labours of our Reformers, to restore the purity of public worship, fared hardly, if at all, better. Here, as in the case of Doctrine, I shall give but one or two examples, out of the number that offer themselves. And the judgment passed upon what was done in the matter of the Eucharist, will afford as striking an example as any, of the ten-

\* "True, the intelligible argument of Ultra-Protestantism may be taken, and we may say, 'the Bible, and nothing but the Bible;'<sup>5</sup> but this is an unthankful rejection of another great gift equally from God, such as no true Anglican can tolerate. If, on the other hand, we proceed to take *the sounder view*, that the Bible is the *record* of necessary truth, or of matters of faith, and the Church Catholic's tradition is *the interpreter of it*," &c. No. 71, p. 8.

*old paths* in which that great deliverance set our feet."—*British Critic*, Jan. 1838, p. 29. Whether "the English Reformation" had "any principles," was not yet, openly at least, matter of hypothesis.—Compare *British Critic*, July, 1841, p. 45.—ED.

<sup>5</sup> *Vide* Note 7, p. 43, *supra*.—ED.

<sup>6</sup> "That ill-timed and unfortunate watchword, 'The Bible, and the Bible only.'" *British Critic*, Jan., 1840, p. 242.—ED.

dency of these writings, not only to disparage the Reformers, but to lower the Church itself in the eyes of its members; to impair their value for its services; and to fill them with an uneasy craving for something more catholic and primitive than they enjoyed in its communion. A practical grievance, it was allowed, was redressed, when the Cup was restored to the laity; and it was also admitted, that in rejecting Transubstantiation, a doctrinal error was taken away;—though what the nature and amount of it was, in their estimation, might be felt to be somewhat doubtful. The same may be said of Purgatory, as connected with the rite. And then the doctrine of *Intention*, and the necessity of Confession, created, it was confessed, a painful uncertainty, whether the benefit of the Sacrament was received. But against the advantages bestowed by taking these errors and burdens away, there was a great deal to be set on the opposite side.

[*Tract 63.*]

101. A Tract (No. 63) was devoted to the examination of the ANCIENT LITURGIES, and the result presented to the reader was, that there are four independent forms to which all Liturgies which exist, or which it is likely ever have existed, may be reduced, and that these are most probably of Apostolic origin. Indeed, this is the solemn conclusion concerning them: "It may, perhaps, be said, without exaggeration, that next to the Holy Scriptures, they possess the greatest claim on our veneration and study." Now, from all these, it is explicitly noted, that our office differs in some important points; and the materials are provided, for every reader to determine for himself, that it differs in more particulars than the author states, or, I suppose, would choose to acknowledge. And it is right to add, that the canon of the Mass is one of these four independent and Apostolic forms, and that it is styled "the Liturgy of St. Peter."

[*Tract 81.*]

102. In a later Tract (No. 81), which contains the doctrinal view of the EUCHARIST, before referred to, there is a historical account of the way in which that doctrine has been dealt with in our Church. The result of which is, that while it was questionable whether the framers of Edward's first service had not gone too far "in altering the ancient Liturgy of the Church," from anxiety to correct errors, and take stumbling-blocks out of the way; there can be no doubt, that by the subsequent changes which they made, in obedience to the suggestions of foreign Reformers, "the whole doctrine of the Eucharist was altered." In fact, "all the alterations went one way,—to introduce the Zuinglian view of a simple commemoration, for the Catholic doctrine of actual communion." And to these unhappy changes the writer ascribes, unhesitatingly, the neglect of the Rite, which has gone on increasing down to our own times. "It makes, in truth, a man's 'eyes gush out with water' to see, in these notices, how the glory of our Church, the



days of her youth and her first love are departed, and to think of what she might have been, had she stood in the old paths. ‘The virgin daughter of my people is broken with a great breach, and a very heavy blow.’”

103. The revision under Elizabeth brought back a few important words of the first service. It was, so far as it went, a useful change, but it was trifling, compared with what was to be done; “the confession of the true doctrine had been once half suppressed, and was not now more than half avowed.” After the Savoy Conference, a Rubric, which belonged to the first service, was restored, and an important word was introduced, but the service remained in every thing else as before. In noticing these later revisions, and indeed in going through the service in detail, it is the object of the writer to shew that there is a recognition of what he regards as the true doctrine; not only to commend this view of the doctrine to his readers, but also as a justification of himself and his friends, for submitting to the use of the office as we have it. And for this purpose there is a great effort made to shew, that, however “veiled or lowered,” the true doctrine of the sacrifice was still left in the second service, and that it appeared still more clearly in the subsequent additions. Upon these points, a great deal of sophistry is expended. But we have no concern with them which would warrant us in stopping to review it. Supposing it to be ever so successful, in shewing that the service may be borne with by worshippers of “Catholic views,” it does nothing more; and it does nothing at all, and was intended to do nothing, for those who framed it. As regards *them*, the statements of doctrine and facts in the Tract retain their proper effect. And certainly, their tendency is to produce in those who receive them, the state of feeling, which is so undisguisedly expressed in other publications of the writers of the Tracts; “feelings of indignation and impatient sorrow,” at the conduct of those who, *having received whole and entire from their predecessors, that sacred and most precious monument of the Apostles, St. Peter’s Liturgy, mutilated the tradition of fifteen hundred years.\**

[*The Breviary—Tract 75.*]

104. I shall give but one other instance of the way in which these publications exhibit the effects of what was done for the Church at the Reformation, in the matter of public worship. A history, an analysis, and very copious specimens of THE BREVIARY, are given in a Tract, (which occupies above two hundred closely-printed octavo pages,) for the professed purpose of acquainting the members of our Church with the treasures which it contains. And this, it is said, to guard against the impression which must be made in favour of the Church of Rome, if they suddenly learned that

\* See Newman’s Letter to Dr. Faussett.

she possessed services of such excellence and beauty. To obviate such dangers, they are set before the reader, with the information, that the whole treasure, with the exception of some corruptions, which it owes to Rome, belongs to the Church Catholic, and therefore is as much ours as the Romanists. If this point could be established, it would certainly take away from the credit of the Church of Rome as the inventor of these services, (a claim, which of course she never made, but would be much aggrieved by having it established for her,) but it would raise her credit immeasurably, as the preserver and possessor of such treasures. And it is hardly necessary to say what would be its effect, as to their feelings towards our own Church, upon any readers whom the writers succeeded in inspiring with their own admiration of these offices. They were told, indeed, that they were theirs as well as the Romanists'. What they knew was, that they were in the Reformers' hands, and had been by them deliberately rejected from the service which they provided for their own Church. And that the wrong so committed had never been redressed in any of the authoritative revisions of the Reformers' labours which have since taken place. And that so, in point of fact, our Church withheld them from its members up to this hour: while the Church of Rome preserved them unmutated, though in some degree corrupted by later additions; which they were assured were easily detected and removed.

105. The Tract furnished, it is true, two services, *for social or private worship*, on the same model. One for BISHOP KEN'S DAY, and another for COMMEMORATIONS OF THE DEAD. But when these came to be used, *socially*<sup>7</sup> or *solitarily*, with their proper appendages of Invitatories, Antiphons,<sup>8</sup> Responses, and Benedictions, however fitted they were to fill the worshipper with gratitude to the authors of the Tracts, it may be doubted whether they were likely to inspire him with the like sentiments towards the Re-

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<sup>7</sup> Dr. Pusey, in his Letter to the Archbishop of Canterbury, p. 97, speaks of this Service as "The sketch of a service in commemoration of Bishop Ken, which certainly was never used by any in common." That it was meant to be so used is evident, as well from its construction as from the title prefixed to it. Though but "*a sketch*," it is of considerable length, containing no fewer than *nine* proper Lessons: of these the first, second, third, and seventh, are taken from Holy Scripture; the fourth and fifth commence as follows: "Lesson 4. Thomas Ken, the son of an ancient family, was born at Berkhamstead, in Hertfordshire," &c.; "Lesson 5. Afterwards, when he was at Winton, in his Prebendal house, the King came thither with his court and mistress," &c. The sixth, eighth, and ninth Lessons are of a similar description.—Between the Lessons are inserted Antiphons and Responses, the Lord's Prayer thrice repeated "*privately*," besides a Hymn, seven Benedictions, three Absolutions, and the *Te Deum*.—ED.

<sup>8</sup> The following is one of the Injunctions issued to the Clergy and Laity, of the Provinces of York and Canterbury, by Archbishop Grindal, in 1571-2: "That the Churchwardens and Minister shall see that antiphoners, mass-books, grailes, pontesses, processional, manuales, legendaries, and all other books of late belonging to their church or chapel, which served for the superstitious Latin service, be utterly defaced, rent, and abolished."—*Remains*, Parker Society Edit. pp. 135-159.—ED.

formers, who had robbed him of his patrimony; or indeed, towards his own Church, which still withheld it from him; and, if he desired to enjoy services of such "beauty and excellence," compelled him to celebrate them in solitude, or at least, in privacy.

106. And what provisions did these publications make to repress the aspirations after a return to communion with Rome, which this and such like rash or insidious representations were so fitted to raise? The authors were not insensible to the danger that existed, that such feelings would be produced, though they were not disposed to acknowledge their own share in exciting them. But they represented the Romanists as spreading themselves on all sides, and vaunting of their success, real or apparent, and taunting us with our inability to argue with them. This inability, with something more than candour, they were ready to acknowledge; confessing that neglect of proper preparation, through long security, and through contempt for the Romish cause, had left us, in the general, unarmed for the conflict, so that, in fact, it found us "ignorant why we are not Roman Catholics." Then, the novelty, and other stimulants of popular devotion, in which the Roman system abounds, and the "intrinsic majesty and truth which remain in it, amid its corruptions," must be attractive to different persons in different degrees. "And further, there will ever be a number of refined and affectionate minds, who, disappointed in finding full matter for their devotional feelings in the English system, as at present conducted, betake themselves, through human frailty, to Rome." Again, there is danger from their arguments.

[*Tract 71.*]

To protect the members of the Church under these varied dangers (which it presents at somewhat greater length), a Tract was provided,—(No. 71)—which professes to give the reasons "why we remain separate from Rome." Parts of this Tract are sound and forcible enough; but it may be very safely added, that their value is far more than counterbalanced by the low and dispiriting tone which it adopts throughout, by its gross exaggeration of the difficulties of the controversy, and of the unpreparedness of the Church to engage in it; and not less by the false view which it gives of the real state of our differences with Rome, and of the duties of our Clergy with reference to them.

107. We are told, that—

"The Gospel of Christ is not a matter of mere argument: it does not follow that we are wrong, and they are right, because we cannot defend ourselves."

But at all events—

"There is no plea for calling on us, in England, to do more than this—to defend ourselves. We are under no constraint to go out of our way spontaneously, to prove charges against the Romanists; but when asked about our

faith, we can give a reason why we are of this way of thinking, and not that. This makes our task in the controversy incomparably easier than if we were forced to exhibit an offensive front, or volunteer articles of impeachment against the rival communion.\* ‘Let every man abide in the same calling wherein he was called,’ is St. Paul’s direction. We find ourselves under the Anglican regimen; let every one of us, cleric and laymen, remain in it, till our opponents have shewn cause why we should change—till we have reason to suspect that we are wrong. . . . We have the strength of possession and prescription: we are not *obliged* to prove them incurably corrupt and heretical; no, nor our own system unexceptionable. . . . The only conceivable causes of leaving its communion are, I suppose, the two following: first, that it is involved in some damnable heresy; or, secondly, that it is not in possession of the Sacraments. . . . Thus, then, we stand, as regards Romanism. Strictly speaking, and in the eyes of soberly religious men, it ought not to be embraced, even could it be made appear, in some points, superior to (what is now practically) the Anglican system; St. Paul even advising a slave to remain a slave, though he had the option of liberty. . . . While we are able to maintain the claim of our Clergy to the ministration of the Sacraments, and our freedom from any deadly heresy, we have nothing to fear from any historical disclosures, which the envy of adversaries might contrive against our Church, or from any external appearances which it may present, at this day, to the superficial observer. *Whatever may be the past mistakes of individual members of it, or the tyranny of aliens over it, or its accidental connection with Protestant persuasions*, still these hinder not its having ‘the ministration of the Word and Sacraments;’ and having them, it has sufficient claims on our filial devotion and love.”

108. It is acknowledged, however, that though this is sufficient for sober, and religious, and rational men, yet, for men as they are, something more striking, and energetic, and *offensive*, will be required; and directions accordingly are given for managing the controversy in this way. First, however, we are advised, for various reasons, to abstain from several which have been made prominent points in the warfare hitherto, by the great defenders of our Church—as, the Supremacy of the Pope,<sup>9</sup> the Rule of Faith, and Transubstantiation. The reasons for this strange counsel are, at least, as bad as the counsel itself, falling in with it in suggesting, if they do not directly admit, that upon these important points, the difference between the Romish and the true view, if any,

\* It is not very easy to understand how it is proposed to reconcile this view of the duty of ministers of the Church of England, with the solemn engagement which they are required to make, in what the first Tract rightly calls “the most solemn season of their lives,” that they will be ready, the Lord being their helper, “with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s word.”

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<sup>9</sup> “Firstly, on the Supremacy of the Pope. If the Sovereigns of England, who in past times violently took away from the Pope that jurisdiction, which, whether rightly or wrongly, he had acquired over our Church, were now, in the same manner, to restore, or even increase it, and our Church submitted, as she submitted at the first, *I would just as freely submit to it as I submit to any other ecclesiastical jurisdiction*; nay, further, I think, that if other differences could be settled, it would be unworthy of Christian Bishops to dispute unnecessarily about jurisdiction, and that *the State ought also to make some amends for the violence it then used*.”—“Letter to a Protestant-Catholic, by William Palmer, M.A., Fellow and Tutor of St. Mary Magdalene College, Oxford, and Deacon in the Church of England.”—p. 29, 1842.—ED.

is slight and shadowy; matter of subtle disquisition and learned argument, but, for the many, hard to determine, and not very important.\*

109. Moreover, though the Tract enlarges upon some heads of difference upon which we may safely and prudently assail Rome, the Romish doctrine of Justification does not appear either among the points upon which discussion is permitted, nor among those on which it is discountenanced; so as to convey not unnaturally that the impression of the writer is, that upon that fundamental doctrine, the Church of Rome is either in no error at all, or at least none that is clear and important.

110. And on the whole I think, that any plain member of our Church, who takes up the Tract without any suspicion that the author is not a safe guide in such matters, must lay it down with an uneasy impression that the reasons *why we remain separate from Rome*, are much fewer and weaker than he had before believed. And as to those to whom the Tracts had already given a strong impulse towards Rome, how much more such dissuasives were calculated to aid than to counteract the impulse, it is unnecessary to say.

111. The effects of all that had been done in the cause, became increasingly manifest, and in various ways. Every man's observation within his own circle, even where it was most confined, furnished him with abundant and striking proofs that these persevering labours had not been in vain. But above all, the religious publications of the day, and especially of the periodical press connected with religion, exhibited very clear and very painful traces of them, in the miserable trifles upon which the strength of the Church was wasted, in the arrogance and bitterness with which they were treated; and, above all, in the softened tone of feeling with which the errors, and superstitions, and tyranny of the Church of Rome were regarded. And yet, notwithstanding all these indications of the tendencies of this movement, the Tracts continued to retain very many of their first admirers and supporters. It perhaps would not be reasonable to be much surprised at this. But it does appear surprising, that among them there

\* E. g. "This consideration will lead us to put in the back ground the controversy about the Holy Eucharist, which is almost certain to lead to profane and rationalistic thoughts in the minds of the many, and cannot well be discussed in words at all, without the sacrifice of 'godly fear,' while it is well nigh anticipated by the ancient statements, and the determinations of the Church concerning the Incarnation. It is true that learned men, such as Stillingfleet, have drawn lines of distinction between the doctrine of transubstantiation, and that high mystery. But the question is, whether they are so level to the intelligence of the many, as to secure the Anglican disputant from fostering irreverence, whether in himself or his hearers, if he ventures on such an argument. If transubstantiation must be opposed, it is in another way; by shewing, as may well be done, and as Stillingfleet himself has done, that, in matter of fact, it was not the doctrine of the early Church, but an innovation at such or such a time; a line of discussion which requires learning both to receive and appreciate," p. 9. See also what is said (p. 7) of the objections to praying to Saints to pray for us, and (p. 8) of the Papal Supremacy.



should have been any who looked back with thankfulness to the Reformation, who valued the momentous truths then recovered and secured to the Church; and who regarded, with affectionate reverence, the Martyrs and Confessors whom God had made his instruments in bestowing these signal blessings upon us. And yet so it was. In fact, not a few who abhorred Popery, underrated its strength, and regarded Protestant Dissenters as the Church's most formidable enemies. And having, at the first appearance of the Tracts, hailed their authors as powerful maintainers of the cause of the Church against Dissent, from whom the most important services were to be expected, they were very slow in relinquishing these happy anticipations, and renouncing the aid of such able auxiliaries. They were prepared to hear those who assailed Dissent upon Church principles, themselves, in return, accused of a leaning to Popery. And they hardly considered, at first, the evidence in support of this charge against the Tractarians, with any attention. As might be expected, it was often made ignorantly, and weakly supported, and this was, of course, to strengthen the prejudice against it, even when brought forward more advisedly, and better sustained. And, as the evidence comprehended a pretty extensive induction of particulars, and even relied upon the *tone* of the writers, and other indications of their principles, which, in like manner, could only have much force, when impartially and patiently weighed, it will be easily understood, that no proofs could be offered, which such prepossessions in favour of the accused, did not easily set aside. And this result was the more natural, from the caution with which the authors of the Tracts wrote at the outset.

112. Comparing what they wrote with what had appeared for some time upon the same side, it was not unnatural that it should be regarded as very bold; but looking back at it now with the knowledge which we possess of the principles of the writers, one is certainly more struck with their caution.\* And though, from

\* Many of the subsequent publications of the party, but especially Mr. Froude's *Remains*, throw much light upon the management and forbearance which must have been exercised in their first movements. I shall not give any of these particular indications of caution, which every one may see for himself; but the following extract, on their general principles, seems worth quoting. His last published letter contains the following very strong expostulation with Mr. Newman, on the excess to which such economy was carried in one of the Tracts written by the latter. "The other day accidentally put in my way the Tract on 'the Apostolical Succession in the English Church:' and it really does seem so very unfair, that I wonder you could, even in the extremity of *οικονομία* and *φρακισμός*,<sup>1</sup> have consented to be a party to it."—Vol. I., p. 425, 426. He sustains his charge by what seems a very good argument, *ad hominem*, at least. But what we are concerned with, is the form in which the charge is made. There probably is an allusion in it, to Mr. Newman's commendation of the account which Clemens Alexandrinus gives of the rules which guide a Christian in speaking and acting *economically*, in which, (without using the word,) he gives clear sanction to *φρακισμός* for a good end, "He both thinks and speaks the truth; except when con-

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<sup>1</sup> See Appendix B.—Ed.

time to time, what seemed to be strong and distinct declarations of their principles appeared, yet, upon examination, they were often found less unequivocally expressed, than at first sight they were thought to be ; or accompanied by some unnoticed qualifications ; or, when they were most tangible, there was something tangible which might be set upon the opposite side. So that when the writers were put upon their defence, either by some ambiguity in what gave occasion to the charge, or by being able to produce something like it, more or less, in some one of good reputation in the Church, or with a large party in it ; or by referring to something very different in another of the Tracts, or in some other of their writings ;<sup>2</sup> or by retorting the charge upon those who made it,—shewing, that if *they* had exceeded in one direction, their accusers, or some with whom they were understood to agree, had committed some excess in a direction less likely to be in favour with those for whom chiefly such defences were intended,—in some of these ways, or in some such way, they were always able to say so much, as to allow those who valued them as maintainers of Church authority and order, and who wished to believe them sound in doctrine, to retain their favourable opinion of them. Whatever could be defended, such persons strenuously defended ; what admitted of no defence, they were content to excuse, or, at most, to blame gently, as occasional blemishes, not affecting the general character of the series ; being probably introduced into it by the imprudence of some such imprudent member as every party contains, and must, at times, suffer from.\*

\* Of these Apologists, the most skilful and effective was the author of an article in the *Quarterly Review* for March, 1839, on *Oxford Theology*. It was an analysis and defence of the teaching of the Tractarian school, up to that time ; which brought their cause very advantageously before a large class of readers, comprehended in the extensive circulation of the *Review*. There were, of course, very many who felt that obtaining an acquaintance for themselves with *Oxford Theology*, was altogether out of the question, and who yet naturally wished to know what they ought to think and say about what was every where talked of. This rather numerous class must have been not a little gratified, at being supplied so compendiously and pleasantly with all that they wanted. The writer reviewed regularly, and refuted all the popular charges against the Tractarians, and shewed that they were all founded upon a partial acquaintance with

sideration is necessary, and then, as a physician for the good of his patients, he will be false, or utter a falsehood, as the sophists say." *The Arians*, p. 81. But it seems hard not to collect from what Mr. Froude says, that it was a settled point, that, in the position of the party, both the instruments which he mentions, must be employed in their writings for the public, but that still there were limits to the use of them, which ought not to be exceeded.

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<sup>2</sup> Witness Dr. PUSEY's "Extracts from the 'Tracts for the Times,' the 'Lyra Apostolica,' and other publications ; shewing that to oppose ultra-Protestantism is not to favour Popery." Mr. PALMER, in his recent attempt to shield the *Teachers* at the expense of the *Disciples* of the Tractarian school, has adopted the same line of defence : with what success, the candid reader of Dr. PUSEY's *Sermon on the Eucharist*, and Mr. NEWMAN's *Sermons bearing on the subjects of the day*, will find little difficulty in deciding.—ED.



[*Publication of Froude's Remains.*—1838.]

113. All this while, however, the party were gaining strength and courage; and the Tracts, and still more other publications,

their principles, or an ignorance of the principles of our Church. For that there was nothing objected to, as erroneous or dangerous, in any part of their teaching, which was not corrected or counteracted in some other part; or was not supported fully by the authority of our standard divines.

One of the points, to which the author specially addressed himself, was the supposed leaning of the Tractarians to Rome, and the supposed tendency of their theology to strengthen her cause in this country. Upon this point he is triumphant. He has quotations which "set the matter at rest;" and so completely, that he feels able to be facetious on the charge, and pleasantly remarks, "Now this is rather strong language to be used by a reviver of Popery; we scarcely think it would dispose the Pope to receive his expected proselytes favourably."—p. 551. And again, in the same jocular vein, as it would seem: "The public may be assured that the University of Oxford is perfectly clear of Jesuits. It is carrying on no correspondence with Papal emissaries: it is planning no innovation in the Church."—p. 542. His graver sentence upon the imputation is, "As to the idle notions of there being any thing in the system before us to encourage Popery,<sup>3</sup> all sensible persons will agree with Professor Powell,\* in rejecting them, as flowing either from 'ignorance of the question,' or 'disregard of distinct disavowals.'"—p. 556.

The author was eloquent and dexterous; and sustained all his points by references, at once so exact and so copious, as to shew how needless it was to revise his defence, and how very troublesome it would be to do so. It was not to be wondered, therefore, that so many acquiesced in the article, as a perfectly satisfactory proof that the alarm which was felt about the tendencies of this theology, was altogether groundless and unreasonable. And this was actually its effect, in a wide circle. It did a great deal (few publications so much,) to allay suspicion, and disarm prejudice; to write up the Tracts and Tractarians; and to bring all opposition to them into disrepute.

\* Who is before courteously recommended as a "writer distinguished in physical science, and who candidly ridicules the notion of treating the new doctrine as Popery."<sup>4</sup>—p. 542.

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<sup>3</sup> PROFESSOR POWELL, like the *Quarterly Reviewer*, has since discovered that this "notion" was not quite so "idle" as some were willing to believe. In a Sermon preached before the Mayor and Corporation of Oxford, in November, 1841, and published at the request of the congregation, alluding to *Auricular Confession*, (which he describes as "the most powerfully efficacious of all the artifices of the Romish system for maintaining the iron despotism with which she ruled the consciences of men, the prolific source of the most monstrous of her abuses, the true 'working of the mystery of iniquity,') the Professor observes—"Now—I speak not from loose reports, but from the testimony of facts which have been brought to my knowledge—attempts have been made recently in this place, by Ministers of the Established Church, to enforce this very practice on those under their influence. Such facts speak for themselves, and must, I think, open the eyes of the most incredulous or indifferent."—The Protestant's Warning and Safeguard in the Present Times; a Sermon, &c. pp. 17, 18.—ED.

<sup>4</sup> It is but justice to PROFESSOR POWELL to allow him to speak for himself on this subject. "Such tenets have been called Popish, or accused at least of a tendency to Popery. This is literally incorrect; since their advocates expressly disclaim and denounce Popery. But I must confess the system appears to me, though not Popish, yet equally dangerous and less honest, as insidiously attempting to persuade men that it is only (*sic*) carrying out the real principles of the Church of England, and endeavouring to enforce its claims as exclusively those of the ancient and Apostolic faith."—The Protestant's Warning and Safeguard, &c. pp. 15, 16.—ED.

many of them anonymous, evinced a very decided advance towards Rome, which, according to the opinion entertained of the writers,

But time, though it opens the eyes of some very slowly, opens all at last,—*δεχθὲν δὲ τὸ πρῶτον ἔγνω*. In March, 1842, just three years after this article was published, another article appeared in the same journal, apparently by the same writer, which shewed that he, at least, had at length become alive to some of the dangers, which he had thought others so unreasonable, and even ridiculous, in apprehending.<sup>5</sup> The article is *on the Church of England Divines of the seventeenth century*. The writer regards these divines as undeniably the proper authorities to be appealed to, when the principles of our Church are at all the matter in question. And, in the style which made his former article so effective—never making an assertion, without appearing to prove it on the spot, by reference to his authorities—he proceeds to shew, from the writings of these illustrious men, that, upon the character of the Church of Rome, and our relation to her;—upon our own Church, her character, and her claims; the reverence, affection, and submission due to her;—upon the Reformation and the Reformers;—upon PROTESTANT, “name and thing;”—upon the way in which foreign Protestant bodies, wanting the privilege and blessing of Episcopal government, are to be regarded and treated by us;—upon the Unity of the Church, as consisting with the independence of National Churches;—upon the place and use

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<sup>5</sup> Fourteen months only had elapsed from the period to which his Lordship refers, when there appeared, in the *Quarterly Review*, a third article on the Tractarian Controversy, entitled “*Rubrics and Ritual of the Church of England*.” That this article was felt to be, as indeed it was, a “heavy blow and great discouragement” to Tractarian practices, is evident from the contumely with which it was assailed by the organs of the party. “What,” says the *Christian Remembrancer*, “could have induced either the editor or the publisher to consent to such self-stultification? After having committed themselves to a high and Catholic tone of thought in several successive articles—articles, by the way, which were, each in its turn, the most conspicuous and generally read of their respective numbers; and also, if not to an approval, yet to a vindication of the Oxford School from the more vulgar of the charges preferred against it,—here we have a paper quite in the spirit of those latter—a paper that would hardly have disgraced *The Record*.” The *Remembrancer* then proceeds to charge the supposed author of the article (Mr. Croker) with “shallow vanity,” “reckless presumption,” “a total blank of information,” and “wisdom which is earthly, sensual, devilish,” fitter rather for the licentious and Tiberian revelries of Hertford House than for the pages of what would fain be taken for the organ of the English Clergy.”—*Christian Remembrancer*, June, 1843.

The following extract from the article in question, forms a striking contrast to the sentiments put forth by the *Quarterly* in March, 1839, when its readers were “assured that the University of Oxford was perfectly clear of Jesuits,” and that the “idle notions of there being any thing in the” Tractarian “system to encourage Popery,” arose “either from ignorance of the question, or disregard of distinct disavowals.”—pp. 542-556.—“It is in vain—even when they are perfectly sincere—that persons who have adopted these practices may tell us that they have no leaning to Popery, and are, in fact, what they profess to be,—zealous members of the Anglican Church. Granted: their private convictions may be untainted; we cannot search their consciences, and we will give credit to their assertions; but then, on the other hand, we must insist, that their private feelings cannot, in any forum, either of law or conscience, justify their countenance of practices which are but too generally understood, and have been, by their original promoters, avowedly adopted and recommended, as a solemn and continuous protest against the Reformation—‘the odious Reformation!’ and which have, in some notorious instances, led to downright apostacy. But open defection, even when we suspect it to be the result of an irregular intellect, or morbid vanity, is less deplorable, and infinitely less dangerous, than the masquerade orthodoxy whose heart is already reconciled to Rome, though its hands are still willing to carry the bag and to take the sop, and to participate in the communion of the Anglican Church, as Judas did at the Last Supper.”—*Quarterly Review*, May, 1843—p. 287.—ED.

might be regarded either as an advance in the clearness of their perceptions of the consequences of their principles, or in their boldness in avowing them.

of Tradition ;—upon the relation of the Church and the State ;—in short, upon many very leading points in *the* controversy of the present day, the principles and feelings of these men (whom he and the Tractarians agree in regarding as the true court of appeal) are decidedly opposed to those which have been put forward in the writings of the Tractarian school. Of these writings, there is no express mention in the article ; and, of course, none of his former defence of them. But the reference to them is just as intelligible, and, indeed, as unequivocal, as if it were express. It was probably understood by the least informed readers of the *Review*. And there was no affectation of misunderstanding it, on the part of those who were aimed at. A regular reply appeared from them, in the October of the same year, in the *British Critic*, under the title of “ *Development of the Church in the seventeenth century ;*” in which there is certainly no want of boldness or skill, and which must, at least, have satisfied their former advocate, that writing these men down, is not likely to be as smooth and grateful a task, as writing them up was. They refer directly to “the appearance of an article in the first and most influential periodical of the day . . . having especial reference to the judgment of our ‘divines of the seventeenth century,’” as the occasion of their review of the same distinguished authorities. They have no thought of objecting to the tribunal, before which their opponent has brought their opinions. On the contrary, their anxiety seems to be to fix him, and others through him, to the judges whom he has chosen in the cause. They hail with joy his acknowledgment, that the theology of these divines “is *the standard theology of the English Church*,” expecting that few will be found “so hardy as to dispute the fact, after such an affirmation of it.” The reviewer, they say, has attempted to shew that these great divines are against “the Oxford writers,” “on the subject of Rome, Church and State, &c.” They propose to prove that he is greatly in error on this point. But they are first anxious to secure that it shall be remembered, that, were he ever so successful in proving what he attempts to prove, the relation of the Oxford Divines to the Divines of the seventeenth century, upon other points, would stand as it stood before ;—that is, as they affirm, that, in the views put forward in the Tracts, and in other publications of their authors, on the more important doctrines of “Baptismal Regeneration, the Real Presence, the Eucharistic Sacrifice, Tradition, Church Authority, Apostolical Succession, or points connected with them,” “a perfect agreement exists between the former and the latter writers.”\*

The only point at issue is, whether there is a discrepancy between them on the other, and—however important, still—inferior questions ; viz., How ought we to regard, speak of, and treat Rome, on the one hand, and unepiscopal Protestantism on the other ;—What are we to hold concerning Papal supremacy ; and other kindred questions. And, even upon these questions, they expect that the appearance of discrepancy which their brother-reviewer has exhibited between them and those whom he and they acknowledge as the proper

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\* This, they say, has been irresistibly proved by “CATENÆ, or quotations from our standard divines ;” and the same assertion is made upon all occasions, and often as if its truth were not denied by the opponents of the Tractarians. The fact, however, is, that it has not merely been denied, but most conclusively disproved. It has been shewn, that in the views which they have put forward upon all the above doctrines—at least upon “*points connected with*” all,—they not merely are not supported, but are strongly and decidedly opposed, by the most important authorities of their Catenæ.<sup>6</sup>

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<sup>6</sup> The remainder of this note will be found in a subsequent chapter, under the *Character of the Tractarians as Controversialists*.—ED.

114. The first act, however, of the party, which produced any considerable defection from its ranks, was the publication of Mr.

authorities, will vanish upon a closer and fairer view of the case ;—which they accordingly proceed to give.

They maintain that the harshest language used by these divines against Popery, was either the result of recent suffering, or of some pressure actually felt, or apprehended from the circumstances of our own Church ; and that, even when they spoke most strongly, they did not pledge themselves against the papal theory, or against the system upon any but practical grounds. And to explain and enforce this, they call attention to the peculiar position of the Church after the Reformation, which forced her into taking “a one-sided, or exclusively unfavourable view of the Roman Church,—into seeing only her corruption on the one hand, or her ambition on the other.” And they maintain that our position is altogether different now, and that there can be no doubt, that were the same divines alive now, they would speak very differently ; and therefore that living divines, if they will use their language under altered circumstances, have no right to plead their authority.

So much they claim for the *position* of the Church, in abatement of the force of the strongest passages which have been quoted from those of our standard divines, who have written most strongly upon such points. But, moreover, they say, that there was a *development* in this respect, which not only corresponds with what this theory would require, but helps them still further ; for that, the further we recede from the Reformation, the more moderated do we find the tone of our divines with respect to Rome. They maintain that, in fact, there was a *constant movement* in the Church of England ; that, as the earliest divines in the seventeenth century are distinguished from the Reformers, so are the later ones from *them*, until the “rise of ecclesiastical tone in the Church, which Bancroft and Andrewes had already commenced, was developed and established by the Laudian episcopate.”

They give a series of extracts from the writings of the divines, whom they take as the representatives of the Church at the different periods of the century, particularly the last ; which they preface with the following distinct statement of what they intend that it shall prove against the *Quarterly* Reviewer, and for themselves :—

“Nor can there be any greater mistake than that of stringing all our divines together, without distinction or explanation ; making them a mere printer’s list, as if they were exactly alike—mere repetitions of each other, like so many bricks out of a kiln, or loaves out of the oven, or so much twist from the wheel, or cloth from the loom, or powder from the mill. A writer who so joins all schools together, and makes such a “hotch-potch,” to use Bramhall’s word, of our divines, must pardon us, if we cast a doubt upon the accuracy of his acquaintance with the times about which he has treated. There *are* distinctions amongst our divines: our Church divinity has been, as a matter of fact, a *progressive*, and not a *stationary* one. The Laudian school was as clearly a *new development* of the Church, in its day, as history can shew it. And be it well noted, it was a *successful* development—it *established* itself. Laud and his party were ‘innovators’ in their day ; but how are they regarded now ? As our greatest doctors, the highest standards and brightest ornaments of the Church. Turn to the pages of our contemporary: it is ‘*Laud and our soundest divines*’ throughout ; and all his associates are quoted over and over again—Bramhall, Heylin, Forbes, Sanderson, Taylor, Hammond, Cosin, and the rest—as unexceptionable authorities, ‘whom all sides must be willing to acknowledge.’ The truth is, these divines, by dint of immense effort, by a great and strong heave, lifted the Church above the levels of Calvinism, to a higher ground, and that ground has remained our *terra firma* to this day. . . . The present orthodox divinity of our Church is a development since the Reformation, and a reaction upon it. We care not how great innovators the school were considered in *their* time, or upon how slender a thread they seemed to hang: *they succeeded*, and their *innovation* is now our rule. The Church cannot shake off the Laudian school.”

\* All the *italics* in this extract are the Reviewer’s.

**FROUDE'S REMAINS.** This seemed to force upon many of their supporters, who had resisted all other evidence, some apprehension

She has identified herself with them ; she has accepted their ground, and she stands upon it."—pp. 344, 345.

Not that they have any intention of suffering her to remain on this ground, if they can help it. This would be making only a coarse and undiscerning use of the authorities to which they defer ; which not merely establish their right to go thus far, but, on the same principles, further too. They boldly claim the right of following those whom the *Quarterly Reviewer* acknowledges to be safe guides. By appealing to "our divines of the seventeenth century" generally, as the standard divines and true representatives of our Church, and, still more, by his high and unqualified praise of those among them who carried this *development* furthest, the author must be understood to approve of it. The writer of the reply boldly claims, on the part of 'the Oxford divines,' to be allowed to carry it as much further as the present circumstances of the Church and the world render necessary ; and to have this necessity, and all that they do in obedience to it, judged of by the principles on which the past stages of the development are to be justified.

They give a great number of passages to show the nature and extent of this development. And, in conclusion, they say :—

"Upon the plainest historical grounds, then, supported by the testimony of popular opinion at the present day, we have the fact established of a change in our Church theology—a change since the Reformation—the development of a standard divinity in a later age, different from the standard divinity of a former. Calvin, and his school, were the master spirits of the Reformation ; they gave the impulse, and they left a stamp upon the movement which cannot be mistaken : let history, for once, be allowed to speak. The full development of Calvinism was stopped indeed, but only because the *Reformation itself* was stopped, and its peculiar doctrines remained the theology of our Church *till Laud upset them*. . . . Let us hear no more of a full-born, settled, whole, perfect system of Reformation-divinity . . . . 'uniform definiteness, consistency of teaching, which has been so remarkable.' Every one who knows the history of our Church, knows this is not the case ; not only has her divinity altered, but her individual divines shew signs of a change, and advance, as their inquiries proceeded—sometimes even in the course of the same work, (*e. g.* Hooker's Ecclesiastical Polity,) shewing clearly that their theology was just what it is asserted *not* to be, a *gradual formation*. Why carry on then a perfectionist language, which cannot be supported by fact ? Why uphold a mere view, a pretty solacing theory, when the first breath of history must send our bandbox hypothesis to the winds ? Why not confess ? what harm can there be in acknowledging the truth, that ours was, in spirit, a Calvinistic Reformation, and that a noble episcopate afterwards reclaimed us ? If the one fact be humiliating, the other is a counterbalance to it ; and our Church, between them both, would stand where she now stands. And can it be denied, that, as the Church threw off her Calvinism, she also began to incline to an union with Rome ; *i. e.*, if we are to take, as we must do, the Laudian school as the then representatives ? But we will only proceed, at present, on the fact, that she did throw it off ;—that there has been a *change* in our theology since the Reformation. For if the precedent *has been set*, why may it not, with prudence and moderation, be *followed* ? If our Church has changed her tone and language, on various points, why may she not again, when circumstances demand—*i. e.*, when the circumstances under which she spoke have themselves changed ?"—p. 385.

How the *Quarterly Reviewer* proposes to answer this question, or whether he proposes to answer it at all, we cannot know. But it brings very serious matter for consideration before him, and all who agree with him, in taking 'our divines of the seventeenth century,' in the mass, as the true guides and representatives of the Church of England. Many have taken up his standard without examination, and without suspicion ; and from the use which he was able to make of it, felt that we needed no more to restrain the present unhappy movement towards Rome. The British Critics have brought such persons to a



of the real direction of the movement, to which they had hitherto fearlessly committed themselves. They not only saw in this publication *the great leaders of the Reformation, here and upon the Continent, held up as objects of hatred and scorn*, but they were left no room to doubt, that it was *for their principles,—the Protestant principles* which they themselves held and valued—and *for the great work which they had effected*, that these illustrious men were *hated and reviled*.<sup>7</sup> The writer avows himself as “every day becoming a less and less loyal son of the Reformation;”<sup>\*</sup> as “thinking worse and worse of the Reformers;” “hating the Reformation and the Reformers more and more,” and having almost made up his mind “that the rationalist spirit they set afloat is the *ψευδοπροφήτης* of the Revelations.”<sup>†</sup> And while engaged in the course of study of our ecclesiastical history which was giving him these views and feelings about the Reformers, he says, what is not surprising, “As far as I have gone, too, I think better than I was prepared to do of Bonner and Gardiner.”<sup>‡</sup> Farther on, writing to one friend, he refers to a letter to another, for evidence of “the length that he is being pulled on in anti-Protestantism.”<sup>§</sup> He regards the present Church system, which he calls “our upas-tree,”<sup>||</sup> as “an incubus upon the country;”<sup>8</sup> and

different point of view, and exhibited to them a different phase of this standard divinity; one very well calculated to startle many of the admirers of the *Quarterly Review*, whose knowledge of his authorities was derived from his pages. And it would be hardly enough to say, that the claim of the Tractarians to be allowed to follow *the precedent which has been set*, may be resisted, on the ground that they have given very clear proofs that they want the *prudence and moderation*, which they seem themselves to admit are necessary qualifications for being admitted to the task. No doubt this is most true, and might be very easily substantiated. But still, apart from all apprehensions of the way in which their modern followers may be disposed to carry on “the development of the Church in the seventeenth century,” I believe this article contains such evidence of what that development was, and of the stage to which it was brought under the “noble episcopate” which “reclaimed us,” as will make many doubt, whether, in appealing, as he did, to the divinity of that memorable era, the *Quarterly Reviewer* took the best and wisest means of resisting effectually the tendency to Rome, which he seems, however tardily, yet sincerely, to dread in the Oxford Development of the present day.

\* Vol. i. p. 336.

† Ibid, p. 389.

‡ Page 252.

§ Page 347.

|| Page 405. Upon this, apparently regarding it as rather too strong, the Editor gives the following Note:—“It is scarcely necessary to observe, that the author is speaking of the establishment, or, as he calls it, ‘Church system,’ i. e. the particular form in which the one Holy Catholic Church happens to be developed in England.” And of which, it does seem necessary to observe, the author and his annotator happened to be ordained ministers.

<sup>7</sup> The *italics* are not his Lordship’s.—See also paragraph 117, *infra*. Mr. PERCEVAL, among his episcopal testimonies to the good effects produced by the writings of the Tractarians, quotes a passage from the BISHOP OF TORONTO’S Charge, in which his Lordship states, that “they have *rescued the pillars of the Reformation from oblivion*.”—Collection of papers, &c., p. 111.—ED.

<sup>8</sup> I have, elsewhere, noticed the singular coincidence of sentiment upon this subject

gives it as his opinion that the "Church can never right itself without a blow-up."\* Indeed, this opinion seems altogether independent of any of the evils of its state-connexion, however in the particular place it may be suggested by them. For his practical conclusion with respect to the Reformation itself is, that it "was a limb badly set: it must be broken again in order to be righted."†

115. But his principles and feelings as a Churchman may be further collected from his sentiments upon a few very important points. He throws doubts upon the purity<sup>9</sup> of the descent of orders in our Church.‡ He describes her as having blasphemed *Tradition and the Sacraments*.§ He not only objects to the *teaching of the Prayer-book* being called *the teaching of the Church*, but (after suggesting and rejecting different supposed grounds for so regarding it) he avows distinctly that he sees "no other claim which the Prayer-book has on a layman's deference, as the teaching of the Church, which the BREVIARY and MISSAL have not in *a far greater degree*."|| Indeed he lays down this broad general principle:

"It appears to me plain that in all matters that seem to be indifferent, or even doubtful, we should conform our practices to those of the Church, which

\* Page 250.    † Page 433.    ‡ Page 385.    § Page 438.    || Pages 402, 403.

expressed by Mr. FROUDE, *an Ordained Clergyman of the Established Church*, and Mr. STOUGHTON, *a Dissenting Minister*.

"The present Church system is an incubus upon the country. It spreads its arms in all directions.

"Would that the waters would throw up some Acheloides, where some new Bishop might erect a see beyond the blighting influence of our UPAS TREE."

*Froude's Remains*, vol. i. p. 405. 1835.

"The Episcopal Church is compared to a tree stretching forth its umbrageous arms.

"If it be a tree at all, it more resembles the UPAS than the Oak."

*Stoughton's Speech at the Reading Church-rate Abolition Meeting*. 1836.

Vide "Preaching: its Warrant, Subject, and Effects," Appendix, p. 211. "The Grievance of Church-rates Examined, in a Letter to Philip Pusey, Esq., M.P." p. 15.—ED.

<sup>9</sup> "For my part, I had rather have had my orders from a SCOTCH Bishop, and I thought of suggesting the same to you. The stream is purer, and besides, it would have left me free from some embarrassing engagements. [Such as *the necessity of holding by the union of Church and State, of contenting himself with the English Liturgical Service*," &c., Editor's Note.]—*Froude's Remains*, vol. i., pp. 385, 386.

It is a fact worthy of remark, in connection with this subject, and one which has been communicated to me upon unquestionable authority, that, pending the recent, but happily ineffectual proceedings of Mr. M'MULLEN against the Regius Professor of Divinity, in the University of Oxford, Bishop SKINNER, OF ABERDEEN, made the former gentleman an offer of his curacy. Mr. M'MULLEN, I need hardly observe, had rendered himself notorious, by declining to maintain the following propositions given him by Dr. HAMPDEN, as theses for the exercises required previous to his proceeding to the degree of Bachelor of Divinity.

"1st. The Church of England does not teach, nor can it be proved from Scripture, that any change takes place in the elements at consecration in the Lord's Supper.

"2nd. It is a mode of expression calculated to give erroneous views of divine revelation, to speak of Scripture and tradition as joint authorities in the matter of Christian doctrine."

Mr. M'MULLEN had also been obliged to relinquish the curacy of *St. Peter-le-Bailey, Oxford*, in consequence of a memorial, addressed by the parishioners to the Rector.—ED.



has preserved its traditionary practices unbroken. We cannot know about any seemingly indifferent practice of the Church of Rome, that it is not a development of the apostolic *theos*, and it is to no purpose to say that we can find no proof of it in the writings of the six first centuries; they must find a *disproof*, if they would do any thing.\*

And as to THE EUCHARIST, in particular, he says—

“I am more and more indignant at the Protestant doctrine, on the subject of the Eucharist; and think that the principle on which it is founded is as proud, irreverent, and foolish, as that of any heresy, even Socinianism.”†

His own belief was,—that the power of *making the body and blood of Christ* is vested in the successors of the Apostles;‡ that, in the exercise of the power bestowed upon them, they perform a double miracle—one part being the making of the body and blood of Christ for our spiritual food, and the other the preservation of the sensible bread and wine, for the exercise of our faith:§ and that Pascal's statement<sup>1</sup>—that the Lord fulfils His promise to the Apostles, of being with men always, by abiding under the species of the Eucharist, is an orthodox one.|| He takes even the author of the “Christian Year,” to task, for some symptoms of this Protestant spirit which he so vehemently denounces! This writer had said, (in the verses on the Gunpowder Treason) of the communion, that “the Eternal Priest” is “there present in the heart, not in the hands;” and Mr. Froude asks, “How can we possibly know that it is true to say, ‘not in the hands?’”¶ He commemorates, accordingly, with satisfaction, the advance that one friend has made, who, he verily believes, “would now gladly consent to see our communion-service replaced by a good translation of the liturgy of St. Peter;” and he adds, in the way of advice to the correspondent to whom he communicates this intelligence,—“a name which I advise you to substitute in your notes to ———, for the obnoxious phrase ‘mass-book.’”\*\* But on this matter, his final conclusion seems to be, to acquiesce in the view taken by another friend, of our Communion Service, and of the feelings with which it becomes those who see its defects to receive it. What this view was, appears in the passage in which he expresses his approbation of it.

“The more I think over your view about regarding our present Communion Service, &c., as a *judgment on the Church*, and taking it as the crumbs from the Apostles' table, the more I am struck with its fitness to be dwelt upon as tending to check the intrusion of irreverent thoughts, without in any way interfering with one's just indignation.”††

\* Page 336.

† Page 391.

‡ Page 326.

§ Part II. vol. i. p. 65.

|| Part I., vol. i., p. 387.

¶ Page 404.

\*\* Page 387. This advice was not thrown away, as appears from a passage often quoted from Mr. Newman's Letter to Dr. Faussett, Second Edition, pp. 46, 47. Mr. Froude himself had used the designation which he recommends already, (at least, as would appear by the dates,) in Tract 63, *On the antiquity of the existing Liturgies*.

†† Page 410.

<sup>1</sup> The Rev. ISAAC WILLIAMS quotes this statement of Pascal in confirmation of his views on Reserve.—Tract 80, p. 33.—ED.

116. Such were this writer's views of the Reformation and its fruits. In exhibiting them, something has necessarily been done to shew the very different feelings with which he regarded the system from which that memorable event separated us. But to effect this latter object fully, would require a larger adduction of passages than we could afford. I may, however, give you one or two, which seem to throw some additional light on his principles. As to saint and image-worship, he says:—

“I think people are injudicious, who talk against the Roman Catholics for worshipping saints, and honouring the virgin, and images, &c. These things may perhaps be idolatrous; I cannot make up my mind about it.”\*

I have already given a passage, by which it would appear, that he thought it also rash and unjustifiable to pronounce their belief of transubstantiation erroneous. And, indeed, he expressly says, generally, “Nor shall I even [ever?] abuse the Roman Catholics, *as a Church*, for any thing except excommunicating us.”† And, finally, having declared that the anathemas, as comprehending our deceased friends, must prevent every one from going over to Rome while she retains them, he gives this distinctly as the reason which, as he avers, would for ever prevent him from joining the Church of Rome:—“I never could be a Romanist; I never could think *all those things in Pope Pius' Creed necessary to salvation.*”‡

117. I have not given any examples of his mode of speaking of the Martyrs and Confessors, to whom, under God's

\* Page 294.

† Page 395.

‡ P. 434. Whether if a man who had at one time felt about *all those things in Pope Pius' Creed*, as it is to be supposed that every one who becomes a minister of the Church of England must have felt, were once brought to believe that they are true, he ought to feel it to be impossible that he should ever believe that they were also *necessary to salvation*,—the more especially when this step presented itself as essential to his communion with the Church, which held and professed all these most important doctrines, (for if they be true, their importance can hardly be doubted,) which his own Church denied and renounced,—is a question which we need not attempt to settle. But it is important to remark, how near Mr. Froude must have been to the former state of belief; the belief, that is, that all the Articles of Pope Pius' Creed are true, if indeed he had not actually arrived at it. And this I think must be apparent, 1. Because the supposition that he believed them to be true, or, at the least, did not believe them to be false, seems the easiest mode of accounting for his emphatic declaration, that he never could believe them *necessary to salvation*. A clergyman of the Church of England, who could with truth declare that *he did not believe them to be true*, would have very obvious reasons for preferring such a mode of expressing his state of mind in reference to them, to the marked reserve of the profession, that he could not believe them *to be necessary to salvation*. 2. He adds: “But I do not see what harm an ordinary Romanist gets from thinking so,” i. e. thinking that they are necessary to salvation. Now, when one considers what the doctrines are which are comprehended in the Creed of Pope Pius, one can hardly suppose,—without ascribing to Mr. Froude the absolute latitudinarianism which cannot see that any thing that a man believes about any thing, can do him harm,—that if he had believed them to be false, he would have expressed himself unable to see what harm it can do an ordinary Romanist to believe them true and necessary to salvation.

It would be inexcusable to spend time in this way in endeavouring to determine the exact state of belief of this individual, but for the double interest with which the times have invested it for us; first, as illustrative of the hazard of dallying with Romanism; and, secondly, from the light which it also throws upon the principles of the party whose leaders have put him forward as their representative and champion.

blessing, we owe our deliverance from darkness and bondage. Because specimens of the tone in which he indulged in reference to them,—which is much coarser and more virulent than any respectable Roman Catholic writer of the present day would choose to employ on the same subject,—have been published in such a variety of shapes as to be familiar to every one. Such petulant, bitter, and irreverent sayings concerning those honoured servants of God and their great work ; and the language of depreciation and contempt in which our Church, and her principles, and her services, were spoken of in these volumes ; and the admiration and affection with which Rome, notwithstanding some reserves, was undisguisedly regarded, produced a strong and extensive effect. Much of what was most objectionable in the volumes, had, in substance, appeared in the Tracts, and in other writings of their authors. But, partly from the personal character of the man, and partly from the shape in which his sentiments appeared,—familiar letters, private journals, and notes of conversations—the tone of this publication was much more bold and unrestrained. So that some who had not been offended by the matter of the Tracts, were much offended and alarmed by the manner of Mr. Froude.<sup>2</sup> And some, whose eyes had been gradually opening to the tendencies of the movement, now saw them too distinctly to hesitate about the duty of separating themselves from all connexion with it. There was, in consequence, a considerable secession among the sounder portion of the admirers and supporters of the Tracts, and probably some degree of jealousy and distrust infused into most of that class who continued to admire and support them. That there should be any such—any *loyal sons of the Reformation*,—any true members of the Church of England,—who remained attached to the party, after such an open declaration of their principles and feelings, may be regarded as strange and almost unaccountable.

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<sup>2</sup> The *British Critic* has offered the following curious apology for “that ironical turn which certainly does appear, in various shapes, in the first part of these Remains:”—

“This irony arose from that peculiar mode in which he viewed all earthly things, himself, and all that was dear to him, not excepted. It was his poetry. Irony is, indeed, the natural way in which men of high views and keen intellect view the world: they cannot find middle terms of controversy with men of ordinary views ; they feel a gulph between them and the world ; they cannot descend to the level of lower views, or raise others from that level to their own. As, therefore, there is no common ground which they can *seriously* and *really* (*sic*) assume with inferior and wordly minds, they fall into a way of *pretending* (*sic*) to assume common notions, and reasoning on them with unreal seriousness, in order to expose them.”—*British Critic*, April, 1840, p. 399.

Mr. PALMER, no incompetent authority, gives a somewhat different view of the case, in his “Narrative:”—“Mr. Froude occasionally expressed sentiments on the latter subject, (the character of the English and the foreign Reformers,) which seemed extremely unjust to the Reformers, and injurious to the Church ; but as his conversation generally was of a very startling and paradoxical character, and his sentiments were evidently only in the course of formation, I trusted that more knowledge and thought would bring him to juster views.”—“Narrative,” &c. p. 23. Mr. Palmer does not seem to make much allowance for the relative positions occupied by himself and his friend.—ED.

It is, in fact, only to be accounted for by what is hardly less strange, viz., that after all, they refused to receive this publication as a declaration of the principles of the authors of the Tracts. It was well known that the real, though not the nominal head<sup>3</sup> of the party was the Editor of the work, with the aid of at least one<sup>4</sup> of the two other members to whom the next place in influence is generally assigned. But notwithstanding this authentication of the publication as the act of the party, there were not a few of those to whom I have alluded, who could not be brought to regard them as responsible for the work, and who, in consequence, did not suffer it to shake their confidence in them. However blameable, in point of prudence, they regarded the Tractarians for publishing it, they obstinately refused to extend to them any portion of the more serious disapprobation which they most freely bestowed upon Mr. Froude and his writings. A general conformity of views and principles was, of course, admitted; but every thing violent, and dangerous, and absurd, in his opinions and sentiments, was regarded as his own.

118. The Editors most distinctly refused to be thus separated from him. They put forward, as the motive of the publication, and as its justification, *the truth and extreme importance of the views to which it was designed to be subservient.\** To the promotion of those views they described their deceased friend as having devoted himself *ardently, but soberly.†* A ground of censure would be found, they knew, in what would be called the intolerance of certain passages as regards Dissenters; they reply that *both this and the alleged tendency to Romanism are objections not to the present publication, but to the view which it is designed to support.‡* They were aware that his sentences were, in an unusual measure, *direct, fearless, and pungent*; and they apprehend that this may incline those who recoil from them to account them *speeches uttered at random, more for present point and effect, than to declare the speaker's real opinion*; and under that view of their nature, to disapprove of the publication of such sayings on such high and solemn subjects. And they at once secure these sentences from being set aside, and themselves from blame for publishing them, by denying the fact. *The expressions in question were not uttered at random, and cannot fairly be thrown by as mere chance sayings . . . . right or wrong, they were deliberate opinions, and cannot be left out of consideration, in a complete estimate of a writer's character and principles.§* Some of them, however well considered, might, in the way in which they were given, *appear unnecessarily startling*

\* Preface, page v.

† Page vii.

‡ Page xvii.

§ Pages xix. xx.

<sup>3</sup> The Rev. JOHN HENRY NEWMAN, B.D., Fellow of Oriel College, and Vicar of St. Mary's, Oxford.—ED.

<sup>4</sup> The Rev. JOHN KEBLE, M.A., formerly Fellow of Oriel College, Professor of Poetry in the University of Oxford, and Vicar of Hursley, Hants.—ED.

*and paradoxical*; and these, at least, they knew, some would say, might have been left out. They state directly, among other reasons for inserting them, that *it was due to the reader to shew him fairly how far the opinions recommended would carry him*. And while they declare on the one hand, *that nothing is kept back, but what it was judged would be fairly and naturally misunderstood*, they add on the other, that they have not, to the best of their judgment, *inserted any thing which did not tell, indirectly, perhaps, but really, towards filling up that outline of his mind and character, which seemed requisite to complete the idea of him as a witness to Catholic views.*\*

119. They not unnaturally apprehend that it will be thought by many that he was an undutiful son, and an unfaithful minister of the Church to which he belonged; or, as they very distinctly state it,—*that, though a minister, he was not a sound and attached member of the English establishment: that he evaded its tests by a dry and literal interpretation of their wording, and availed himself of its influence and sustenance against itself.*

120. This is a serious charge. They say, *the answer to this objection is also simple*. I add, that it is at the same time so instructive,—*so illustrative of the view which the party take of their obligations as ministers of the Anglican Church, and of the way and extent in which their relation to it is modified by their duties as ministers of the Church Catholic,*<sup>5</sup> that I shall give you the entire of it.

“The view which the author would take of his own position, was probably this: that he was a minister, not of any human establishment, but of the one Holy Church Catholic, which, among other places, is allowed by her Divine Master to manifest herself locally in England, and has, in former times, been endowed by the piety of her members: that the State has but secured by law those endowments which it could not seize without sacrilege, and in return for this supposed boon, has encumbered the rightful possession of them by various conditions, calculated to bring the Church into bondage: that her ministers, in consequence, are in no way bound to throw themselves into the spirit of these enactments; rather are bound to keep themselves from the snare and guilt of them, and to observe only such a literal acquiescence as is all that the law requires in any case, all that an external oppressor has a right to ask. *Their* loyalty is already engaged to the Church Catholic, and they cannot enter into the drift and intentions of her oppressors, without betraying her. For example: they cannot do more than submit to the Statute of *Premunire*; they cannot defend or concur in the present suspension in every form of the Church’s synodal powers, and of her powers of excommunication; nor can they sympathize in the provision which hinders their celebrating five out of the seven daily services, which are their patrimony, equally with Romanists. Again; doubtless, the spirit in which the present establishment was framed, would require an affectionate admiring remembrance of Luther and others, for whom there is no evidence that the author of these volumes ever entertained any reverence.”†

\* Pages xi. xxii.

† Preface, page xv.

<sup>5</sup> The *italics* in this sentence are not his Lordship’s.—ED.



121. The principle on which this defence rests, is plainly a very fruitful one. But its true range may be better learned from Mr. Froude's application of it, than from the statement of his Editor, and the examples by which he chooses to illustrate it. It will be found that it reaches further, not merely than the Editor intimates, but further than we should ourselves probably have anticipated, without such a practical exhibition of its working. The maxim, indeed, that a true Churchman's allegiance is pre-engaged to the Church Catholic, as it evidently substitutes his own or his party's views of the principles of the Church Catholic for all other authority, would prepare us for a good deal of insubordination in a "witness to Catholic views." And when it was combined with the theory, that the particular branch of the Church Catholic to which he belonged, is in bondage, and that the State is her oppressor, we might expect this insubordinate spirit to express itself, from time to time, in very intemperate and violent language, if restrained from more active manifestations. Were the State ever so truly the protector of the local Church, it could have no claim to be heard when it speaks in opposition to the Church Catholic; but being, as it is, her oppressor, no true upholder of Catholic views can render any obedience to the enactments which maintain its tyranny, except by constraint and outwardly; or refrain from speaking of them with the indignation which they deserve. In a wholesome state of things, it is true, the branch of the Church to which we belong would have a fair claim to be regarded by us as the representative and interpreter of the Church Universal. But, in her bondage, she could not herself desire that we should so regard her, lest, haply, we should take the language of her oppressor for her own. If she were free, she would doubtless always speak in harmony with Catholic views. If her unhappy circumstances ever force her to speak otherwise, we may be sure that we are not only acting in obedience to our highest duty, but that we are shewing to *her* the reverence which is most acceptable to her, when we regard her as speaking by constraint; and obey, instead, the voice to which she would have us always give ear. A child is not to be regarded as deficient in filial duty and tenderness, because he does not yield obedience to every command of a parent who is beside herself. True duty and tenderness, on the contrary, will often enjoin disobedience; yea, it may be, force from him words that may sound harsh, and acts that may seem unkind. When once this principle of the paramount duty of obedience to the Catholic Church had released a man from subjection to the authorities which God has set over him, talk of this kind, we know, would never be wanting to justify all that his own notions of Catholic views, or the notions of whatever little party, living or dead, he had chosen as the interpreter of the Catholic Church, might require him to do or say. And so we might be prepared to

see, as the result of the principle, a great deal of self-will and presumption, under the guise of humility and submission.\*

\* Parts of what followed here, to page 156 in the first edition, have been left out, as containing a statement with respect to a matter of fact in which I have since discovered that I was mistaken. And the omission has led to some additions in what is retained.

In the first Edition, the passage which followed in the Charge, stood thus:—

“But it seems, in Mr. Froude, to lead to something more and worse. The tyranny of the State, and the weakness of the Church, seem to have divested them of all claims, not merely on his obedience, but also on his good faith. This is a very serious charge; but, as it seems clearly well founded, painful as it is, it is very necessary that it should be distinctly made; and being made, of course, it ought to be substantiated.

“For example: He declares, as we have seen, that he was unable to make up his mind, whether *the worshipping of saints, and honouring the Virgin and images, as practised by Roman Catholics*, is idolatrous or not. I have no disposition to inquire, whether the declared views of our Church, on this question, forbid such indecision in her members. But he was a minister of the Church; and, before he could become one, he was obliged, solemnly, and sincerely, in the presence of God, to profess, testify, and declare, that he did believe . . . . *that the invocation or adoration of the Virgin Mary, or any other saint, . . . . as they are now used in the Church of Rome, are superstitious and idolatrous.* And further, *solemnly, and in the presence of God, to profess, testify, and declare, that he made this declaration, and every part thereof, in the plain and ordinary sense of the words read unto him, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatever.* And he did all this. Now, whatever justification his views of the Church and State might furnish for intemperate language, with reference to such a declaration,—for railing at the State for exacting, and the Church for submitting to, such a declaration,—what justification can they be supposed by honest minds to supply for his making it? And what justification can we imagine him to have found in his own mind for voluntarily making it, except this: that when the State tyrannically exacts declarations or engagements inconsistent with Catholic views, those who hold such views, whatever be the form of words which they are constrained to use, must be understood to use them with all such reservations as their allegiance to the Catholic Church may render necessary?†

“Again: Mr. Froude’s belief concerning the Eucharist was, that the power of *making the body and blood of Christ* is vested in the successors of the Apostles:‡—that, in the exercise of the power bestowed upon them, they per-

† ‘*Ἡ γλῶσσ’ ὁμῶμοχ’*, ἡ δὲ φρὴν ἀνώμοτος. If it be asked, Why come under these obligations at all? Why make declarations which are inconsistent with Catholic views? I can devise no answer, except that if this were not done, the ministry would be left to men of uncatholic or anti-catholic principles, and that it is plainly inconsistent with allegiance to the Catholic Church, to abandon *the local manifestation of it* with which we are connected, to its enemies.

“It may be said, that perhaps Mr. Froude took up the Catholic views which were inconsistent with these declarations, after he had become a minister of the Church. If this be the case, it alters the view of his conduct, but does not amount to a defence of it. For undoubtedly, whenever he took up views which were inconsistent with the profession of belief, on which he was admitted to the Ministry in the Church of England, the right mode of *keeping himself from the snare and guilt* of such obligations as he had come under, was not (as his Editor seems to represent) by railing at the obligations and the authorities which imposed them, but by publicly declaring his change of views, and by withdrawing from the trust which had been consigned to him, on the faith of his holding certain principles which he had ceased to hold.

‡ Page 326.



122. That it actually bore such fruit abundantly, in the case before us, has been sufficiently proved. But the volumes from

form a double miracle; one part being the making of the body and blood of Christ for our spiritual food, and the other the preservation of the sensible bread and wine for the exercise of our faith:\* that the canon of the Mass is the liturgy of St. Peter:† that Pascal's statement—that the Lord fulfils His promise to the Apostles, of being with men always, by abiding under the species of the Eucharist, is an orthodox one:‡ and that we cannot by any possibility know that it is true to say, that in the holy communion Christ is not *in our hands*. Now suppose that such views can be shewn to allow a man, without any evasion, equivocation, or mental reservation whatever, 'solemnly, and in the presence of God, to profess, testify, and declare, (as he did in the declaration already referred to,) that in the Sacrament of the Lord's Supper *there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever,*' how could they permit him to declare, with the same solemnity, that *the sacrifice of the mass, as used by the Church of Rome, is superstitious and idolatrous?* or willingly and *ex animo* to subscribe the twenty-eighth Article, (to particularize nothing else,) in which it is expressly declared that *the body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith?*

"Lastly, (not to continue this specification too far,) if there be any fundamental principle of our Church, it is the *sufficiency of Holy Scripture* as a Rule of Faith." &c.<sup>6</sup>

In Ireland, all beneficed Clergymen, Lecturers, and Curates; the Provost and Fellows of Trinity College, Dublin, lay and clerical, (among many others,) are obliged by law to make the declaration against Transubstantiation, &c., referred to in the foregoing paragraphs.§

The Act, however, which enjoins this, (3 W. and M. c. 2,) though an Act of the English Parliament, is only for Ireland; so that I committed an error in supposing that this declaration had been made by Mr. Froude. Fortunately, my attention was directed to the mistake (by more than one correspondent indeed,) in sufficient time to secure me from repeating it in the present edition.

I have removed the passages in which it appears from the text, because the chief part of the proof which they contain of the inconsistency of Mr. Froude's sentiments and opinions, with his express obligations to his own Church, is drawn from the very strong and explicit language of this declaration, which, it appears, he never made. But I have preferred transferring them to this place to expunging them altogether, for the following reasons:—1. Retaining them here seems the most satisfactory, and is certainly the least troublesome way of enabling the reader to judge what is the true nature of the mistake, and how far it extends. 2. If after stating the mistake, I simply left out these passages, it might be regarded as an acknowledgment, that except this declaration, which I erroneously supposed him to have made, there was no sufficient proof that the sentiments quoted from Mr. Froude, were inconsistent with the direct obligations under which he had come as a Minister of the Church of England. But this, according to my judgment, would leave a very false impression of the actual state of the case. I think

\* Part II. Vol. i. p. 65.

† Part I. vol. i. p. 387.

‡ Page 392.

§ This declaration is, therefore, made by all Ecclesiastical persons in Ireland; but it is not, as my words convey, required previously to conferring orders, but when the person ordained obtains license as a Curate, institution to a Benefice, &c.

<sup>6</sup> The Charge as it stood in Edition 1, is continued at par. 124, p. 75.—Ed.

which I have drawn these proofs, supply evidence that it tends to further and worse results. It appears that this pre-engagement of

that altogether, independently of this declaration, it may be most conclusively shewn, that what he says of Saint and Image-worship in the Church of Rome, and of the doctrine of the Eucharist, is not merely at variance with the principles of the Church, (for that is not enough in the case,) but inconsistent, as I have said, with the express obligations under which he lay by his subscription to the Articles.

And to begin with what he says of Saint and Image worship in the Church of Rome. It is plainly inconsistent with a belief of what is laid down upon the subject in the Homilies. I do not mean merely that it does not agree with what may be collected to be the views of the Homilists, or with some of their stray opinions, or *obiter dicta*; but that it is directly opposed to what they formally determine in a professed discussion of the very question. This is well known; and it will be seen by any who do not know it, or who doubt it, on reading what is quoted from the Homilies in Note G.<sup>7</sup> Now, this seems clearly inconsistent with subscription to the Thirty-fifth Article. I do not mean that by subscribing the Articles, Ministers of the Church are bound to agreement with every opinion which is to be gathered from the Homilies, or even every one which is distinctly expressed in them. But it seems that they are restrained from rejecting any of their clear and formal determinations upon any leading and important point: any such important question as, What is it that constitutes idolatry? or, Do certain practices amount to the crime of idolatry? Unless the Thirty-fifth Article secures accordance with the Homilies so far as this, it seems a very purposeless and unmeaning document.

It has been argued, I know, by some who wish to lower the force of the obligation created by this Article, that all that it says of the Homilies would be true, provided they contain *some* doctrine which is *godly and wholesome*; even though they contain some, or even much, of another description. And hence it would be inferred, that one who believed this concerning the Homilies, might, with a safe conscience, subscribe to this Article. But this seems to be very palpable juggling, with a very clear obligation. This is, no doubt, a literal sense of the statement concerning the Homilies made in this Article. But it is abundantly evident that it cannot be its true meaning. This might be shewn in various ways; but the most conclusive and unexceptionable proof is that which is furnished by the remainder of this very Article. For it is not merely said, that the Homilies contained "a godly and wholesome doctrine, and necessary for these times," but that *for this reason* the Church had appointed them to be employed in the public instruction of her members: "and THEREFORE we judge them to be read in Churches by the Ministers, diligently, and distinctly, that they may be understaude of the people." Now if it could be thought possible that the framers of our Articles should have deliberately dedicated one of them exclusively to the Homilies, for the purpose of testifying that they contained *some* godly and wholesome doctrine, still it will hardly be thought possible that they could gravely state that this fact was the reason why they had chosen these books to be publicly read in the congregations throughout the land, to impart to them instruction in the most momentous truths of religion. *Some* godly and wholesome Doctrine would ill fit a body of Discourses on the most momentous subjects, doctrinal and controversial, for such an office as this. Any intermixture of doctrine of another kind, would have plainly unfitted them for the office; and it must be plain, therefore, that what is meant to be stated concerning them is: *that the Doctrine which they contain is godly and wholesome*. It is only in this sense of it, that the character given of the book, can with any show of reason be made the

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<sup>7</sup> This Note will be found under Par. 139 of his Lordship's Charge.—ED.

a Churchman's allegiance not merely sets measures, as we have seen, to the respect and duty to be rendered to his own Church, but

foundation (as it is expressly made in the Article,) of the use for which it is declared to be ordained.

I do not argue that this must have been the opinion of the framers of the Articles concerning the Homilies. For this cannot be questioned. They wrote one of the books themselves, and had the other before them for a considerable time, with unlimited power to correct it in every particular in which they considered it to require correction. That they, therefore, when they sent the volume out for the instruction of the Church, held that it contained no doctrine which did not deserve the character of *godly and wholesome*, cannot be doubted. But if this were all, it might be said, that we are not bound by their opinion of that book, or of any other. And I do not mean to maintain that we are, any further than their opinion is expressed in the Articles. But so far as it is, we are plainly bound by it in every case. And I may add, that the chief, if not the only reason, for stating their opinion in this particular case, must have been to bind the ministers of the Church to accordance with it. It could not have been in this case, as it might have been in many others, to make known what their views were; for, as I have said, in this case there could have been no doubt upon that point. Nor could it have been to prescribe the use of these Discourses, for that was done effectually, and more appropriately in another way.\* It must have been, therefore, one would say, almost, if not altogether, for the single purpose of securing that all the ministers of the Church should accord with the judgment so expressed upon this very important volume.

What the judgment actually expressed in the Article is, I have already attempted to shew. And when what has been said of the meaning and of the purpose of the Article is fairly considered, it will, I should hope, be apparent, that it could not be conscientiously subscribed by one who only believed concerning the Homilies, that they contained *some* godly and wholesome doctrine, or by one (which is the case that we are more immediately concerned with) whose mind was not made up upon the truth of a most important question, which the Homilies formally consider and decide; upon which they are clear, full, and absolute.

(2.) As to the second point, the views put forward by Mr. Froude, concerning the Doctrine of the Eucharist, including his views of the Romish Doctrine on the point, I think they are clearly opposed, not merely to the principles of the Church, (for, as before, that would not be enough,) but to the principles with which he has declared his accordance, by subscription to her Articles. Could, for example, any one who thought and felt as he did about the Doctrine of Transubstantiation, declare sincerely with the Twenty-eighth Article, that it "*is repugnant to the plain words of Scripture,*" and that it "*overthroweth the nature of a Sacrament?*" Again, he held, as we saw, that it was impossible to be sure that in the holy communion, "Christ is not in our hands." How could he then positively say, with a clear conscience, in the words of the same Article, that, "The body of Christ is *given, taken, and eaten* in the Supper, *only after a heavenly and spiritual* manner. And THE MEAN whereby the Body of Christ is *received* and *eaten* in the Supper, is FAITH?" Here are examples of want of agreement with, and of actual opposition to, the Articles to which he had subscribed, which makes it unnecessary to look for any other in what I have quoted of his views of the Eucharist. I shall therefore leave the matter here.

I give now the Note, as it stood originally in the Appendix, only premising—

\* By the directions prefixed to both Books, in which the mode of using them is more particularly pointed out.

even to the good faith to be exercised towards her : so that even the declarations which she prescribes as tests of the principles of

1. That in what is said of Mr. Palmer, I fell into the same mistake with respect to the declaration against Transubstantiation, &c., that I had committed in speaking of Mr. Froude. And 2. That what I have just now said of the inconsistency of Mr. Froude's views on the Eucharist and on Transubstantiation, with the Articles, will apply to shew that Mr. Palmer's *indifferentism* and uncertainty with respect to Transubstantiation is inconsistent with a belief in the truth of the Articles to which he had subscribed.

The letter in which Mr. Froude expresses his inability to make up his mind on the point, whether the worshipping of saints and honouring the Virgin and images, &c., as practised among Roman Catholics, is idolatrous or not, was written from Naples, Feb. 17, 1833. In the preface, however, an extract is given from a letter, also from Naples, which it is said had not come to hand until the first volume was printed. The date is not given, but it is presumed that it was written after the foregoing ; and it appears that he had then come to the conclusion, that the people were idolaters in the sense which he thus explains :—

“Since I have been out here, I have got a worse notion of the Roman Catholics than I had. I really do think them idolaters, though I cannot be quite confident of my information, as it affects the character of the priests . . . . What I mean by calling these people idolaters, is, that I believe they look upon the saints and Virgin as good-natured people, that will try to get them off easier than the Bible declares, and that, as they don't intend to comply with the conditions on which God promises to answer prayers, they pray to them as a come-off. But this is a generalization for which I have not sufficient data.”

I have felt it right to quote this passage, though it of course does not weaken the force of the earlier extract, for the purpose for which I brought it forward. The purpose was to shew how completely Mr. Froude's mind was discharged by his system from all regard to the positive obligations which he had contracted with his own Church, to say nothing of the duties arising fairly out of his position in it. And this would be sufficiently evinced by the fact, that four years after his ordination he describes himself, as it appears, without scruple or compunction, as unable to make up his mind about the truth of what he had so solemnly and repeatedly declared that he believed to be true. And this fact was the more striking, because he expresses this state of indecision, in a letter from Naples, written too after he had been in Sicily, and so after he had had so very much stronger evidence of the truth of the declaration, than he could have had when he made it. That his indecision afterwards gave way in any measure to the proofs which forced themselves upon him, is a fact which ought to be stated, but it leaves the use which I made of the other, undisturbed.

The following deliberate (as it would seem) view of the *indifferentism* which a Minister of our Church may maintain, on the subject of Transubstantiation, is a curious illustration of the oblivion of Protestant declarations, which “Catholic views” have a tendency to induce :—

“If any one say that the bread, after the order of nature, does not remain, I do not agree with him any more than does my Church, but I protest against nothing ; rather if we are right, we reject and condemn the error, for truth is superior ; nay more, it seems to me to be to the individual who is pious and believing, quite a secondary error ; for if I go to the altar, I do not look for common bread, but for that bread which cometh from heaven, which is the flesh of Jesus Christ. It seems to me to be a question of no moment, whether the natural substance remains or no ; if it depart, I care not ; and if it remain, yet I look not for it ; I see it not ; I see nothing but the body and blood of the Lord, after the words of consecration.”

This is from a *Letter to a Protestant Catholic*, by William Palmer, M.A.,

her ministers, whatever be the terms in which they are conceived, are to be made with such reservations as this prior and higher duty

Fellow and Tutor of St. Mary Magdalene College, Oxford; and Deacon in the Church of England.\* I pass over a good deal in the extract which furnishes matter for long discussion; I only remind my readers, that Mr. Palmer, when made a Deacon of the Church of England, (if at no other time,) declared—solemnly, and in the presence of God, professed, testified, and declared,—concerning this doctrine, which he now holds to be *quite a secondary error*, (if it be an error, which it is “if we are right,”) that in the Sacrament of the Lord’s Supper, “there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever.” And furthermore, “that the sacrifice of the Mass, as used by the Church of Rome, is superstitious and idolatrous.”

It is plain, that if he thinks of this very straitly-framed declaration at all, he must either think that it only declared his actual belief, and set no limits to his liberty to believe the very opposite the next day; or that it is satisfied by his not being sure that some portion of the doctrine of transubstantiation is true, while he is very sure that it is of little moment whether it is true or not; and is also firmly convinced of the truth of a part of the doctrine, which, if it be true, seems to secure the sacrifice of the Mass from being idolatrous.

I am tempted to add an earlier specimen of the same style, which seems curious enough to make it worth transcribing. It is from a little book published by Roger Boyle, Dean of Cork, (1665,) under the title of *Inquisitio in fidem Christianorum hujus sæculi*.

“De quo vehementius litigatur, quam de præsentia Domini in Augustissimo Eucharistiæ Sacramento? At ex dicta traditione manifestum est panem consecratum esse corpus Domini, et vinum consecratum ejus esse sanguinem. Græci, Latini, Pontificii, Protestantes, quicunque sacrosancto hoc sacramento utuntur, hunc et esse, et semper fuisse ecclesiæ universalis sensum testantur. Id quod in litem trahitur, est,

\* I have never seen the Letter, but take the extract from the *British Critic*,<sup>8</sup> No. LXII. p. 506.

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<sup>8</sup> The following extract from the same Letter may not have fallen under his Lordship’s notice, as it is *not* given in the *British Critic* :—

“With respect to Transubstantiation, I hold that the Body and Blood of Christ, given and received in the Holy Eucharist, is a mystery, in the manner of it, far too great for words to express, and that it were both dangerous and irreverent to attempt it, being as it is an object for faith only to apprehend. I believe that the Bread and Wine are changed by the consecration of the Priest and the operation of the Holy Ghost, and become, according to the truth of His own words, the very Body and the very Blood of our Lord, and *are no more to be considered and called bread and wine*, but the Body and Blood of Christ. On the other hand, I do not believe that the natural substances of bread and wine are disjoined from their natural accidents, nor that the natural substances depart while their accidents remain: but that both accidents and substances remain naturally after consecration as before.”—pp. 29, 30.

Surely, though but a “Deacon in the Church of England,” Mr. PALMER ought to be aware that the elements, *after consecration, are expressly called “bread and wine” in three separate Rubrics of our Communion Service.*

That the opinions expressed by Mr. PALMER in the foregoing extracts are not merely those of a “Disciple” or “younger adherent” of the Tractarian party, may be seen by comparing them with the recorded sentiments of Mr. NEWMAN, Dr. PUSEY, and Dr. HOOK, on the subject of *The Eucharist*, in a succeeding chapter.

Mr. PALMER’s “Letter to a Protestant Catholic,” is referred to by Dr. PUSEY, in his “Letter to the Archbishop of Canterbury,” p. 88, where, speaking of the different members of their (so called) Party, he says, “We were formed in different ways, have retained the character impressed upon each, . . . while we hold the same Catholic truths.”—ED.



renders necessary; and the direct engagements which he contracts with her, however explicit and strict they be, are only binding so far as they coincide with his notions at the time, or his discoveries afterwards, of the principles of the Universal Church.

123. Of this most formidable effect of the system, which Mr. Froude's Remains are intended to exhibit and recommend, the following is a very striking example.

[*Sufficiency of Holy Scripture.*<sup>9</sup>]

124. If there be any fundamental principle of our Church, it is *the* SUFFICIENCY OF HOLY SCRIPTURE as a Rule of Faith. And if there be any of her principles explicitly declared in the Articles, it is this. To those Articles all her ministers subscribe "willingly and *ex animo*." But to take still further security that they agree with her in this fundamental principle, she requires all candidates for the order of priesthood to declare, that they are persuaded of its truth, and that they have determined, by God's grace, to regulate their ministry conformably. Now, notwithstanding all this, it appears that Mr. Froude did not believe this truth.\* But then it is to be remarked, that, while he regarded so lightly his positive obligations to his own Church in this matter, he shewed himself anxious to maintain his allegiance to the Catholic Church, so far as he understood her principles. And, accordingly, though he rails at this great truth, and argues against it in various ways, he professes his readiness to believe it, if it can be shewn that the Fathers really taught it.† And, somebody having provided soon after what

An hæc præsentia sit per remotionem substantiæ panis, aut per ejus identificationem cum substantia corporis Domini, aut per repræsentationem sacramentalem, aut quo prorsus modo ex infinitis illis, qui omnipotentis Domini propatuli sunt. Demum, convenit de re, quia *traditur* Christum eam declarasse; disputatur de modo, quia a Christo eum, aut ab Apostolis ejus fuisse declaratum (*certè nobis*) non traditur. Adjiciam exemplum quod multorum instar fuerit. *Traditur dicto modo* Ecclesiam Christi esse columnam veritatis, esse infallibilem. Quod, inquam, hæc sit *traditio universalis*, ex eo liquet, quod omnes textus eo pertinentes alii Ecclesiæ Romanæ largiantur, alii non nisi Ecclesiæ universali concedant, alii nec Ecclesiæ universali, nisi necessariis ad salutem. Istæ autem distinctiones quid sunt, nisi effugia recusantium assensum, ubi pudet dissentiri? Certe qui modos quæritant, rem fatentur. Ac mihi quidem in talibus hæc est regula: certis me submittere dubiis non maledicere. *Certus sum panem consecratum esse corpus domini: an vero substantiæ panis loco cesserit, relinquitur dubitandum, i.e. non exigitur ut credam, aut ita esse, aut non esse. Infallibiliter traditur ex ore Domini, ecclesiam Christi esse infallibilem. Certus ergo sum aliquam ecclesiam hoc frui privilegio; quod hæc (quæcunque) eo non fruatur, non sum certus, cum certus sim ecclesiam nonnullam infallibilitate frui, tum an non hanc (quælibet) [hæc (quælibet) ?] habeat ignoro. Cum tam multa non revelaret dominus, modeste sapere jussit.*"

\* In page 415, he speaks of his correspondent's "trumpery principle about 'Scripture being the sole rule of faith in *fundamentals*.'" And we have what is intended as a refutation of this principle, pp. 417, 418. See besides p. 419. No. 116.

† "As to our controversies, you are now taking fresh ground, without owning, as you ought, that on our first basis I dished you. Of course, if the Fathers maintain that 'nothing not deducible from Scripture ought to be insisted on as terms of communion,' I have nothing more to say."—p. 419.

<sup>9</sup> See Note 7, p. 43.—Ed.

he regarded as a proof that the early Church did hold it, he discovers for the first time, and apparently with more surprise than satisfaction, that the Sixth Article of our Church admitted of a valid defence.\* It may be supposed, therefore, that somewhere about six years after he had made the subscription and declaration above referred to, he did believe this Article. But if he did, it was certainly but for a short time. In two months he relapsed into his former disbelief of it.† And as this was within a very short period of his death, it is unlikely that he changed again upon the point.

125. Now it is very plain that, in whatever way the “Catholic views” of which Mr. Froude is the chosen witness, dispensed with his belief in this fundamental principle of the Church, to which he was so solemnly pledged, they might enjoin and justify disbelief in any other. There is no other, in fact, on which the Church has more distinctly declared herself; and none whatsoever upon which she has taken the same pains to secure the accordance of her ministers with her. This instance is, therefore, of peculiar importance, in illustrating the practical working of the views of which he is the representative. And it is to be remembered, that this practical application of “Catholic views” to the obligations under which the ministers of our Church lie, was made by one who is put forward as understanding them thoroughly, and acting uncompromisingly upon them. I will not attempt to speculate upon the effects of such views upon the sacredness of the engagements of private life; but it seems very plain, that they deprive the most solemn engagements, which those who hold them contract with their own Church, of all force and value. It would seem clearly from the example just given, that there are no declarations which can be framed of belief in a doctrine—however explicit and unreserved they be, and however voluntarily they be made by one who holds what are called “Catholic views”—which will give any absolute security that he believes the doctrine. His belief of it will, after all, be contingent upon his being able to make out for himself, or by the aid of some one else, that it was held by the Catholic Church. That his own Church holds it, is nothing: that she has embodied it in her Articles, is nothing: it is nothing,

\* “ . . . . The second part of . . . . has opened a new light to me; i. e. as to the view of the *early Church*, about Scripture being the Rule of Faith: how odd that writers on our Articles, when they had such strong ground to stand on, should have ensconced themselves behind rationalist *à priori* arguments and illogical perversions of texts.”—p. 421.

† This is expressed in the following characteristic passage, which seems well conceived to intimate, at the same time, the respect in which he held the Articles of the Church:—“I have been thinking over and over again, N.’s argument from the Fathers, that Tradition, in order to be authoritative, must be in form interpretative, and can get no further than that it is a convenient reason for tolerating the (I forget which) Article.”—p. 423. Between “for” and “tolerating,” his Editor interposes “[the Church’s],” but there appears no reason for the insertion, except that it softens the sentiment a little.



even, that he himself has solemnly and publicly declared that he believes it, and solemnly and publicly promised that all his teaching shall be in accordance with it. He may still disbelieve it, argue against it, ridicule it; unless, in addition to all this, it can be proved to his satisfaction that "the Fathers maintain" it too. *Here is a most instructive instance of the fruits of what are called "Catholic views,"—one indeed, which, when the whole case is considered, seems clearly to shew that it is vain for the Church to devise any declarations, or any engagements, in the hope of binding men of the principles of which Mr. Froude is made the witness and representative.*<sup>1</sup>

[*Froude's Remains, Second Series, 1839.*]

126. I shall now resume the history, from which this opportunity of throwing light upon the principles of *the movement*, has led us away. Nothing could be more distinct, as we have seen, than the warning to all its supporters, that in these volumes they had an authentic declaration of its objects and tendencies. But there were not a few, as I have said, upon whom the warning was lost. They seemed resolved not to allow the authors of the Tracts to connect Mr. Froude's extravagances with their useful labours. An indiscretion was, no doubt, committed in publishing a book which contained so much that was calculated to alarm the timid, and, indeed, to give just offence to all sober-minded persons. It could not be too much lamented. But men are often led into such indiscretions by the partialities of friendship; and nothing more than the allowances which are generally made upon such occasions was needed, to shield Mr. Froude's friends from the imputation of anything beyond a general community of sentiment with that very rash and intemperate young man. Such was the language which was constantly heard from some who strongly disapproved of this publication, but who were anxious to to extend those who had given it to the world a kind of protection, which they seemed determined to repudiate.

127. In a year after the publication of the selection from Mr. Froude's Remains, which excited so much discussion, another selection of about equal extent appeared, by the same editors. And in the Introduction to the new Series, they very decidedly decline this interposition of their friends, though not unaware of the risk that they were thereby running of offending and alienating them. In thus persisting in the step which had given such offence, they represent themselves as "not wilfully slighting any man's scruples or remonstrances, but still thinking that the cause of the Church, which is paramount to every thing, leaves them not at liberty, either to withdraw any important portion of what has been made public, or to suppress what remains."\* And they proceed to review

\* Preface to Part II., vol. i.. p. 4.

<sup>1</sup> The *italics* in this passage are not his Lordship's.—ED.

everything in the former part which startled and offended so many, and to vindicate all—all that was said of the Reformation and of the Reformers, and of the Established Church, and of her Liturgy—upon the “Catholic principles” which the Tracts were intended to teach and to maintain: so as to convey very clearly, to those who professed to make a distinction between the views and principles of the authors of the Tracts, and those of Mr. Froude,—to approve of the former, while they condemned the latter,—that they apprehended but imperfectly what they admired. For it appeared, by the testimony of those who ought to know, that the true and only difference between him and the other members of his party, was, that he saw sooner, and still more, that he followed out more boldly, the real consequences of the principles, which both he and they held. And they add, that every day was bearing testimony to the correctness of his anticipations; and that, the more closely [that] what was felt to be bold, or harsh, or eccentric in his sentiments, was examined, the more would it be found to be the result of a fair and uncompromising application of Catholic principles to the circumstances with which he had to deal,—only what we might expect to discover when “the great principle of Catholicism, *Quod semper, quod ubique, quod ab omnibus*, had once rooted itself in the mind of a person thus determined not to flinch from results;” “in a true, courageous, and consistent follower of the ancients;” in a mind “thoroughly uncompromising in its Catholicity.”\*

128. One of the evidences of this author’s sagacity, which is dwelt upon in the Preface, is the way in which events were bringing about an unlooked-for conformity with, or, at least, tolerance of, his strongest opinions, “so that,” (they say) “*already* many things, which sounded paradoxical and over bold when he first uttered them, *may be ventured on* with hope of a reasonable degree of acceptance.”† His slower, or more prudent brethren, were certainly taking full advantage of this change in public feeling, which, though they make no boast of it, they had done so much to bring about.

[Tract 86.<sup>2</sup>]

Of the Tracts published at this time, the only one which I can find time to mention here is, “*On the indications of a superintending providence in the preservation of the prayer-book, and in the*

\* Preface, pp. xi. xiii. xv.

† Page 7.

<sup>2</sup> The Rev. ISAAC WILLIAMS, B.D., late Fellow and Tutor of Trinity College, has publicly avowed himself the author of this Tract, as well as of the Tracts on *Reserve*.

I have elsewhere attempted, by internal evidence, to trace to the same source the Tract “*On the Roman Breviary*,” (No. 75), and the Editorship of the “*Horæ Canonice*,” a translation from the Daily Hours of the Roman Breviary,” put forth as “a little manual of devotion” for the private use of the members of our Church. *Vide* “*Horæ Canonice: a Second Letter to the Rev. E. B. Pusey, D.D.;*” and “*The Tracts for the Times continued: a Letter to the Hon. and Right Rev. the Bishop of Oxford.*”—ED.

*changes which it has undergone.\** The object of this Tract is to shew, that, having been reduced at the Reformation to “a low and

[*Tract 89.*]

\* Another of the Tracts of this period was the second on *Reserve*, upon which I have already spoken.

Another (No. 89,) *On the Mysticism attributed to the Early Fathers of the Church*, would well deserve detailed notice on many grounds. I can only, however, mention it slightly, for the proof which it gave of the advance of the party in boldness. It contains a vindication of not a few of the interpretations of the Fathers, which had been generally given up as indefensible, and which, at an earlier stage of their course, had been put from them by those writers, as having no connexion with their principles that obliged them to undertake the defence of them. But it would appear that they had arrived at the perception that the maintenance of them was really involved in their principles concerning Tradition, or perhaps that it was one of the things which *might now be ventured on with a reasonable hope of acceptance*; and accordingly, they are maintained upon principles which seem to leave us no grounds for rejecting or adopting interpretations of Holy Writ, except the authority of the Fathers. It appears to be intended, that for aught we know, any interpretation of any passage may be the true one: it certainly is so if it be the interpretation which was given to the Church by the Apostles: and finally, that it is to be found in any early Father, is better evidence to us of its Apostolicity, than we can have from reason exercised upon Scripture, of its unsoundness.

[*Tract 85.*]

But the Tract at this period, which is most remarkable for the reckless boldness which it exhibits,—the determination to maintain the views of the school in all their consequences, and to recommend them at all hazards,—is one entitled *Lectures on the Scripture Proof of the Doctrines of the Church*, (No. 85). As a set-off against the objection which is often urged (they say) against the system which they have been maintaining, that it has but scanty evidence in Scripture, we have a laboured extenuation of the Scripture-evidence for the fundamental truths which we believe, and an array of all the difficulties, external and internal, which affect the proof of the canon of Scripture, and of the apparent errors and contradictions which are to be found throughout the canonical Scriptures. All of these are pressed, by the writer of the Tract, in ample detail, and in the tone of a Rationalist commentator, or a Deistical objector, with the full foresight of the peril incurred of unsettling the faith of some in certain and vital truths, by attempting in this way to force upon their belief the debated principles of his party. The train of reflections by which he defends himself for taking this desperate course, and, as it would seem, stifles in his own mind, some rising misgivings of its lawfulness, is very curious.

“It is, then, what is commonly called ‘a kill or cure’ remedy. Certainly it is better to be inconsistent than consistently wrong,—to hold some truth amid error, than to hold nothing but error,—to believe than to doubt. Yet, when I shew a man that he is inconsistent, I make him decide whether of the two he loves better—the portion of truth he already holds, or the portion of error. If he loves the truth better, he will abandon the error; if the error, he will abandon the truth. And this is a fearful and anxious trial to put him under, and one cannot but feel loth to have recourse to it. . . . Yet, all things considered, I think it only avails to the cautious use, not the abandonment, of the argument in question. For it is our plain duty to preach and defend the truth in a straightforward way. Those who are to stumble must stumble, rather than the heirs of grace should not hear. While we offend and alienate one man, we secure another: if we drive one man further the wrong way, we drive another further the right way. The cause of truth, the heavenly company of saints, gains, on

decayed state," "shorn and left bare of much that is valuable," and "in a degraded condition,"—"in a state of captivity," of "servitude,"—the providence of God has been exercised in adapting our ritual to our position; and that it is hence that it is characterized by a tone of sadness and humiliation, by "the language of those who have fallen away from the richer inheritance and the privileges of sons." And so we have dropped the words and the observances which belonged to a higher state. For example, to pray for the dead who are in a state of comparative blessedness, is "the privilege of saints, rather than the office of servants." We omit such prayers, "as disunited from the pure communion of those departed saints who are now with Christ, as if scarce worthy to profess ourselves one of them." Again: we omit anointing at Baptism and Confirmation. And when we consider how likely this is to have been a Divine institution, (for whatever custom is primitive, is almost certainly apostolical; and it can hardly be supposed that the Apostles would have invented anything of a sacramental nature of themselves,) and likewise its typical use applied to prophets, priests, and kings, "surely no one can say the greatness of the gifts here withdrawn; how much we have thereby fallen from the high appellations of "a royal priesthood, a holy nation, a peculiar people." I add but one more instance, out of a great number.

"In speaking of the rubric, the substitution of the term, '*table*,' '*holy table*,' and in the Scotch, of '*God's board*,' for that of '*altar*,' which is in Edward's first book (as well as '*God's board*'), is a strong instance of this our judicial humiliation. For what is it but to say, that the higher mysteries which this word '*altar*,' represents are,—not taken away from us (*μή γένοιτο*)—but partially withdrawn from view; and doubtless, therefore, lost to many who consider not the Lord's body." \*

129. A great deal more might be given in the same strain. But this

the whole, more in the one way than the other. A wavering or shallow mind does, perhaps, as much harm to others as a mind consistent in error; nay, is in no very much better state itself; *for if it has not developed into systematic scepticism merely because it has not had the temptation, its present conscientiousness is not worth much.*"

Though all this may seem in a tone of hopeless hardihood, it discloses some natural compunctions at the contemplation of the course to which the author is making himself up. And as this last sentiment is at such open variance with the principles on which we are desired to pray *that we enter not into temptation*, one may hope that the daily petition which He who knew what was in man, has prescribed to us, may, some time or other, as it passes from the writer's lips, be made to make him feel *what manner of spirit he is of*.

\* Now I suppose, to say no more, if what the author had to account for were the substitution of *Altar* for *Table*, or for *God's board*, every one sees how much easier it would be for him to find in the change, *a strong instance of our judicial humiliation*,—and that we should have heard of our ceasing to be sons,—renouncing the filial privilege of coming to the table of our father,—not venturing to appropriate to ourselves any longer the blessedness of those to whom Christ condescends to promise *that he will come in and sup with them, and they with him*; and a great deal to the same purpose.

is enough to shew how steadily the design was followed up, of disparaging the Church, and lowering it in the eyes of its members.

130. All this while the controversy was carried on with increasing activity. And though it brought out, in some quarters, partial apologies and qualifications, in others it served to educe still clearer and stronger declarations of the views of the School. There were other demonstrations of the same kind, which were, it may be supposed, forced out by the ardour of some younger followers, who pressed for the consequences of principles before the time. And writers on the opposite side had been gradually bringing before almost all readers a great deal of what the Tracts and other publications, in endless variety, had been doing, to unsettle the principles of the members of our Church, to depreciate the advantages of her communion, to detach the affections and respect of her members from her, and transfer them to a vague and shifting notion of the Church Catholic,—which was sure, in most minds, to find its permanent representation in the Romish Church before their eyes.

[*Publication of Tract 90.*—March, 1841.]

131. While many thinking and honest minds were vainly perplexed with the question, how men who entertained such principles and feelings, and who so laboured to propagate them, could remain ministers of the Church of England, a startling solution of the difficulty appeared in a Tract for the Times, which, in some respects, went beyond all that had gone before it. It was professedly a proof, that though the Articles were the offspring of an uncatholic age, and conceived in a Protestant tone, they yet admitted a Catholic interpretation, and might consequently be signed by those who held “Catholic views.” This was the professed object of the Tract. What the practical meaning of “Catholic views,” as professed and maintained by the school to which the author belonged, was, ought to have ceased to be matter of doubt long before this publication. In fact, from the time that, in their vocabulary, *Protestant* became synonymous with *Anti-Catholic*, it ought to have been very clear that *Catholic* could not very materially differ from *Roman*. But if any doubt had rested upon this point, the way in which the writer of this Tract chooses to prove that the Articles may be subscribed by men of “Catholic views,” was well fitted to take it away: for the mode of proof which is adopted for the most part is, by shewing that there is, in fact, no irreconcilable opposition between the Thirty-nine Articles, and the leading principles of the Church of Rome, as promulgated in the Decrees and Canons of the Council of Trent!

132. This, in itself, would be enough to give any one acquainted in any measure with the true state of the case, some conception of the character of the publication. *Nothing better, in fact, as all such persons must well know, than sophistry and evasion, could be*



*brought in support of such a thesis. And certainly both are employed in the Tract, in as ample measure as any one could be disposed to anticipate.*<sup>3</sup>

133. Not to advert to any of the less direct difficulties which are thrown in the way of such an undertaking by those Articles, of which the bearing on the principles of the Church of Rome, might be matter of argument and inference,—some of them seem to offer an insurmountable obstacle to the attempt, by denouncing explicitly the *Romish Doctrine* upon certain important points. The mode taken with respect to such cases is to distinguish between the doctrine condemned as Romish in the Articles, and that which was established as Romish by the Tridentine Decrees. And the writer lays down, as the groundwork of the distinction, that the Articles cannot have been directed against those Decrees, for they were written before the Decrees. Waiving the inquiry how far this is true in point of fact,\* it would not seem to be of much importance

\* The fact is (as was very soon pointed out) that when the Convocation of 1562, by which our Articles were brought to their present form, first met, two-and-twenty of the five-and-twenty sessions of the Council of Trent were over, and the decrees passed at them known throughout Europe. Of the three held after the Convocation, the twenty-third contains the doctrine of the Church of Rome upon the Sacrament of Holy Orders; the twenty-fourth upon Matrimony; and the twenty-fifth, upon Purgatory, upon the Invocation and Worshipping of Saints, and upon Relics, and Indulgences, and Images. And it is in speaking upon Article XXII., which condemns “the Romish Doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints,” that this chronological point is made: “And further, by the Romish Doctrine is not meant the Tridentine [statement, 2nd Ed.] because this Article was drawn up before the Decree of the Council of Trent.”—p. 24. This happens to be literally true, as we have seen with respect to this particular Decree; but it was not the author’s intention so to limit his statement, as appears by his letter to Dr. Jelf; for he says, with reference to the letter of “the Four Tutors,”<sup>4</sup> “I only say that, whereas they [the Thirty-nine Articles] were written before the Decrees of Trent, they were not directed against those Decrees.”—p. 4. Again, “it is a *fact* that our Articles were written *before* those Decrees, and therefore are levelled, not against them, but against the authoritative teaching.”—p. 13. Again, “but the Decrees of Trent were drawn up after the Articles.”—p. 17. It was necessary, therefore, to remind the readers of the Tract, that whatever be the value of the point, it only applies to the last three sessions. And this, as I said, was done by Mr. Wilson,<sup>5</sup> one of “the Four Tutors,” at once, and subsequently by others. It is with the last of these sessions only that we are particularly concerned. And even with respect to it, it might be remarked, that the Doctrine of the Church, upon one weighty Article in it, Purgatory, is laid down in the canons of two of the sessions which preceded the Convocation, the 6th and 22nd. And something in the same way might be said, in abatement of the force of the point, as applied to some other of its Articles. But the answer of most importance is that which applies to all, and which is given in the Charge,

<sup>3</sup> The *italics* are not his Lordship’s.—Ed.

<sup>4</sup> See Appendix A.—Ed.

<sup>5</sup> Letter to the Rev. T. T. Churton, M.A., Fellow and Tutor of Brasenose College.—Ed.



to the question. For even if the Articles do not refer to the Decrees, yet if both refer to the same thing,—if the former are intended to condemn what the latter were intended to establish, it would seem enough. And that this, at least, is the case, would not appear to admit of any reasonable doubt. For, when it is considered who were the framers of our Articles, it must be seen, that if there were a Doctrine of the Romish Church, at the time, upon any of the points treated of by the Convocation, it can hardly be supposed to have been otherwise than perfectly known to them. So that what they condemn, under the name of the Romish Doctrine, was undoubtedly, one would say, the Doctrine of the Church of Rome. And, on the other hand, it would seem to be just as little to be doubted, that the purpose and the effect of the Decrees of the Council, were, not to alter the Doctrine of the Church, but to establish it.

134. It would seem, that neither of these points could fairly be disputed. In the Tract, however, without openly disputing them, doubts are thrown upon both. And, before I consider what is said for that purpose, I may remind you, that, even if it were successful, still there is another way of establishing the opposition between the Articles and the Decrees, which seems open to no doubt. No one who is acquainted with the Tridentine Canons and Decrees, can doubt that *they* are directed against the *Protestant Doctrine*, upon the various controverted points on which they treat. If ever they leave it doubtful what it is which they mean to establish as the doctrine of the Church of Rome, they take all due pains to make it very clear what is the doctrine which they mean to oppose and overthrow. They state distinctly (however very often unfairly) the various points in which the Protestant Doctrine is opposed to the Doctrine of Rome; and they distinctly condemn and anathematize it in every particular. And though sometimes this Doctrine is disfigured in their enunciations of it, it retains enough of its substance, and of its shape too, to identify it, beyond any doubt, with the Protestant Doctrine which our Articles are intended to set forth. So that here is the opposition between the Articles and the Decrees unquestionably established. It is, therefore, not as a matter of necessity, but as a matter of interest, and as further exhibiting the character of this extraordinary Tract, that I give you the trouble of considering the attempt which it makes to throw doubts upon the fact, that what the Articles condemn as Romish Doctrine, is the very doctrine which the Decrees were intended to establish.

135. It is not denied, that, when the Reformers in the Articles condemned the Romish Doctrine, they perfectly knew what the

viz., that they were framed at the time to affirm the authoritative teaching of the Church of Rome, and to condemn what had been taught in opposition to it by Protestants, and that they have been received ever since, by friends and foes, as having attained their object.

Doctrine of the Church of Rome was ; nor, on the other hand, is it expressly asserted that the Council of Trent did not intend to establish that Doctrine. But both points are dealt with in this way. It is laid down, on the one hand, that “ what is opposed [in the Articles] is the *received Doctrine* of the day, and, unhappily, of this day too, or the Doctrine of *the Romish schools*.” And it is asserted or acknowledged, that this Doctrine of the Romish schools is rightly considered “ the authoritative teaching of the Church of Rome.” But then, in discussing details, it is attempted to be shewn, that what the Articles have in view, is some of the grosser errors of the popular creed, or the more flagrant abuses of the popular practice. And it is maintained, on the other hand, that the errors of the Scholastic Doctrine are not established by the Decrees, and that the abuses of the popular practice are at times condemned and discountenanced by them ; so that the Articles “ gain a witness and concurrence from the Council of Trent.”

136. Now, that there was any thing which could bear the name of the authoritative teaching of the Church of Rome, at the time of the Council of Trent, which was not established by its Decrees, was a very new view of the effects of the Council, both to Protestants and Roman Catholics. No one, it is true, could read the Decrees, without seeing that they were very artfully framed, to avoid an open patronage of whatever had brought most scandal upon the Church ; but, then, it seemed equally apparent, that they were framed with a full determination to retain the substance of the errors in principle, which were the root and spring of all that was offensive in her practice. Hitherto, few seemed to doubt that they had fully succeeded. And by none had this view of the effect of the Council been expressed more decidedly, or more strongly, than by the authors of the Tracts ; so that it would be hard to produce, from any other source, more explicit and pointed contradictions of this novel representation of the Tridentine Decrees.\*

137. Their special charge, indeed, against the Council of Trent, had been, that it fixed upon the Church, as its unalterable Doctrine, what, up to the time, only existed in such a shape as would allow of its being got rid of. It was the discovering that this was the

\* A number of extracts from the Tracts, and from the other writings of their chief authors, are appended to Dr. Pusey's Letter to the Bishop of Oxford, with a view of clearing the party of the imputation of a leaning to Rome. Amongst these passages, are several from Mr. Newman's works, one of which is as follows :—“ The Council of Trent did, as regards Roman errors, what, for all we know, though God forbid, some future synod of the English Church may do, as regards Protestant errors,—take them into her system, make them terms of communion, bind upon her hitherto favoured sons their grievous chain. And what that unhappy council did for Rome, that does every one in his place, and according to his power, who by declaiming against, and denouncing those who dare to treat the Protestant errors as unestablished, gives a helping hand to their establishment.”—*Newman's Letter to Faussett*, p. 15. And again, “ Why are the Tracts to be censured for stating a plain historical fact, that the Roman Church did not, till Trent, embody in her Creed the mass of her present tenets, while they do not deny, but expressly acknowledge, her great corruptions before that era ?”—*Ibid*, p. 18.

effect of what he styles "the atrocious council," which, Mr. Froude says, changed altogether his notions of the Roman Catholics, and made him wish for the total overthrow of their system.\* And, in the Tracts, the same view meets us in various shapes. It is stated, that the Council of Trent converted certain theological opinions into (what they maintained to be) Catholic verities.† And the body of the Romish Church is described as having become uncatholic by the act. Indeed, it is asserted in an earlier Tract, that Rome then first became *an heretical Church*; and, it is added, "If she has apostatized, it was at the time of the Council of Trent. Then, if at any time, surely not before, did the Roman communion bind itself in covenant to the cause of Antichrist."‡

138. This may be enough to say, in answer to this attempt to distinguish between the Romish Doctrine, as established by the decrees of the Council of Trent, and "the authoritative teaching" of the Church of Rome at the time. But,—perhaps in some distrust of the soundness of the distinction,—more pains are expended upon the other head; viz., that upon the various points on which the Articles condemn "the Romish Doctrine" in name, it is, in fact, the grosser errors of the popular creed, or the presumptuous subtilties of the teaching of the schools, which they have in view, and not the substance of the Doctrine of the Church of Rome. Of the *nature and amount of the sophistry* expended upon this point, nothing like an adequate conception could be given, without such a detailed review, as it would be impossible for us now to enter upon. *In fact, throughout the whole Tract, but more especially upon this point, the dishonest casuistry to which the Jesuits have given a name, is employed upon a scale to which it would be hard to find a parallel, except in the more notorious of their own writings.*<sup>6</sup> One of the society, indeed, Gregory de Valentia, seems to supply the *type* of the whole argument on this head, when he infers, that as St. Peter speaks of *abominable idolatries*, there must be some idolatries under the Gospel which are not *abominable*.§ The Articles furnish the author of the Tract with but slender materials for this kind of logic. But their deficiencies are supplied by resorting to the Homilies, to determine their sense. As might be expected from the purpose of those discourses, and the time and circumstances under which they were written, they contain not a few passages, in which the grosser forms in which Romish errors and superstitions manifested themselves, are dwelt upon and

\* Vol. i., p. 308.

† Tract, No. 61, p. 3.

‡ No. 15, p. 10.

§ Quoted by Bishop Hall. "How must he [that is well grounded in the doctrine of the Second Commandment,] needs bless himself at the strange collection of a Valentia, because St. Peter cries out of *abominable idolatries*, that therefore there are some idolatries under the Gospel which are not abominable."—*The Peace-Maker*. Sect. II.

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<sup>6</sup> The *italics* in this and the preceding sentence are not his Lordship's.—ED.

exposed. Such passages were evidently intended to exhibit the erroneous principles of the Church of Rome in a stage of development, which was at once fitted to shew their true nature, to the many who might not discern it under a less flagrant manifestation of it, and to deepen and quicken the dread and hatred of those false principles in the minds of others, who might not stand in the same need of aids to apprehension ;—to bring distinctly before the minds of all the members of the Church, what the practical evils of the system had been from which the Reformation had delivered them. But they are not brought forward in the Tract as if such was their purpose, but as if they were to be taken as strict designations of those parts of the Romish system which it was intended to condemn. And forthwith it is inferred, that it is only these forms and degrees of the false doctrine, or the superstitious practice, which the Church in the Homily, and therefore in the Article, intends to denounce. And so every degree short of that which figures in these descriptions, and every doctrine and practice akin to those described, but not formally comprehended under these illustrations, are held to be outside the denunciations of the Articles, so that their truth and falsehood, lawfulness or unlawfulness, are open questions, among those who have subscribed the Articles.

139. Such unfairness appears hardly to admit of aggravation. But yet it must be felt to be not a little aggravated by the fact, that there are passages in the Homilies,—sometimes in the very Homily from which these quotations are made,—sometimes even in direct connexion with the passages quoted,—which plainly testify that the Church was opposed to the Romish doctrine on the points referred to, in every degree, and under every form ; and not merely in those extreme degrees, and those grosser forms, which, for obvious reasons, it takes most pains to present in full detail.\*

\* There is hardly any section of the Tract which would not afford abundant materials to support the character that I have given of it. But its sophistry and misrepresentations have been so often, and so fully, and so ably exposed, that it would be very superfluous labour to subject it now to any thing like a detailed examination. I have no intention of engaging in any such task now, but I wish, by an example or two, to justify what I have said in the Charge, of the abuse of the more popular passages of the Homilies, by which the author contrives to cover their decided and very clearly expressed opposition to the errors of the Church of Rome, in their foundation and substance, and not merely in the grosser and more flagrant enormities in practice upon which such passages dwell. He resorts to the Homilies, it will be remembered, to fix the sense of the Articles, where he chooses to regard it as doubtful. And I am anxious to say, that supposing these doubts to be reasonable, there can be no objection in principle to resorting to the Homilies, to remove them. Making proper allowance for their form, and not expecting the strict accuracy of language, or the more formal and exact enunciations of truth, which are to be found in the Articles, and looking for their teaching rather in the substance of the discourse than in particular expressions, the Homilies must, no doubt, be regarded as authentic expositions of the sense of the Articles ; not merely as being written at the time, and by the same persons, but as having been recognized in the Articles in the way in which they are. It is not, therefore,

140. But I should, as I said, despair of conveying any thing like a full impression of *the shifting, evasive, and disingenuous sophistry*,<sup>7</sup>

the fact of having recourse to the Homilies for any illustrations of the meaning of the Articles which may be needed, that I mean to object to; but the mode in which the reference is conducted—that by suppressions and evasions, an utter misrepresentation of the teaching of the Homily is drawn out, and through it an utter misrepresentation of the meaning of the Article. But I have stated this with sufficient distinctness in the Charge, and will now proceed to prove it by one or two striking examples.

Nothing, for example, can be more express than the Homilies are, against any use of images, of any kind. But because, in declaring against it, some of the grosser abuses and excesses of the practice of the Church of Rome connected with images, are prominently put forward and enlarged upon, the writer, after quoting a number of such passages, feels able to give the following as a true account of what they condemn.

“Now the veneration and worship condemned in these and other passages are such as these: kneeling before images, lighting candles to them, offering them incense, going on pilgrimage to them, hanging up crutches, &c. before them, lying tales about them, belief in miracles, as if wrought by them through the illusion of the devil, decking them up immodestly, and providing incentives by them to bad passions; and, in like manner, merry music and minstrelsy, and licentious practices in honour of relics, counterfeit relics, multiplication of them, absurd pretences about them. **THIS IS WHAT THE ARTICLE MEANS ‘BY THE ROMISH DOCTRINE,’** which, in agreement to one of the above extracts, it calls ‘a fond thing,’—*res futilis*; *for who can ever hope, except the grossest and most blinded minds, to be gaining the favour of the blessed saints, while they come with unchaste thoughts and eyes that cannot cease from sin; and to be profited by ‘pilgrimage-going,’ in which ‘Lady Venus and her son Cupid were rather worshipped wantonly in the flesh, than God the FATHER, and our SAVIOUR CHRIST HIS SON, truly worshipped in the SPIRIT?’*”

So that it would seem that the Homilies allow it to be a reasonable and pious object, to seek to gain “the favour of the blessed saints” now departed; and to do this *by venerating and worshipping their images*, provided our modes of offering reverence to them be not chargeable with any of the irregularities, and disorders, and licentious practices, which are so pointedly condemned in the extracts given in the Tract! Now, I need not tell any one acquainted with the Homilies, how they really dispose of both those points. What they determine concerning the seeking to gain the favour of the blessed saints, will appear when we consider what is said in the Tract, about the *invocation of saints*. I will only notice here what they settle with respect to *images*. And what the teaching of the Homilies on this point is likely to be, may be collected from what appears almost at the outset of the Sermon against “Peril of Idolatry.” It anxiously explains very early, that *idol* and *image* are two names of one and the same thing, differing only in the tongue from which they are derived.

“And though some, to blind men’s eyes, have heretofore craftily gone about to make them to be taken for words of diverse signification in matters of religion, and have therefore usually named the likeness or similitude of a thing set up amongst the heathen, in their temples or other places to be worshipped, an idol: but the like similitude, with us, set up in the Church, in place of worshipping, they call an image, as though these two words (*idol* and *image*) in Scripture, did differ in propriety and sense, which (as is aforesaid) differ only in sound and language, and in meaning be indeed all one, *specially in the Scriptures and matters of religion*. And our images also have been, and be, and if they be publicly suffered in the Churches or temples, ever will be, also worshipped, and so idolatry committed to them, as in the last part of this Homily shall at large be declared and proved. Wherefore *our images in temples and Churches be indeed none other but idols*, as unto the which idolatry hath been, is, and ever will be committed.”

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<sup>7</sup> The *italics* are not his Lordship’s.—ED.



with which the purpose of the Tract is followed out, except by an actual review, in detail, of the mode of treating some of the heads.

And it goes on in accordance with this commencement. It refers to the strictness with which God in His law forbade His ancient people to make any images as objects of religious reverence, and the awful threats by which these prohibitions were enforced, as of themselves sufficient to restrain any who had the fear of God before their eyes, from the worshipping of images, setting them up, or maintaining them.

“You will say, peradventure these things pertain to the Jews, what have we to do with them? Indeed they pertain no less to us Christians, than to them. For if we be the people of God, how can the word and law of God not appertain to us? St. Paul, alleging one text out of the Old Testament, concludeth generally for other Scriptures of the Old Testament as well as that, saying, *Whatsoever is written before, (meaning in the Old Testament,) is written for our instruction.* Rom. xv. Which sentence is most specially true of such writings as contain the immutable law and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to be disobeyed, *such as the above rehearsed places be.*”

For further confirmation, however, towards the end of the first part, the New Testament is shewn to coincide with the Old in this matter.—The second part contains the testimony of ancient writers, with explanations and enforcements, and the result of both parts is (as is stated in the third part)—

“That it is declared by God’s word, the sentences of the doctors, and the judgment of the primitive Church, which was most pure and sincere, that *all images, as well ours as the idols of the Gentiles, be by God’s word forbidden, and therefore unlawful, specially in temples and churches.*”

And in the third part, the various modes in which both the Old and the New Testaments are attempted to be evaded in this matter are considered, and refuted.—But I suppose it unnecessary to enter further into the Homily for the purpose of shewing how very greatly its testimony against image-worship is misrepresented, when it is confined to those grosser abuses connected with the practice which, according to the Tract, are the exclusive objects of its censure.

But the Tract goes a step further, and a very curious step it is. Having stated, as we have seen, that these abuses, and excesses, and enormities, in the practice of the Church, are what the Article has in view, in the Romish Doctrine concerning images which it condemns, it proceeds to shew that the Council of Trent condemns the very same things.

“Here again it is remarkable that, urged by the truth of the allegation, the Council of Trent is obliged, both to confess the above-mentioned enormities in the veneration of relics and images, and to forbid them.”

And the writer gives an extract from the Decree in support of the assertion. So that here, at least, there is a perfect harmony between the Thirty-nine Articles and the Tridentine Decrees! The Article condemns the *Romish Doctrine*, indeed, concerning the veneration of images; but it appears by the Homilies, that by *the Romish Doctrine* it means, *only certain corrupt practices*; and these the Tridentine Decree also condemns and forbids. This is the representation of the Tract.

Now, it is very easy to shew that, in point of fact, the Homily and the Decree, however they may agree in condemning certain excesses, are diametrically opposed as to the substance and matter of the Doctrine; so that there is not a single point that the Decree establishes, which the Homily does not, by anticipation, oppose and overthrow. This is very easily shewn; and it is so curious an illustration of the shameless unfairness of the Tract, that it seems worth spending a little time upon it.

The Council of Trent commands all Bishops, and others upon whom the



And for this we have no time. I must satisfy myself, therefore, with this general account of this celebrated publication, and return

office of teaching devolves, to teach—"that the images of Christ and the Virgin Mother of God, and the other saints, are to be had and retained, *especially in temples*;" and that "due honour and veneration" are to be paid to them. The Homilies, as we have seen, prohibit absolutely the setting up or maintaining of images "*specially in temples and churches*," even if they be set up without any design of making them objects of religious reverence, and even though the most careful precautions be taken against their becoming such. They evidently regard this as the only form in which setting images up in churches admits of any defence; but, even with such objects and such safeguards, they declare, in the strongest and most express language, against the lawfulness of the usage. I have already given some passages, in which the Homily declares that they are not to be placed in temples and churches; that Scripture, the primitive Church, and the highest authorities among the Fathers, are against the practice, and that experience has proved that it infallibly leads to the worship of them, which is idolatry. Such passages might be multiplied fourfold. I will give but one more, however:—

"When they say that images, so they be not worshipped, as things indifferent, may be tolerable in temples and churches; we infer and say for the adversative, *that all our images of God, our Saviour Christ, and his saints, publicly set up in temples and churches, places peculiarly appointed to the true worshipping of God, be not things indifferent, nor tolerable, but against God's law and commandment, taking their own interpretation and exposition of it.*"

Here is tolerably direct opposition. Now I suppose I need hardly go on to shew, that there is no less irreconcilable opposition between the Doctrine of the Homily, and the next step in the Decree which I have quoted; which declares that the images so set up *are to receive due honour and veneration*. They do not define, indeed, what *due* honour and veneration are. But this is because they were issuing their commands to those who knew the established principles and practice on the matter, in which it is plain they had no intention of making any change. But it so happens, that further on in the Decree, *kissing those images, uncovering the head, and falling down before them*, are particularized among the acts of veneration which were bestowed upon them. And it happens also, that these are among the acts specified in the Homily, and denounced as unlawful. But, indeed, there are not a few passages in the Homilies to prove that they regard every form of outward reverence, shewn to images, as part of the forbidden worship.—*e. g.*,—

"And in the second book of Paralipomenon, the 29th chapter, *all the outward rites and ceremonies* as burning of incense, and much other wherewith God in the temple was honoured, is called *cultus*, (to say,) worshipping, *which is forbidden straitly by God's word to be given to images.*" \*

The Decree goes on to guard this last command from the charge which it was foreseen would be made against it, by stating that it is not given:—

"Because it is supposed that there is any virtue or divinity in them, on account of which they ought to be worshipped; or because any thing is to be sought for from them; or because faith is to be put in images, as was formerly done by the Gentiles who put their trust in idols; but because the honour which is paid to them is referred to the originals which they represent; so that through the images which we kiss, and

\* This sentence occurs in a passage quoted at page 32 of the Tract, but is rather curiously omitted in the quotation. The marks which shew that there is an omission are given, but it appears a strange one to choose to make, as the sentence certainly seems to be very important to the determination of the question, What is the veneration and worship of images condemned in the Homilies? And the same may be said of the rest of the omitted passage.

to the history which it has interrupted. It seemed as if some mistake had been committed in supposing the public mind ripe for

before which we bow our heads, and prostrate ourselves, we adore Christ, and shew reverence to the saints whose likeness the images bear."

Now, the Homily could not more explicitly write in opposition to every part of this defence, if the authors had read the Decree. And this is not surprising, when we consider that it is but the repetition of a very ancient plea. As to the attempt of the Synodists to distinguish the grounds on which they command reverence to be shewn to images from those upon which idols were worshipped by the Gentiles, the Homilist denies that it has any foundation. First, he says, that they shew a reverence to the *images* of the saints, which saints and angels would reject with horror, if offered directly to themselves, as feeling that it entrenched upon the honour due to God only. But this is not the only argument against this plea.

"And furthermore, in that they say they do not worship the images, as the Gentiles did their idols, but God and the saints, whom the images do represent; and therefore that their doings before images be not like the idolatry of the Gentiles before their idols: St. Augustine, Lactantius, and Clemens, do prove evidently, that *by this answer they be all one with the Gentiles, idolaters*. The Gentiles, saith Augustine, which seem to be of the purer religion, say, We worship not the images, but by the corporeal image, we do behold the signs of the things which we ought to worship. *August. Psalm cxxxv.*"

And then, after two quotations from Lactantius and Clemens, (Pseudo Clemens) to the same effect, it adds:—

"For notwithstanding this excuse, St. Augustine, Clemens, and Lactantius, prove them idolaters," &c.

But finally, the Synodists rest what they enjoin in such matters, upon its concurrence with the decrees of former Councils, and especially of the second Council of Nice against the opposers of images. Hear what the Homily says upon this Council of Nice, which is thus recognized, and made the principal foundation of the Tridentine Decree:

"And at the second Council of Nice, the Bishops and Clergy decreed, that images should be worshipped: and so, by occasion of these stumbling-blocks, not only the unlearned and simple, but the learned and wise, not the people only, but the Bishops,—not the sheep, but also the shepherds themselves, (who should have been guides the right way, and lights to shine in darkness,) being blinded by the bewitching of images, and blind guides of the blind, fell both into the pit of damnable idolatry."

I need not pursue this point further. It must be abundantly plain, that the teaching of the Homily is not, as the Tract represents, in accordance with the decree of the Council in this matter, but diametrically opposed to what the latter establishes and commands to be taught. And that so the Homilist, and all who teach his Doctrine, or hold it without teaching it, that is, all faithful ministers and members of the Church, are under the anathema of the Decree: *Si quis autem his decretis contraria docuerit, aut senserit, anathema esto.*

Another very striking example of the flagrant misrepresentations of the Tract is contained in what is said of the Invocation of Saints. The Romish Doctrine concerning the *Invocation of Saints*, (as well as other things there enumerated,) is condemned in the twenty-second Article as "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." The force of this sentence is attempted to be abated by the following curious train of argument:—To know what it is that is condemned, we must know what is meant by *invocation* in the Article. Now, it is evident, that "the mere circumstance of addressing beings out of sight," cannot be meant; for the Psalms, which we use in our daily service, do that. Nor can it mean, "to pray to unseen beings to bless us," for Bishop

so open a demonstration. For this attempt to shew how unavailing were the barriers against Romanism, which the Reformers had

Ken does that. (!) Nor can it intend to condemn invocations, "if we mean nothing definite by them, addressing them to beings which we know cannot hear, and using them as interjections;" for the Homilies themselves do that.\* Well, then, what does it mean? Why, to understand that, as the Article does not specify the sort of invocation which it condemns, and as it is shewn that it cannot be regarded as "condemning every sort," the best way is to resort to the Homilies. We find them very strong and very full upon the various absurd and offensive superstitions which abounded in the Church of Rome in connexion with saint-worship. Some of the passages in which they so speak are given; and then the result is stated thus:—

"Whereas, then, it has been already shewn, that not *all* invocation is wrong, this last passage plainly tells us, *what kind* of invocation is not allowable, or *what is meant* by invocation in its *exceptionable sense*: viz. a thing proper to God, and two instances are specially given of such calling and invocation—viz. *sacrificing* and *falling down in worship*. Besides this, the Homilist adds, that it is wrong to pray to them for 'necessaries in this world,' and to accompany their services with 'piping, singing, chanting, and playing' on the organ, and of 'invoking saints as patrons of particular elements, countries, arts, or remedies.'"—p. 40.

This, then, is the account to be given of the Doctrine of the Homilies, and therefore, of the Article on the Invocation of Saints! Now, the fact is, that what is to be collected from the Homilies, indeed what is plainly expressed by them, is not this: that if we address to the saints *such invocations as are proper to God, we do what is wrong and forbidden*; but this: that if we address *invocations* to saints, we give to them *what is proper to God*, and, therefore, that whenever we invoke them, and for whatsoever it be, we do what is wrong and forbidden.

The second part of the Homily on Prayer professes to shew *whom we ought to call upon, and to whom we ought always to direct our prayers*. And in the most explicit manner it is declared, that it is God, and God *alone*, to whom we are to pray. And this not with the limitation in the summary given in the Tract—viz. when we are seeking "necessaries of this life," but absolutely and without any limitation of any kind, "whenever we need or lack any thing, *pertaining either to the body or the soul*, it behoveth us to run only to God, who is the only giver of all good things." And then, after some proofs from Scripture: "Thus, then, it is plain, by the infallible word of truth and life, that in all our necessities, we must flee unto God, direct our prayers unto him, call upon his holy name, desire help at his hands, and *none other's*; whereof, if we will yet have a further reason, mark that which followeth:"—and then it proceeds to shew, that there are four conditions which must be found "in every such one that must be called upon," and that they are to be found only in God. The passage in which we find these reasons, and others, against "invocation or prayer," to inferior beings, is quoted in the Tract, and I need not go through it more particularly in detail, because the reader will remember, that the question is not whether the reasons given in the Homily for what is laid down there, are conclusive, or even whether the principle itself is true, but what it is, and whether it is truly represented in the Tract. And, upon both points I have given, I should think, quite enough.

It is true, that the writer of the Tract intimates, that we are precluded from interpreting the Homily as determining, (or perhaps that the Homily

\* *E. g.* "We have left them neither heaven, nor earth, nor water, nor country, nor city, peace nor war to rule and govern, neither men, nor beasts, nor their diseases to cure; that a godly man might justly, for zealous indignation, cry out, *O heaven, O earth, and seas*, what madness and wickedness against God are men fallen into!"—*On Peril of Idolatry*.

reared, and in which their posterity had hitherto confided, seemed everywhere to excite painful and indignant surprise. Any one

itself is precluded from deciding,) that *all invocation* of saints is wrong, because, as he says, "it has already been shewn, that not *all invocation* is wrong." We have seen how it has been shewn. And I suppose it is not a proof to which any lengthened reply can be necessary. The "invocations to angels to praise and bless God," to which the writer refers as frequent in the Psalms, are evidently not intended really to move those beings to express their love, and reverence, and gratitude to God, but are a warm and poetical expression of the Psalmist's own sense of what is due to God from *all His works in all places of His dominion*. And if there could be any doubt of this, it would be apparent to every one, from the fact, that he addresses or invokes, in just the same way, indeed, in the same terms, the various great objects of inanimate nature, the earth and the sea, the floods and the hills, to join in his praises to God. And the same may be said of the *Benedicite*.

As to Bishop Ken:—Some one, I think, attempted to defend him from the charge which is implied in the reference to him in the Tract, by pointing out that (though he desires that an office may be performed by his guardian angel, which seems to trench upon the office of the Holy Spirit) yet that his address is to God, and not to the angel. It appears, evidently, that this is the case. But if it were not, and if Bishop Ken did ask directly angels or saints to bless him, it does not, I trust, follow, that we, therefore, may or ought to do so; or, which is even more, perhaps, the point at issue, that the Homilist thought that we might, or ought.

As to the attempt to prove that the Homilies could not, without inconsistency, forbid *all invocation*, because they themselves contain *apostrophes*, as *O Heavens! O Earth, and seas!* it looks more like a sorry jest than a serious argument, and I suppose it cannot be necessary to give it a serious answer.

It must be very plain already, that in stating the amount of the testimony in the Homily upon the subject of invocation, the writer has been guilty of very great misrepresentation. But the unfairness with which he is chargeable is greater and more complicated than it has yet appeared, as will be seen by what follows. He admits distinctly, that according to his explanation of what the Article meant to censure, the *ora pro nobis* was not condemned by it: that is to say, (in the mode which he takes of determining the scope of the Article,) that according to his account of the teaching of the Homilies, it is not condemned in them. Now, it happens, that we are not left to collect the teaching of the Homilies on that point in the way of inference from the passages which I have given, for they expressly consider and decide it. Indeed, in the third part of the Homily on Peril of Idolatry, it is said, that the *image-maintainers* did foolishly and wickedly make "of the true servants of God, false Gods, by attributing to them the power and honour which is God's, and due to Him only." And, after some proofs, it adds:—

"If answer be made, that they make saints but intercessors to God, and means for such things as they would obtain of God: that is, even after the Gentiles' idolatrous usage, to make them of saints, gods, called *Dii Mediorimi*, to be mean intercessors and helpers to God, as though he did not hear, or should be weary if he did all alone."

And, in the Homily on Prayer, (second Part,) the folly and perverseness, and disregard of Scripture, which such a proceeding exhibits, are shewn, and the vanity of all the excuses for it is exposed. First is considered the repugnance to approach God, which one who has sinned against him naturally feels. The Homilist reasons against this, and asks:—

"Shall we think that the saints are more merciful in hearing sinners than God?"

Then follows another reason for having recourse to the help of saints:—

"Oh, but I dare not (will some man say) trouble God at all times with my prayers; we see that in king's houses, and courts of princes, men cannot be admitted unless they

who had reflected upon what these authors had been saying upon almost every point which divides us from the Church of Rome,

first use the help and means of some special nobleman, to come unto the speech of the king, and to obtain the thing that they would have."

To this plea an answer from Ambrose is given. And then other supplementary pleas are considered and disposed of. And it is at the end of all this discussion and refutation of the reasons in support of *asking the saints for their intercession*, that this passage comes in :—

"Invocation is a thing proper unto God ; which, if we attribute unto the saints, it soundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet, at Lystra, the people would have done sacrifice unto him and Barnabas ; who, rending their clothes, refused it, and exhorted them to worship the true God. Acts xiv. Likewise, in the Revelation, when St. John fell before the angel's feet to worship him, the angel would not permit him to do it, but commanded him that he should worship God. Apoc. xix. Which examples declare unto us, that the saints and angels in heaven will not have us to do *any honour unto them that is due and proper unto God.*"

This passage is given in the Tract, and is the passage referred to (in the quotation which I have made from it, (p. 288,)<sup>8</sup> as explaining what kind of invocation is forbidden. The natural way of dealing with it would be, to take simply as it stands, the position with which it begins, viz. "Invocation is a thing proper unto God ;" and to regard the examples which follow, as illustrative of the way in which God's servants shrank from receiving any honour which was proper to Him, from which we were to conclude how determined they would shew themselves to reject *invocation*, if they knew that it was offered to them, and could communicate their feelings to us. But this, as we have seen, is not what is done. The opening declaration is taken as if it were : "*There is a kind of invocation which is proper unto God,*" and the examples are then regarded as helping us to determine what kind that is : viz. "*sacrificing and falling down in worship.*" Other quotations enable the writer to add to the catalogue some particulars for which the Homilist lays it down that it is wrong to pray, as well as some accompaniments of invocations, which are condemned ;—the whole enumeration of things prohibited, however, *leaving out invocations to the saints to pray for us*. Now, the management by which this mode of dealing with the passage becomes possible, seems very worthy of notice. *A passage of some length, which goes before this quotation, is left out, without any intimation that there is any omission.*<sup>9</sup> I have just given the substance of this omitted passage ; in which it will appear, that it contains, as I have said, a discussion and refutation of the different reasons which are given by Romanists to shew, that invocation or prayer to the saints *for their intercession*, is lawful. These reasons are considered and overthrown, and it is then that the passage comes in, "Invocation is a thing proper unto God," &c. And looking, as he does, in the Homily, to determine what invocation the Article intends to prohibit, it is evidently only by this omission, of which, as I said, *no notice is given*, that the author is enabled to bring out, that, while the Article only forbids such invocation as *trenches upon worship*, it leaves the question, whether *ora pro nobis* be such, an open question.\* For, it is not merely that all invocation, without any exception, is pronounced to be unlawful in the Homily ; but, moreover, the question, whether the *ora pro nobis* is lawful, is specifically considered, and decided in the negative. *And the way, as I have explained, in which the writer of the Tract gets rid of this testimony,*

\* Newman's Letter to Jelf, p. 24.

<sup>8</sup> *Vide supra*, p. 91.—ED.

<sup>9</sup> The *italics* are not his Lordship's.—ED.



must have seen that some such process as that which is given in the Tract, must have been gone through, in order to reconcile them

*is not by reasoning against it, or denying its authority, but by leaving it out, though it occurs in a passage which he quotes, and leaving it out without giving any intimation that he is leaving out any thing !<sup>1</sup>*

The Tract goes on, as before, to intimate, that in this matter the Articles and the Tridentine decrees harmonize. “Here again, as before, the Article [explained by the Homily] gains a witness and concurrence from the Council of Trent.” The best way of judging how far the Council agrees with the Homily, is to compare what we have quoted, with the Decree. What the Bishops, &c., are enjoined to teach on this head is :—

“That the saints who are reigning together with Christ, offer prayers to God for men : that it is good and useful suppliantly to invoke them : and for benefits to be obtained from God, by his Son Jesus Christ our Lord, who alone is our Redeemer and Saviour, to have recourse to their prayers, help, and assistance : and that they are guilty of impiety, who deny that the saints now enjoying eternal happiness in heaven, are to be invoked ; or who assert, either that they do not pray for men, or that invoking them to pray for individuals is idolatry, or that it is opposed to the word of God, or that it derogates from the honour of Christ, the one Mediator between God and man ; or that it is folly to address, mentally, or in words, those who are reigning in heaven.”\*

Now I need not go over the case minutely, for it will appear, from what I have given from the Homily, that there is not one of the sentiments or opinions here stigmatized as *impious*, which the Homily does not maintain, with the exception of one. It does not venture upon so presumptuous an assertion, as to pronounce *that the saints do not pray for men* ; but it does say, that no one knows, or can know, that they do ; and as to the rest—every thing which the decree declares that it is impious to assert, it asserts ; and all that it declares to be impious to deny, it denies. And so again the Homilist, and all who symbolize with him in this matter, fall under the anathema of the decree before referred to, which includes all who oppose, and all who dissent from, what is decreed.

It would be very easy to add to these examples ; but these two are enough for my purpose. The author of the Tract, in a letter written subsequently, in looking back upon this publication, acknowledges that there was a vagueness and deficiency, in some places, as to the conclusions he would draw from the

\* In exhibiting the difference between the Decrees and the practice of the Church in this matter, the Author of the Tract says, “Again, the Divines of Trent say, that ‘it is good and useful suppliantly to invoke the Saints ;’ they do not even *command* [Author’s italics] the practice.” This seems a very curious specimen of the effects of the habit of looking at every part of such documents, to see what loop-holes they provide to escape from their plain meaning and purpose. The Decree does not *command* the practice, but it *commands* all Bishops and others on whom the office of teaching in the Church devolves, that according to the usages of the Catholic and Apostolic Church received from primitive times, and the consent of the holy Fathers, and the decrees of sacred Councils, they diligently instruct the faithful concerning . . . the Invocation of Saints . . . teaching them : that the Saints reigning together with Christ, offer their prayers for man to God ; *that it is a good and useful thing suppliantly to invoke them, and to have recourse to their prayers, succour, and aid*, for the benefits which “are to be obtained from God through Christ, our only Saviour and Redeemer ;” and that all who deny this, and maintain the opposite views to these, are guilty of impiety. And finally, the Anathema is pronounced upon those who teach or think in any thing differently from the decree. Now does this leave the practice, in the mind of an honest and dutiful member of the Church of Rome, much less obligatory than if the Council did *command* it ?

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<sup>1</sup> The *italics* are not his Lordship’s.—ED.



to remaining where they were. But few had so reflected. And even those who had, were startled, (as often happens), when they saw the process exhibited nakedly, and in detail, which they had

premises stated, and "a consequent opening to the charge of a disingenuous understatement of the contrariety between the Articles and the actual Roman system." And, for this, he proposes to account in part thus: "that the main drift of the Tract being that of illustrating the Articles from the *Homilies*, the doctrines of the Articles are sometimes brought out only so far as the *Homilies* explain them; which is, in some cases, an inadequate representation."—*Letter to Dr. Jelf*. I should think that those who read the two foregoing cases carefully, will be of opinion, that this is not an available apology. It could only be so, if the explanation of the doctrine of the Articles which the *Homilies* supply were fairly brought out. But it is not. And I have furnished my readers with evidence (to which the Tract itself will enable them to make large additions,) to shew that this charge of "a disingenuous understatement" applies, without any mitigation, to the author's professed attempt to exhibit what the teaching of the *Homilies* is, on the doctrines condemned in the Article.\*

\* It may be instructive to give a specimen of the efforts which are very perseveringly made to indoctrinate the rising generation in the Church in conformity with the principles which the Tract was intended to support and protect. The following extract is from *A Short and Easy Catechism for the use of Young Persons in the Church of England, compiled from authentic sources*, which is described in the preface as intended to be auxiliary to our Church Catechism; and it is said, that "throughout the compilation, indeed, the most scrupulous pains have been taken to introduce nothing to which a member of the Church of England will not, or, at least, may not, find a counterpart in her system as it is brought before his eyes. It is, of course, needless to say, that the standard, according to which the questions and answers have been framed, is not the prevailing practice of our Church, but her formal requirements; or rather, the rule of the Catholic Church, as admitted and attested by her." Here is a specimen of the "Catholic principles" which our Church *admits and attests*.

Q. Do those words, "Thou shalt not make to thyself any graven image," forbid the making of any images?

A. No; they forbid the making only of idols; that is, they forbid making images to be adored or honoured as God, as it is declared in these words, "Thou shalt not bow down to them nor worship them."

Q. What are we commanded to do by the second commandment?

A. We are commanded to hope in God, and to love Him with all our hearts, and to serve him all our days.

Q. What is forbidden by the second commandment?

A. It forbids us to worship idols, or to give any creature the honour due to God.

Q. What is the honour due to God?

A. The honour due to God is a supreme and sovereign honour, which can be given to no other: We must worship Him as our Creator, Redeemer, and Sanctifier. [I suppose, though it is an unhappy ambiguity, that by "can be given to no other," is meant, *ought not to be given to any other*. But what follows seems plainly to lay down, that we cannot pay religious honour to any creature, in disobedience to the second commandment, unless we worship him, her, or it, as our Creator, our Redeemer, and Sanctifier—which is a tolerably extensive licence; taken literally, indeed, I suppose it would shelter from the condemnation of this commandment, most forms of idolatry which have ever existed in the world.]

Q. Are pictures and holy symbols allowable in the Church?

A. Yes; for they movingly represent to us the life and passion of our blessed Lord, and other doctrines of our most holy faith.

Q. Is there any idolatry in honouring the saints and angels?

A. No; provided we honour them only with an inferior honour, not as Gods, or with God's honour."

I may add, that since this note was written, I have seen in "*The Churchman's*

thought over in a general way, it might be, with but feeble sentiments of disgust and alarm.

141. It was impossible, in the first place, for any thinking person

Having described (p. 290—293)<sup>2</sup> the proceeding by which the author of the Tract enables himself to represent the Article, as explained by the Homily, as leaving the *ora pro nobis* an open question, I thought it unnecessary to comment upon it. I think, however, that it may be useful, perhaps, to exhibit it distinctly; and I therefore print the passage from the Homily, putting in brackets the parts which the Tract leaves out, without giving any notice that there is any omission:—

“O but I dare not (will some man say) trouble God at all times with my prayers: we see that in king’s houses, and courts of princes, men cannot be admitted, unless they first use the help and means of some special nobleman, to come to the speech of the king, and to obtain the thing that they would have.

[To this reason doth St. Ambrose answer very well, writing upon the first chapter to the Romans. Therefore, saith he, we used to go unto the king by officers and noblemen, because the king is a mortal man, and knoweth not to whom he may commit the government of the commonwealth. But to have God our friend, from whom nothing is hid, we need not any helper, that should further us with his good word, but only a devout and godly mind. *Ambrose super*, cap. i. Rom. And if it be so, that we need not one to entreat for us, why may we not content ourselves with that one Mediator, which is at the right hand of God the Father, and there liveth for ever to make intercession for us? Heb. vii. As the blood of Christ did redeem us on the cross, and cleanse us from our sins: even so it is now able to save all them that come unto God by it. For]

“Christ, sitting in heaven, hath an everlasting priesthood, and always prayeth to his Father for them that be penitent, obtaining, by virtue of his wounds, which are evermore in the sight of God, not only perfect remission of our sins, but also all other necessities that we lack in this world; so that this holy Mediator is sufficient in heaven, and needeth no others to help him.

[Matt. vi.; James v.; Coloss. iv.; 1 Tim. ii. Why then do we pray one for another in this life? some man perchance will here demand. Forsooth we are willed so to do, by the express commandment both of Christ and his disciples, to declare therein as well the faith that we have in Christ towards God, as also the mutual charity that we bear one towards another, in that we pity our brother’s case, and make our humble petition to God for him. *But that we should pray unto saints, neither have we any commandment in all the Scripture, nor yet example which we may safely follow.* So that being done without authority of God’s word, it lacketh the ground of faith, and therefore cannot be acceptable before God. “For whatsoever is not of faith is sin.” And the Apostle saith, that “faith cometh by hearing, and hearing by the word of God.” Heb. xi.; Rom. x. xiv. Yet thou wilt object further, that the saints in heaven pray for us, and that their prayer proceedeth of an earnest charity, that they have towards their brethren on earth. *Whereto it may be well answered, first, that no man knoweth whether they do pray for us or no.* And if any will go about to prove it by the nature of charity, concluding, that because they did pray for men on earth, therefore they do

*Monthly Review*” for August,<sup>3</sup> a very full and useful exposure of the treacherous character of this most audacious work. It is clearly proved that it is a Romish Manual, not merely in principle,—which every intelligent reader must have seen without help,—but in words; that, in fact, “*the authentic sources*” from which it has been compiled, are “the Catechisms of Dr. Butler, Dr. Doyle, and Dr. Baines,” from which it is shewn to be taken bodily to a most extraordinary extent, often with scarcely any alteration of the language.

<sup>2</sup> *Vide supra*, p. 92.—ED.

<sup>3</sup> This “most atrocious” Catechism, as his Lordship so justly calls it, was originally published by the Rev. W. U. RICHARDS, Curate to the Rev. F. OAKLEY, Minister of *St. Margaret’s Chapel, Marylebone*. It was speedily suppressed by the BISHOP OF LONDON; but has been since reprinted, at Oxford, by the Rev. W. G. WARD, M.A., Fellow of Balliol College, in an altered, but not much less objectionable form. I shall have occasion to refer to Mr. WARD’s Edition, in a subsequent chapter.—ED.

to see, without much alarm, the advance in their progress towards Rome, which the party had made in a comparatively short period. How far this was to be set down to a rapid development of their principles, and how far to a more open disclosure of them, it was not easy to determine. For not merely were there, as I have said, multiplied evidences of a politic concealment of their opinions and feelings, at an earlier stage of the *movement*, but even so far on as the publication of this Tract, we learn that the same reserve was observed so far as it was found possible;<sup>4</sup> for we find the writer complaining, even then, of having been forced to speak out *prematurely* on one point, by circumstances in his position in Oxford, which were often, he intimates, interfering with the reserve that it might be prudent to adopt.\* But whichever it were, development

much more the same now in heaven; then may it be said by the same reason, that as oft as we do weep on earth, they do also weep in heaven, because while they lived in this world, it is most certain and sure they did so. And for that place which is written in the Apocalypse, namely, that the angel did offer up the prayers of the saints upon the golden altar, it is properly meant, and ought properly to be understood, of those saints that are yet living on earth, and not of them that are dead; otherwise what need were it that the angels should offer up their prayers, being now in heaven before the face of Almighty God? But admit that the saints do pray for us; yet do we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our heart's desire. *Which thing to be false is already proved, both by the Scriptures, and also by the authority of St. Augustine. Let us not therefore put our trust or confidence in the saints or martyrs that be dead. Let us not call upon them, nor desire help at their hands: but let us always lift up our hearts to God, in the name of his dear Son Jesus Christ, for whose sake as God hath promised to hear our prayer, so he will truly perform it.]*

"Invocation is a thing proper unto God; which, if we attribute unto the saints, it soundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet, at Lystra, the people would have done sacrifice unto him and Barnabas; who, rending their clothes, refused it, and exhorted them to worship the true God. Acts xiv. Likewise in the Revelation, when St. John fell before the angel's feet to worship him, the angel would not permit him to do it, but commanded him that he should worship God. Apoc. xix. Which examples declare unto us, that the saints and angels in heaven will not have us to do any honour unto them, that is due and proper unto God."

I may give the conclusion from the entire:—

"Let us not, therefore, in any thing mistrust His goodness; let us not fear to come before the throne of His mercy; *let us not seek the aid and help of saints*; but let us come boldly ourselves, nothing doubting but God, for Christ's sake, in whom he is well pleased, will hear us without a spokesman, and accomplish our desire in all such things as shall be agreeable to his holy will."

\* "And perhaps I may be permitted to add, that our difficulties are much increased in a place like this, when there are a number of persons of practised intellects, who, with or without unfriendly motives, are ever drawing out the ultimate conclusions in which our principles result, and forcing us to affirm or deny what we would fain not consider or pronounce upon. . . . Accordingly I left, for instance, the portion which treated of the Invocation of Saints, without any definite conclusion at all, after bringing together various passages in illustration. However, friends and opponents discovered that my premises required,—what I was very unwilling to state categorically, for various reasons,—that the *ora pro nobis* was not, on my shewing, necessarily included in the Invocation of Saints which the Article condemns."—*Newman's Letter to the Bishop of Oxford*, p. 18.

<sup>4</sup> Mr. NEWMAN, in his *Retraction*, published since the delivery of his Lordship's Charge, has thrown no inconsiderable light upon this point. *Vide Appendix B.—Ed.*

or disclosure, the *visible* advance which the movement had made towards Rome, in a very short period, was enough to astonish and alarm those who saw no cause of apprehension in the first steps in the same path.

142. One example of this, which is so important a fact with reference to the *movement*, I shall give, as it may be given in a very few words. Mr. Froude's *Remains*, as I have before mentioned, offended all who were outside the party, and many who, up to the publication of them, had been regarded as belonging to it; and in nothing more than by the undisguised admiration with which he regarded much in the Romish system which Protestants in general had been taught to view in a very different light. He seems very earnestly to have desired a reunion with Rome, but to have felt that in the Council of Trent there was an insurmountable obstacle to the accomplishment of his wishes. We have seen, in consequence, in what terms he spoke of the Council. It appears, indeed, that when at Rome, he consulted an eminent Ecclesiastic, upon the terms on which the English Church (or a portion of it) would be received back again; and that, upon finding that the Council must be taken *whole* by any who would return to the Church of Rome, he was driven to despair of the event, feeling the condition to be impossible. And he declares, thereupon, his resolution to abandon reunion with Rome, as the object to be agitated for by his party, and to substitute, in its stead, a return to the principles of the Non-jurors, under the name of "The Ancient Church of England."\*<sup>5</sup>

\* Vol. i. p. 306—308.

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<sup>5</sup> This declaration was made by Mr. FROUDE in the year 1833. Mr. PALMER, in his recent *Narrative* (1843), bears the following testimony to the character and tendency of the movement, as developed at that early period.

"But, though thus reduced to silence and inaction, I was a deeply interested spectator of the progress of events. I could distinctly see (and with regret) that the theology of the NON-JURORS was exercising a very powerful influence over the writers of the Tracts. Collections of Non-juring works had been made; and HICKES, BRETT, JOHNSON, LESLIE, DODWELL, &c., were in the highest esteem. To this source it was easy to trace much of that jealousy of State interference; much of that assertion of unlimited independence of the Church; and, above all, much of that unfavourable judgment of the English and Foreign Reformation, which so largely characterized the Tracts and other connected works. The NON-JURORS, from whom those views were, perhaps unconsciously, borrowed, had been pressed by their opponents with precedents of civil interference in Church matters, at the period of the Reformation; and their remedy too frequently was to assail and vilify the Reformation itself. Their separation from the Established Church also led gradually to their discovery of various supposed defects in our Liturgy and institutions. Certain ceremonies which had been prescribed in the first Book of Common Prayer of Edward VI., and which had been subsequently omitted, were represented by several Non-juring writers as essentials; and their views on this subject had been partially adopted by various authors of merit, even in the Church of England, as by WHEATLEY (in his book on the Common Prayer).

"Having devoted great attention to the study of the Ancient Liturgies, I was perfectly satisfied that the NON-JURING writers (such as JOHNSON, &c.) were by no means qualified, by the amount of their information, to form a sound judgment on such points. It was, therefore, a matter of great concern to observe, that their views were developing themselves in the writings of friends."—*Narrative*, &c., p. 24.

This testimony of Mr. PALMER is of great importance, when we remember the

And the strength of his feeling upon this point was further evinced by a saying, which is recorded in his Remains, and which was circulated very extensively, together with other extracts, of an Anti-Romish character, from the publications of the school, when the object was to clear them from the charge of a leaning to Popery. Upon one saying that the Romanists were schismatics in England, but Catholics abroad, he replied, *No, they are wretched Tridentines everywhere.\** And yet, in the few years which had elapsed, what had appeared to his sanguine and not over-scrupulous mind an insurmountable obstacle, seemed to have been almost, if not altogether, cleared away. The detestation with which the Council was regarded had disappeared, and the impediments to reunion with Rome no longer lay in its immutable Canons and Decrees, but in the popular belief and in the teaching of the Schools; which so many of these writers held to be a bad reason for separating from her at the first, and which they were so little likely long to regard (if they still regarded it) as a sufficient ground for keeping up the separation. But be that as it might, so far as the Tridentine Decrees and the Thirty-nine Articles were concerned, there was no impediment to a reconciliation—it was only to master thoroughly, and employ boldly, the scheme of interpretation provided in the Tract, and the supposed opposition between them would disappear.†

\* Page 434.

† The substance of a Letter<sup>6</sup> from the Rev. G. Spencer to the Editor of the *Univ. Rev.*, on the Catholic movement in England, has been circulated a good deal in this country. As there seems no reason to doubt its genuineness, the portion of it which bears upon this point seems worth extracting here. “They constantly maintain, that though the Thirty-nine Articles, which are the confession of faith of the Anglican Church, were the work of men like Cranmer, infected with heresy, yet that God did not permit that there should be inserted into them any declarations absolutely contrary to the Catholic faith. They prove, by facts drawn from the history of their Church, that, ever since the pretended Reformation, this Church has ever had within her bosom, and in an uninterrupted succession, Doctors, Priests, and Bishops, who have signed the aforesaid Articles in a sense altogether Catholic; still further they openly avow, that they themselves have no objection to urge against the decisions of the Council of Trent, that it is in the sense of the Catholic faith, as agreed upon at that Council, that they profess to understand the formularies of their own Church. Lastly, as a proof that the spirit of the Anglican Church is essentially Catholic, and that its formularies cannot be regarded as implying a formal condemnation of Catholic Doctrines, they point to this significant fact, viz., that since they have openly proclaimed these sentiments to the world, nobody has been able to offer them any effectual opposition. At first there was an outcry against them; but latterly they have been allowed to go on pretty much as they liked.”

Another letter,<sup>7</sup> addressed to the Editor of the *Univ. Rev.*, professing to be written by

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conspicuous position occupied by HICKES, BRETT, JOHNSON, LESLIE, DODWELL, &c., in all Tractarian *Catenæ*, from the first down to the publication of Dr. PUSEY's Sermon on *The Eucharist*. It is, however, much to be regretted, that “deeply uneasy as” Mr. PALMER confesses himself to have “felt on witnessing *such questionable doctrine* gradually mingling itself with the salutary truths which” he and his friends “had associated to vindicate, and driven, as” he “often” was, “almost to the verge of despair, in observing what appeared to be a total indifference to *consequences*,”—he should have been induced, by any considerations whatever, to remain in “silence and inaction,” and to hold his peace for *ten long years*!—ED.

6-7. These Letters will be found in Appendix C.—ED.



143. Such an advance as this, made any further advance credible;\* and the process by which it was justified, made any further advance easy.† And both, not unnaturally, excited very general

"a young Member of the University of Oxford," and dated, "Oxford, Passion Sunday, 1841," was reprinted in the *Catholic Magazine* for May in the same year, in which it is said that "the Editor of the *Univers* vouches for its authenticity." I believe, in fact, that the author is now well known. It furnishes the following extract upon the same point. "Mr. Newman, one of our theologians, published a few days since, the 90th Number of the 'Tracts for the Times,' in which he designs to demonstrate that the Church of Rome has fallen into no formal error in the Council of Trent; that the Invocations of the Saints, (the *ora pro nobis*, for example,) purgatory, and the supremacy of the Holy See of Rome, are in no way contrary to the Catholic traditions, or even to our authorized formularies: in fine, that the dogma of transubstantiation should be no obstacle to the union of Churches, as in this article there is only a verbal difference between them. At the same time, that he is but little satisfied with our Thirty-nine Articles; although he maintains throughout that the providence of God hindered the Reformers from openly inserting in them the Protestant dogmas to which they were but too much attached. You will perceive, sir, all the importance of those opinions; and the more so, as they are not the opinions of an isolated theologian. I can assure you, that, at the same time that an opposition was raised by the elder Members of the University, (as might be expected, seeing that they lived under the light of the eighteenth century,) that very opposition gave me an opportunity of observing, that even the most moderate of the Catholic party at Oxford were ready to sustain the author of the Tracts."

\* It was referred to at the time by Dr. Wiseman, in a Letter to the author of Tract No. 90. And the remarkable change which his views upon this point had undergone, was gravely, but pointedly pressed upon him, as a motive to forbearance in the use of severe language concerning those portions of the Romish system which he had not yet adopted, but to the truth and holiness of which, as past experience ought to teach him, his eyes might be so opened as to make him bitterly regret his present asperities towards them. The fairness and propriety of this "charitable warning" were sufficiently vindicated by the past; but they have been further curiously justified, since these pages went to press,<sup>8</sup> by an explicit retraction from the author of the Tract, of all the strong and hard things which he had published for the last eight years against Rome, whether with or without his name; the strength and severity of which were so often referred to in that eventful time, as proving that the Anti-protestantism of the writer and his party was not Romanism. This palinode was given to the public in a letter to the Editor of the *Conservative Journal*, in February last. It was, for some unexplained reason, published without any signature; but there can be no doubt whose it is, as in the body of it the writer refers to a work published with the name of the author of the 90th Tract, and treats it as his own. He accounts for his having *ventured* to use the language which he employed in speaking against the Church of Rome, in the following remarkable passage:—"If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so wide-spreading, so fruitful in saints, I answer, that I said to myself, 'I am not speaking my own words; I am but following almost a *consensus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary to our position.' Yet I have reason to fear that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons' respect, and a wish to repel the charge of Romanism."

† That the meaning proposed to be assigned to the Articles is not that which those who framed them intended them to bear, is not denied. And, on the other hand, it cannot be pretended that the sense proposed to be put on the Tridentine Decrees is that which their framers intended to express. Indeed the author, in his explanatory letter to Dr. Jelf, says:—"Those Decrees *expressed* her [Rome's] authoritative teaching, and they will still continue to express it, while she so teaches. The simple

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<sup>8</sup> See NEWMAN'S *Retraction*, and *Letter from a MEMBER OF CONVOCATION*, Feb. 21, 1843, in Appendix B.—ED.



alarm and indignation. But with whatever measure of such feelings the publication was received, while it was regarded as a defence of the author, and those who felt with him, for continuing Ministers of the Church of England, they fell far short of those which it raised, when it was known what its further object was. It was distinctly stated by the author of the Tract himself, in an apologetic letter which he was led to publish, in the beginning of the pamphlet-war to which it gave rise, that it was written at the earnest instance of some whom he revered, who urged him *to do all that he could to keep members of our Church from straggling in the direction of Rome*. He does not expressly say who they were that were in danger of thus falling away, but little doubt could be entertained that they were principally the younger Members of the University, and those who had lately left its walls; whose attachment to their own Church had been shaken by the unwearied labours of the writer and his colleagues.

144. That such views were entertained by those who possessed such means of extending them, and who used them all so actively and perseveringly, was indeed alarming. And no honest mind could learn without surprise and indignation, that these men were not merely professed members, but Ministers, of our own Church. But their actual success in propagating their principles in such a quarter, was still more startling tidings to the many who heard them for the first time. It could not but fill every sound mind with still livelier indignation, and still more anxious apprehensions, to learn, that young men, confided to the University to be trained in the principles of the Church, had been taught so different a lesson;—that their ardent and susceptible minds had been so acted upon, that instead of being confirmed in the feelings of reverence and attachment to their own Church, with which they had begun their course, they now needed the sophistry of this Tract to keep them within its pale. But it was still worse to know that they were capable of making use of it.

145. I repeat it deliberately, that distressing and alarming as it was to find, that a portion of the flower and hope of the country had had their Protestant principles so shaken by those who should have established them, that they now stood in actual need of this singular Preservative from Popery; it was still more distressing and alarming to learn, that their honesty had been so tainted in the

question is, whether *taken by themselves in the mere letter*, they express it; whether, in fact, other senses, short of the sense conveyed in the present authoritative teaching of the Romish Church, will not fulfil *their letter*, and may not now even, in point of fact, be held in that Church.”—p. 4. So far as the Tract itself was concerned, it might, perhaps, be doubtful, whether the new scheme of interpretation, which it provides, was intended to shew those who hold the substance of the Articles, that they may assent to the letter of the Decrees; or those who hold the substance of the Decrees, that they may subscribe to the letter of the Articles. From the circumstances, we presume that the latter was the real object. But, indeed, it is evidently equally capable of being employed to enable a man, who believes neither, to assent to both.

process, that they were capable of employing it,—that one who must have been supposed to have known intimately the minds on which he had exercised so baleful an influence, should have been able to calculate on their readiness to avail themselves of such a mode of escape from the fair force of the most solemn and sacred obligations,—*by such sophistry and evasion, such shifts and contrivances, as a man could not apply to the very lightest of the engagements of common life, without forfeiting all reputation for integrity and good faith.*<sup>9</sup>

146. Soon after, the Board of the Heads of Houses, the executive authority of Oxford, in vindication of the character of the University, and to impede the further propagation of such principles among its Members, visited the Tract with their solemn censure.\* The grave and well-considered document in which it was conveyed, after referring first to the statutes of the University, in which it is enjoined that every student shall be instructed in the Thirty-nine Articles, and shall subscribe to them, disclaims on behalf of the University all sanction of the Series of Tracts with which its name had been associated ; and then proceeds to pronounce the following measured, but severe sentence, upon the particular number which had attracted so much attention :—

“ RESOLVED,—That modes of interpretation such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty-nine Articles, and

\* In the University, I believe that attention was first drawn to the discreditable character and the dangerous tendencies of the Tract, by a letter from four Tutors to the Editor of the Tracts for the Times, calling upon him to make the name of the Author publicly known.<sup>1</sup>

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<sup>9</sup> The *italics* in this passage are not his Lordship's.

The view here given of the character and tendency of the principles advocated in Tract 90, is by no means peculiar to the BISHOP OF OSSORY and his Brethren on the EPISCOPAL BENCH. “According to this Tract,” says Mr. JACKSON, in his Letter to Dr. Pusey—“a young man who is a Romanist at heart, may subscribe the formularies of the Church of England, without believing them, and thus enter upon the ministry in her with a lie in his mouth. If such conduct be justifiable when a man is appointed to the most sacred of all offices,—that of a Christian Minister, whose business it is to guide the people in the way of truth and righteousness, it cannot be seriously wrong with respect to offices of a less sacred nature. Suppose, then, that Ministers of State, Senators, Judges, and military and naval Commanders, were to act in this manner, taking their respective oaths of office with mental reservation, and even in a sense directly opposite to the proper meaning of the words ; and that the same course were followed in all commercial transactions, and in all private contracts and engagements ;—what must be the consequence, but an abandonment of all confidence, and the disruption of society ? Principles more immoral in their tendency than those which Tract Ninety embodies, were perhaps never put forth through the medium of the British press : yet that publication, with all its flagrant dishonesty, is still allowed to circulate, and the parties, whose organ it is, have the face to appear as public reformers ! O for an English Pascal, who by a series of ‘Provincial Letters,’ or in any other way, should exhibit these principles in all their deformity, and preserve the mind of Protestant England from the bane of such Jesuitical morality !”—*Vindication of the Tenets and Character of the Wesleyan Methodists, against the misrepresentations and censures of Dr. Pusey, &c.* By Thomas Jackson, pp. 100, 101.—ED.

<sup>1</sup> See Appendix A.—ED.

reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the objects, and are inconsistent with the due observance of the above-mentioned STATUTES."

147. I shall not attempt to advert in any way to the various pamphlets to which this celebrated publication gave rise, except to say that they included very strenuous defences of its principles from every person of note who had contributed to the series.—Here then, at last, was something which must be received, one would say, as evidence, not less authentic than it was unequivocal, of the Rome-ward tendencies of the principles of the authors of the Tracts for the Times. It was itself a Tract for the Times. It was written by one who was esteemed the real head of the Tractarian party, though the popular voice had assigned that place to another. But, however that might be, that other, and every other member of the party of any name, had come forward, to avow and defend the general principles of the Tract, though not subscribing to every particular position in it.<sup>2</sup>

148. The Tract is of very great importance in this point of view, as an authentic declaration of the principles of this formidable party; and perhaps of no less in another, that is, as an authentic defence of the principles of the authors of the Tracts for the Times, (considered as Ministers of the Church of England,) devised by one of these authors, who is inferior to none of them in ingenuity, and countersigned by the most eminent of his colleagues;—which may, therefore, be fairly taken as the best attempt that can be devised to reconcile their principles to the obligations under which they lie by subscription to the Articles of the Church. And accordingly, I believe, that it was conclusive with many, who had

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<sup>2</sup> Immediately upon its condemnation by the *Hebdomadal Board* and the *Bishop of Oxford*, the REV. W. WARD, M.A., Fellow of Balliol College, published "*A Few Words*," and, subsequently, "*A Few More Words, in support of Tract 90.*" Dr. HOOK, writing to the Bishop of Ripon, declared, "On the publication of the 90th Tract for the Times, I determined to point out, in a pamphlet, what I considered to be its errors. But the moment I heard that the writer was to be silenced, not by argument, *but by usurped authority*, that moment I determined to take my stand with him; because, though I did not approve of a particular Tract, yet in general principles, *in the very principle advocated in that Tract, I did agree with him*: in a word, I was compelled by circumstances to act as a party man. And in justice to one whom I am proud to call my friend, I am bound to say that Mr. Newman's explanatory letter to Dr. Jelf is, to my mind, perfectly satisfactory."—(Letter to the Bishop of Ripon, on the state of parties in the Church of England, pp. 5, 6.) Mr. KEBLE, writing to Mr. Justice Coleridge, declared the system of interpretation suggested by the Tract, to be the "*true, legitimate, Catholic exposition of the Articles*;" "*such as cannot well cease to exist while men have eyes to read the Fathers, and to compare them with the Articles, and hearts to feel the duty of Catholicity.*" (The Case of Catholic Subscription to the Thirty-nine Articles Considered, &c., pp. 7, 34, 35.) Dr. PUSEY, writing to Dr. Jelf, maintained that the condemned system of interpretation was "*not only an admissible, but the most legitimate*" one.—(The Articles treated of in No. 90, *reconsidered, and their interpretation vindicated*, &c., p. 148.) While Mr. NEWMAN, emboldened by the zealous aid of his party, put forth an "*additional proof*" in support of the proposed system of interpretation, in a *second* edition of the Tract which his "*own Diocesan*" had pronounced "*objectionable*," and "*likely to disturb the peace and tranquillity of the Church*"!—ED.

held out against all other proofs of the principles and objects of the party.

[*The British Critic.*]

149. At the recommendation of the Bishop of the Diocese, the series of Tracts for the Times terminated with this number. But the movement, as might have been predicted, has gone on since at an accelerated rate. The party have long possessed a most formidable, and indeed astonishing command of the press, and speak through a great variety of organs. But the one which furnishes the fullest and clearest evidence of their steady advance, is the *British Critic*;—the length of its articles admitting of a more detailed and orderly exhibition of the views of the school than is compatible with the character of the less deliberate publications, magazines, and newspapers, through which their principles are most industriously disseminated. I shall give from its pages a few specimens of the recent and actual tone of the party.

150. The contemptuous and bitter passages in which the Reformation and the Reformed Church are spoken of, were very generally felt to be a very offensive part of Tract 90.\* But sub-

\* The author, apparently for the opportunity which he gains thereby, of sneering at the Reformation and its fruits, pledges *himself* at least, (*unless he changes his mind*,) against using the power of his party for the purpose of carrying such changes in the existing Church formularies as might accommodate them more to their principles.

“Even in such points as he may think the English Church deficient, never can he, *without a great alteration of sentiment*, be party to forcing the opinion, or project, of one School upon another. Religious changes, to be beneficial, should be the act of the whole body; they are worth little if they are the mere act of a majority. No good can come of any change which is not heartfelt,—a development of feelings springing up freely and calmly within the bosom of the whole body itself. Moreover, a change in theological teaching involves either the commission or the confession of sin; it is either the profession or renunciation of erroneous doctrine; if it does not succeed in proving past guilt, it, *ipso facto*, implies present. In other words, every change in religion carries with it its own condemnation, which is not attended by deep repentance. Even supposing, then, that our changes in contemplation were good in themselves, they would cease to be good to a Church, in which they were the fruits, not of the quiet conviction of all, but of the agitation, or tyranny, or intrigue of a few; nurtured not in mutual love, but in strife and envying; perfected not in humiliation and grief, but in pride, elation, and triumph. Moreover it is a very serious truth, that persons and bodies who put themselves into a disadvantageous state, cannot at their pleasure extricate themselves from it. They are unworthy of it; they are in prison, and CHRIST is the Keeper. . . . Till we, her children, are stirred up to this religious course, let the Church, our mother, sit still; let her children be content to work in chains; let us submit to our imperfections as a punishment; let us go on teaching through the medium of indeterminate statements† and inconsistent precedents, and principles but partially developed. We are not better than our fathers; let us bear to be what Hammond was, or Andrews, or Hooker; let us not faint under that body of death, which they bore about in patience, nor shrink from the penalty of sins, which they inherited from the age before them.’

† “Let her go on teaching with the stammering lips of ambiguous formularies.”—*First Edition.*

sequent publications have gone far beyond it, not indeed in bitterness of tone, but in distinctness of statement. The Reformation

This exhortation to *patience* bears an unhappy resemblance to—

“Good friends, kind friends, let me not stir you up  
To such a sudden flood of mutiny.”

And, indeed, one is often reminded of the celebrated speech from which these lines are taken, by the way in which weak sedatives and strong stimulants are intermingled, in the similar descants upon the wrongs and outrages to which Catholics are subject in the Anglican communion, in which the writer and his colleagues are so fond of indulging. No doubt they know very well what they are about. And they have left others no excuse for ignorance of their objects. A sane man, who goes on sedulously feeding and fanning a flame, will hardly get credit for any serious intention of keeping it down, when he sprinkles, from time to time, parenthetically, a drop of water on it.

But I will not comment upon any part of the passage, except that in which it is pronounced, that “every change in religion brings with it its own condemnation, which is not attended with deep repentance.” Repentance for what? The author’s purpose seems to require, *for the change itself*. But though that may be intimated in an ambiguous sentence, it is too flagrantly unreasonable to be expressly maintained. And if it be meant, repentance for the sins which made the change necessary, one does not see how it could fairly be used for the writer’s purpose, supposing it to be true. For who will say that the Reformers (who of course are the persons aimed at) did not repent truly and bitterly of all the errors and superstitions in which they had shared before they were enlightened? Certainly, their joy and thankfulness at the “change in theological teaching,” which they were the instruments in introducing, is no proof of any want of true repentance for that which made it necessary. On the contrary, the deeper such repentance was, the livelier might be their thankfulness and joy.

But it seems to be very far, indeed, from being true. For, suppose they did not repent as they ought, however that might condemn *them*, why should it condemn the change itself, which they brought about? May not that change have been right and needful, a signal blessing to the Church, and in accordance with the will of her great Head, though the principal instruments in effecting it were in any measure defective in right feeling, and even right motives? This is too obvious to be insisted on. And we may be very sure, that, should the author’s party acquire power to *unprotestantize* the Church to the extent of their desires, and should he himself, in consequence, experience *a great alteration of sentiment*, he will find no difficulty in giving very sufficient reasons for not waiting until the needful changes can be had, as the result of *the quiet conviction of all*; or, *as the development of feelings springing up freely and calmly within the bosom of the whole body itself*. But, of course, such professions are not to be regarded as having any more serious purpose than enabling the author to introduce an attack on the Reformers.

The following extract is a little in advance of Tract 90, and seems to make it clear, that though a revision of the Articles is not absolutely necessary to enable men of “Catholic views” to subscribe to them, yet it is very needful, in order to preserve the Catholic character of the Church.

“We thankfully believe that a true Catholic may conscientiously subscribe the Articles of the Church of England. Still there seems too much reason to apprehend that, *without some more stringent test of Catholicity than we are likely to obtain, or ought, perhaps, under existing circumstances*, to desire, our own branch of the Church must remain, as heretofore, (in the great body of her members,) the *apparent* representative of a very different principle. It is hardly to be hoped, that with Articles more or less of an ‘uncertain sound,’ which, without absolutely infringing any point of



is described not merely as a *desperate remedy* for the diseases of the Church at the time, but as a *fearful judgment* upon her;\* as a *deplorable schism*.† Of Protestantism generally, they say that it is *in its essence, and in all its bearings, characteristically the religion of corrupt human nature*. And as to the English Reformation in particular, they profess their agreement with the editors of Mr. Froude's Remains in the sentiment, "that the lines respectively of Catholic Antiquity, and of the English Reformation, (except so far as the genius of the latter has been overruled by influences extrinsic to the opinions and wishes of its promoters,) *are not only diverging, but opposed*." They deny to those who laid

Catholic doctrine, contain so little of *explicit* contradiction to some of the less obvious, but not less essential, characteristics of the Protestant error,—the generality of the English Clergy should be secured against more or less sympathy with those relaxed views of religion which are quite certain to be rife in an intellectual age and a commercial country. . . . Protestantism, in its essence, and in all its bearings, is so characteristically the religion of corrupt human nature, that with formularies *not unambiguously exclusive of it*, and an actual administration of the existing system, tolerant, to say the very least of it, it can hardly fail, but that the general tone of the National Church should remain, for a very long time at least, comparatively uninfluenced by the efforts of a few individuals to elevate it. This we say, to encourage patience and perseverance; not as intimating distrust. . . . Their progress, [the progress of 'Catholic principles'] under the circumstances, has no doubt been so extraordinary, nay (not to mince the matter) so miraculous, that one hardly dares to venture upon unsanguine predictions; while yet it seems right, on the other hand, to state difficulties at their worst."—*British Critic*, No. LIX., pp. 27, 28.

As to the Prayer Book;—it is acknowledged in the same article, that "her Liturgy, of course is, *in its essential features, Catholic*." And with it, therefore, it would appear, that at the time the above passage was written, it was settled that Churchmen of "Catholic views" might be content. But, (without professing to know what may have been said in the same publication, or elsewhere, in the interval, upon the subject,) there appears a very ominous passage in a recent number, which shews how far the Prayer Book is from being regarded as fitted to satisfy the *ritual* wants of the Church, when once it is Catholicized in *Doctrine*.

"Consider, even under the ordinary view of that holy Sacrament, the series of recollections connected in the religious mind with our Communion-office; and we shall the more see that the Prayer Book must ever be the great external bond of sympathy for English churchmen as such: on this, as on a text, must be engrafted Catholic Doctrine: *on this, as on a foundation, must be reared, Catholic ceremonial*."—No. LXV. p. 222.

\* *British Critic*, No. LIX., p. 2. The writer gives this character of the Reformation with the kind of qualification which does not intimate the least doubt of the truth of what one is saying, but merely a passing suspicion of its prudence. "What a warning to all after ages to keep sentinel against the earliest inroads of corruption and misrule, to reflect that, once upon a time, and no very long time ago, the Church suffered the seeds of fatal disease to take such deep root in her existing constitution, as to entail upon herself the necessity of a remedy so desperate—we had almost said, the penalty of a judgment so fearful, as the Reformation!" And he goes on to profess that he esteems it, "when viewed in its leading principles rather than its incidental effects, and in its common features rather than its local peculiarities, as involving, in its circumstances, far too much evil, to be a legitimate subject of triumph; as a blessing, in fact, to the Church, *mainly in that it was a visitation upon neglect, and so is a call to repentance*."

† *Ibid.*



down their lives in the attempt to reform the Church in England, the title of "Martyrs;" on the ground that they would be admitting, if they gave them the name, that they died for "the Truth," which, they say, no one pretending to the name of Catholic, can allow.\* And they propose the following, as a very perplexing practical question:—

"How persons cordially believing that *the Protestant tone of Doctrine and thought is essentially Antichristian*, (a class, we can assure our readers, by no means inconsiderable,) can conscientiously adhere to a communion which has been made such as it is in contradistinction from other portions of the Catholic Church, chiefly through the instrumentality of persons *disavowing the judgment of Rome*, not merely in this or that particular, but in its general view of Christian truth?"†

[*Justification by Faith only.*<sup>3</sup>]

151. As to *the Doctrine of Justification by Faith only*, they generally choose to assail it under the name of "the Lutheran Doctrine of Justification," or "this modern theology," or some such title, under which they may attack it with somewhat less indecency than if it were expressed in the common form of words, which our Church employs, when she pronounces it to be "a wholesome Doctrine, and very full of comfort." But their hostility to it is unmitigated and unbounded, and, indeed, seems to find no adequate expression short of the most rabid violence of language. As, for example, "To speak as if this latter scheme of Doctrine

\* "Well; what we say is, that to call the earlier Reformers martyrs, is to beg the question, which of course Protestants do not consider a question; but which no one pretending to the name of Catholic can for a moment think of conceding to them,—viz., whether that for which those persons suffered, were '*the truth*.'"—*British Critic*, No. LIX., p. 14. This is, among other things, worthy of remark, as an advance on Mr. Froude. He said of one of these honoured sufferers, (and quite bad enough it was thought at the time, but 'not being the worst, stands in some rank of praise,')—"One must not speak lightly of a martyr, so I do not allow my opinions to pass the verge of scepticism. But I really do feel sceptical whether Latimer was not something in the Bulteel line," &c.—Vol. i., p. 252.

† *British Critic*, No. LIX., p. 29. The solution of this difficulty which was proposed by the editors of Mr. Froude's Remains, is, that the Church of England is not in any degree pledged to the opinions of the Reformers; but is what she is, not as the result of their principles, but of those principles providentially overruled by various influences. And that thus while, "as a mark of decay and deserved anger, our Church seems to have been left an inadequate image of antiquity; as a token to encourage hope, and penitence, and labour, it was not, however, an untrue image." (*Froude's Remains*. Part II., Preface xxiii.) In the Article on Jewell, from which I have already quoted so much, it is said, "Mr. Froude's editors have thrown out a rope, which, whether trustworthy or not, is at all events the only conceivable means of escape for persons in a very embarrassing position; and for this act of kindness they deserve our thanks, however we may pause, as is very natural, and even prudent, before availing ourselves of the proffered aid." Besides other advantages of this view "if it will but hold" they notice this important one: "Here is a view which promises us the power of upholding Pope Hildebrand and the see of St. Peter, for all the Reformers denied the supremacy of the Church; and of ministering in copes, for all they thought even surplices of the essence of Antichrist."—*British Critic*, No. LIX., p. 31.

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<sup>3</sup> See Note 7, p. 43.—ED.

were, in itself, otherwise than radically and fundamentally monstrous, immoral, heretical, and Anti-Christian, shews but an inadequate grasp of its antagonist truth ;”\* meaning, it is to be presumed, what they speak of as “the great Doctrine of Justification by *Works*.” But we are spared the trouble of attempting to collect the proofs of their hostility to it, which are scattered through their writings, by the following passage, which explicitly declares their rooted enmity to it, and their just sense of the importance of its overthrow to the success of their labours:†—

“The very first aggression, then, of those who labour to revive some degree at least of vital Christianity, (in the room of those gross corruptions and superstitions, which have, in these latter days, among ourselves, overlaid and defaced the primitive and simple truth,) their very first aggression must be upon that strange congeries of notions and practices of which the Lutheran Doctrine of Justification is the origin and representative. *Whether any heresy has ever infested the Church, so hateful and unchristian as this doctrine, it is perhaps not necessary to determine: none certainly has ever prevailed so subtle and extensively poisonous.* It is not only that it denies some one essential Doctrine of the Gospel, (as *e. g.* inherent righteousness;) this all heresies do: it is not only that it corrupts *all* sound Christian Doctrine—nay, the very principle of orthodoxy itself; though this also it certainly does: but its inroads extend further than this; as far as its formal statements are concerned, it poisons at the very root, not Christianity only, but natural religion. That obedience to the will of God, with whatever sacrifice of self, is the one thing needful; that sin is the one only danger to be avoided; these great truths are the very foundation of natural religion: and inasmuch as this modern system denies these to be *essential* and *necessary* truths, yea, counts it the chief glory of the Gospel, that, under it, they are no longer truths, we must plainly express our conviction, that a religious heathen, were he *really* to accept the Doctrine which Lutheran *language* expresses, so far from making any advance, would sustain a heavy loss, in exchanging fundamental truth for fundamental error.”‡

152. I do not mean to engage you in an examination of the calumnious misrepresentations of this Doctrine, by which the writer tries to provide some vindication for the virulence of his assault upon it. I only wish to lay before you this unequivocal declaration of the principles and feelings of the party upon this fundamental truth. And, I trust, that their instinctive dread and hatred of it, will illustrate, in some additional measure, its special importance in this contest, and quicken those who hold it, to a more jealous and vigorous defence of it at this time.

[*Reunion with Rome.*❶]

153. I shall make no attempt to trace regularly, the approximations to Rome which have accompanied this deepening hostility to Protestantism. They have gone on, naturally, *pari passu*. And

\* *British Critic*, No. LXII., p. 446.

† This passage was published since the Charge was delivered.

‡ *British Critic*, No. LXIV., p. 390.

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❶ *Vide* Note 7, p. 43.—Ed.

it would seem now, that no changes, however great, in our Doctrine, or worship, or discipline, would come up to their notions of what is necessary to the perfection of the Church, if not to its very being, unless they led to reunion with Rome ; and that upon the most unqualified terms of submission, which the highest maintainers of papal supremacy have claimed for the Chair of St. Peter.\* And, accordingly, every obstacle to this consummation has been gradually taken away. It had been ostentatiously stated, from time to time, in the Tracts, and in other publications of the writers, that *we can have no union with Rome as she is : that she must change before we can become one again : that she must move towards us, before we can move towards her.* And such declarations were confidently referred to by the advocates of the party, as a full answer to all apprehensions as to the practical results of their apparent leaning towards Rome. But after allowing her a reasonable time, it was found that she continued what and where she was, and that she gave no sign of any disposition to move towards us, or to make any such changes as might facilitate our moving towards her. And then it became necessary to discover that the hindrances which it was hopeless to expect that she would take away, were, in reality, no hindrances at all. And this work was set about in earnest,† and has already advanced so far, that it

\* Thus they not only say:—"Of course union of the Church under one *visible government* is abstractedly the most perfect state. We were so united, but now we are not ;"—(*British Critic*, No. LIX., p. 2,) but they intimate that there is some doubt whether the Romanists are not right in regarding the want of this union as absolutely fatal to our claims to be a Church. "We *trust*, of course, that active and visible union with the See of Rome is not of the essence of a Church ; at the same time, we are deeply conscious that, in lacking it, far from asserting a right, we forego a great privilege."—*Ibid*, p. 3. They condemn such expressions as "the blessings of emancipation from the Papal yoke," as of a *bold and undutiful tenor*. They treat with the utmost scorn, the notion that they ought to suffer a desire to maintain union or heal divisions in our own Church, to interrupt the pursuit of this higher object. "And on what single principle of Scripture or Tradition can the position be maintained, to meet the objectors on their own ground, that unity of a national Church is a legitimate object of ultimate endeavour ? Both Scripture and Antiquity are clamorous and earnest indeed in favour of unity of the Church ; but is the English establishment the Church ?"—*British Critic*, No. LXIV., p. 411, note. This is in reply to what is sometimes urged "in quarters justly claiming our deep honour and respect ;" viz., "that those who feel the real unity in essentials existing among 'High Churchmen' in England, do ill in troubling such unity by making various statements about other Churches, which cannot but give offence." "But we answer, that it is not only among English High Churchmen, but foreign Catholics also, that we recognise such essential unity." And, in fine, they acknowledge, that no form even of Romanism, short of Ultra-montanism, comes up to their views of true Church principles:—"We can have no sympathy with the Gallican party, so far as it is at issue with the Ultra-montane. National theories, even the Gallican (which is more or less the theory of every *state* in the Roman communion,) appear to us to involve a subtle Erastianism, besides betokening an inadequate estimate of the fulness and freedom of Gospel privileges."—No. LX., p. 465.

† What promised to be the most formidable obstacle,—I do not mean from its own nature, which would be a very precarious way of judging, but from the language maintained by all the eminent Tractarians upon it,—was, the extent to which the honour due to the Creator is given to the creature, in the worship of saints in the Church of Rome, and especially of the blessed Virgin. If the Church were really guilty of idol-

cannot but be apparent that, (when their desires for reunion are so fervent,) these men must be kept back from joining her, by some

atry, it would seem impossible that we should reunite with it. This would seem, then, an important point to be inquired into. But Mr. Newman lays down, quietly and incidentally, a broad general principle, which would preclude us from examining any of the offices of the Church, to see whether they are chargeable with this guilt or not, and which decides this important question, independently of any such evidence, and in spite of it: "I consider its existing creed and popular worship to be as near idolatry as any portion of that Church can be from which it is said that 'the idols' shall be 'utterly abolished.'"—*Letter to Dr. Jelf*, p. 7. Whatever then be the proofs which the public offices of the Church of Rome may give of idolatry, they are not to be believed; for being a portion of that Church from which it is said that 'the idols' shall be 'utterly abolished,' however near she may *appear* to come to this crime, she cannot be really guilty of it! [The object in this place is to distinguish between the Decree of Trent on the subject of images, &c., and "the existing creed and popular worship," on the ground that the "very words themselves" of the Decree, do not affirm or recommend what is believed and practised in the Church of Rome. But whether the distinction be satisfactory or not, it is quite superfluous. For suppose *the very words* of the Decree, *of themselves*, did affirm distinctly, and enjoin, idolatry in belief and practice, it is evident that the prophecy referred to by Mr. Newman (Isaiah ii. 18) would be just as available to prove the Church's innocence of the crime, as it is in the case for which he uses it. But, indeed, supposing every thing which is taken for granted in his *application* of the prophecy, (which is a good deal,) *his inference* from it is plainly just as legitimate as it would be to collect from the fourth verse of the same chapter, that there never has been, and never can be, any such thing as war in Christendom; though Christian states may go as near to actual warfare as any kingdoms can, of which it is said, "Neither shall they learn war any more."] This principle, rightly used, would be enough for its purpose; but important contributions to the object have been since made. Thus, with reference to the medieval honour to saints, it is denied that we have any right to pronounce upon the question, whether it gave to the creature what is due to the Creator. We may believe, if we will, that *we* could not use such language as St. Bernard and St. Bonaventura are known to have used, without encroaching on God's honour; but to say that it did so in them, is *inconceivable boldness*. "Is it not a conceivable hypothesis (to say the very least) that holy and mortified men, whose conversation was in Heaven, may have entertained feelings of devotion and love—*e. g.*, towards the blessed Virgin, which no human language can at all adequately express; and yet that their feeling towards our Lord should be altogether different in kind, and indefinitely stronger in degree? Yet what *words* could they *find* stronger than those already applied to the blessed Virgin? What *words* can be stronger than the strongest?"—*British Critic*, No. LXIV., p. 410, note.

Here is another pregnant principle. And, finally, the whole subject is declared to be one upon which it is entirely beyond the competence of ordinary Christians to form *any opinion*. "No one who has not fully mastered this great Doctrine [of the exaltation of the human nature by virtue of its union with the divine, in the person of our Lord,] is entitled to any opinion on a subject, which many, however, treat in an off-hand manner which is perfectly startling;—the question, namely, what is the full and legitimate development of Catholic Doctrine on the exaltation and intercessory power of the blessed Virgin."<sup>5</sup>—*Ibid*, p. 406, note.

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<sup>5</sup> Since the publication of his Lordship's Charge, a *very* decisive step has been taken towards "the full and legitimate development of" this "Catholic Doctrine;" by one whose "competence to form" an "opinion" on the subject, will not be questioned by the *British Critic*.

The Rev. JOHN HENRY NEWMAN, B.D., *Fellow of Oriel College*, having—it may well be supposed, as a necessary preliminary—resigned his preferment in the Church of England—has sent forth to the world a volume of "*Sermons bearing on subjects of the day*," in one of which, after the most strained and fanciful perversion of several passages of Holy Scripture, he makes the following assertion:—

"IN THE GIFTS PROMISED TO THE APOSTLES AFTER THE RESURRECTION, WE MAY LEARN THE PRESENT INFLUENCE AND POWER OF THE MOTHER OF GOD.—Sermon III., p. 43.

Comment, upon such a passage as this, must be altogether superfluous: it may not,

better and stronger reasons, than any which can be furnished by the shadow of the differences between the Churches which they

however, be amiss to add a specimen of the effects necessarily resulting from this "development of Catholic Doctrine."

The following is from the pen of a *disciple*, for whose "extravagance" some little allowance ought surely to be made by those who know the sentiments of his *teacher*. It is a Dedication prefixed to a treatise "*On Holy Virginity: with a brief account of the Life of St. Ambrose, (from whom the Tract is derived,)* by ALBANY J. CHRISTIE, M.A., Fellow of Oriel College, Oxford."

" IN HONOREM  
BEATISSIMÆ ET GLORIOSISSIMÆ  
SEMPERQUE VIRGINIS  
MARIE,  
COLLEGI ORIELENSIS APUD OXONIENSIS  
PATRONÆ  
ISTUM LIBELLUM  
IN LUCEM PROFERO  
A. J. C."

I subjoin a few extracts from Mr. CHRISTIE'S *Life of St. Ambrose*, as an earnest of what we may expect to find in Mr. NEWMAN'S forthcoming publication, "*The Lives of the Saints*,"

"He offered the *Holy Sacrifice* every day."—p. 12.—"St. Ambrose pronounced his" (the younger Valentinian's) "funeral oration; in which he promised to offer the *Sacrifice for the two brothers* as long as he lived."—p. 20. "While there," (at Rome) "he cured a woman of the palsy."—p. 14. "*The reliques of St. Gervasius and St. Probasius were revealed in a dream to St. Ambrose on June 18th*; and as they were on the way to be deposited beneath the altar of the Church (now called) of St. Ambrose the Greater, Severus, a blind man, well known in Milan, was brought to them, touched them, and received his sight."—p. 17. "At Bologna, A.D. 393, St. Ambrose was present at the translation of the reliques of St. Vitalis and St. Agricola: then at Florence he dedicated a Church with the reliques of the former. This Church was built by a devout widow, Juliana, with reference to whose virgin daughter he preached, at the dedication, his 'Exhortation to Virginity.' Here he raised a child to life, and wrote a book for his instruction. (This work is not extant.)"—p. 20.

"Our holy Saint, mighty in words and deeds, fell asleep in Christ, on April 4th, 397, on which day he is commemorated by the Anglican Church . . . . A few days before his departure, Paulinus, who was writing from his dictation a comment on the 44th Psalm, saw a globe of fire encircle his head, and enter gently at his mouth. From that time he ceased to dictate"—p. 21.

The following quotations from Mr. CHRISTIE'S *Preface* are worthy of attention, as a further "development" of Tractarian principles.

" . . . . In his public instructions there was no topic upon which St. Ambrose dwelt more frequently than the loveliness of virgin purity. Neither did he desist, when it became plain that many were offended at these instructions; there were mothers who forbade their daughters to hear his exhortations, and fathers who opposed him, but he persevered, and the seed which he sowed at Milan, bore fruit at Bologna, and the surrounding cities, and has continued to bear fruit in after ages, and in distant lands, in an abundant harvest of virgin souls.

"It may not be wrong now to attempt to extend his influence; it is a solemn thought, that the pains of departed heretics and writers of impurity may be constantly increased, as the venom of their sentiments corrupts one victim after another; may it not likewise be true, that the bliss of saints receives continual accession, by the communication of the blessed effects of their exhortations to truth and purity?

"If so, were it not a prize worth trying for, to increase the bliss of Ambrose? Yes! and we may, in return, win his prayers for us, and perhaps, through them, be made ourselves worthy of this high grace, which seems, as yet, so far beyond our reach."—pp. 26, 27.

"That the grace of Holy Virginity is a very great gift, no Christian who receives the testimony of Holy Scripture can doubt. . . . In the present state of the Anglican Church, it may be harder to acquire than elsewhere; still the means are the same as they were, and they are such as these: abstinence from the company of the



have allowed to remain in their Creed. Tract No. 90. shewed, indeed, how they might, if they pleased, remain in the Church, how much soever of the belief of Rome they had embraced; but it does not explain why they should choose to do so. And why men who seem to have extirpated from their religious system every trace of any thing which could raise a serious objection to union with Rome; and who entertain so high a sense of the blessings to

*other sex; that covenant with the eyes spoken of by the patriarch Job; obedience to the Church's rules of fasting, together with a general low diet; an earnest coveting of that most excellent gift of chastity, making it a subject of special prayer; and—would that it could be added, with the hope of being practised—frequent Confession.*

*"For want of this, there is great reason to fear, that the solitude in which the young among the Clergy find themselves, leads to thoughts, if not to acts, too apt to wean them from all the good resolutions they have made, of renouncing marriage.*

*"One more consideration may be added; namely, the habitual contemplation of the chastity of our Blessed Lord Himself, and of His Holy Mother.*

*"If we find few external helps in the present external provisions of our Church,—if our churches are closed against us, and the blessed Eucharist, where we are made one with the Virgin Body of our Lord, is rarely celebrated, we must endeavour to fulfil the Church's requirements in private; and in so doing, we shall gain time for prayer, and be able, the more we renounce the world, to prevail with God to make up to us the disadvantages under which we lie.*

*"Since, then, Holy Virginity is, as all must admit, a great grace whenever it is possessed, so it is equally clear that, to certain persons, it is in some sense a duty. It would plainly be a duty in those who are described by our Blessed Lord as "eunuchs which were so born from their mother's womb;" and in another sense, it is ecclesiastically and in the abstract, the duty of the Clergy, not, indeed, by Divine obligation, but by the unvarying practice and repeated Decrees of Councils from the earliest times, down to the division of the Western Church.*

*"It is, indeed, difficult to say how far, in the Anglican communion, modern habits may render the infraction of the canons excusable, or even, in particular cases, proper. The enforcement of a rule, specially suited to a pure and self-denying Church, may be inexpedient at a time when comfort is the idol which we worship.*

*"It is plain, too, that women are entitled to a share in the offices of the Church, in visiting the poor, ministering to the sick, and instructing the young; offices from which they might be in great measure debarred, now that celibacy in the Clergy is not recognised as the rule, until, which is most to be desired, sisterhoods shall again be formed by pious virgins, and endowed by the wealthy of the land.*

*"However, a Church where there is so much to justify the infraction of such important rules appertaining to the Clergy, must needs be a Church in sackcloth, or if not, ought to be; and it is but too plain, that with the loss of celibacy in the Clergy, we have also lost the daily sacrifice, which elsewhere is retained, and which is so intimately connected with the former; for, as says that holy Bishop, St. Siricius, 'among the ancients it was customary for priests to marry, because the ministers of the altar were obliged to have a succession of the same family, though even they lived separate from their wives, during the time of their ministration. But since Christ came to perfect the law, Priests and Deacons are bound by an inviolable decree to observe, from the day of their ordination, sobriety and continence, that they may be well-pleasing to God, in the sacrifices which they daily (sic) offer to Him.' Peradventure, when (sic) the daily Sacrifice is restored to us, the discretion (sic) (Article 32) of our Clergy will lead them to judge that a life of self-denying continence serves better to godliness than that course of life to which their inclination may dispose them."—pp. 27—30.*

*"He" (St. Ambrose) "was approved, while he lived, by miracles; and a patient hearing, at the least, may be demanded for one whom the Church has canonized, and whom we, of the Anglican communion, yearly commemorate on the anniversary of his birth-day into Heaven."—p. 31.*

I close these extracts with the injunction of an inspired Apostle:—

**"STAND FAST, THEREFORE, IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE."**—ED.



be enjoyed in her communion, and so fervent a longing for them ;— why they continue to exclude themselves from such blessings ; and to subject themselves to the *isolation* under which they groan, and to all the perplexities and disadvantages of communion with a Church, which can barely be proved to be, not schismatical, and not uncatholic, and even that, by a process of interpretation, of which it has been pronounced, by what they acknowledge to be the highest authority, that it is so subtle, that by it the Articles may be made to mean anything or nothing,<sup>6</sup>—this is certainly a question which may well perplex simple minds. It can hardly fail to suggest itself, that they remain in our Church rather for her sake than their own,—for what they hope to do for her, rather than what they enjoy in her, or hope from her, as she is. And this answer has been given to the question in quarters by no means unfavourable, whether well or ill informed.\* But whether it be

\* In the Letters referred to (page 99, *supra*), the chief reason is said to be, that the harvest to the Church will be more abundant by a wise delay. Mr. Spencer says,—“ When the Catholic movement first began to exhibit itself in so striking a manner at Oxford, which is the very heart of the Anglican Church, I never doubted but that it was the sign of a great regeneration about to take place in our country: but I did not understand the position which these learned ecclesiastics wished to take up, who are now guiding the most influential spirits in the Anglican Church. I was well aware that they still strongly repudiated all idea of going over from their Church to our own, but then I supposed this objection on their part to be a remnant of prejudices which would naturally lead them to hesitate a considerable time before taking so decisive a step. Indeed, quite lately, I still held to the idea that, in a short time, we should see them prepared to quit their Church in considerable numbers, and unite with us in labouring to effect the conversion of their brethren. But the nearer the approaches they make to Catholic sentiments, the more resolved they appear to be to rectify their position, *not by quitting the vessel as if they despaired of its safety, but by guiding it, together with themselves, into the harbour of unity.*”—And the “ young Member of the University of Oxford,” says, “ We are little satisfied with our position. We groan at the sins committed by our ancestors in separating from the Catholic world. We experience a burning desire to be reunited to our brethren. We love with unfeigned affection the Apostolic See, which we acknowledge to be the head of Christendom, and the more because the Church of Rome is our mother, which sent from her bosom the blessed St. Augustine, to bring us her immovable faith. We admit, also, that it is not our formularies, nor even the Council of Trent, which prevent our union. After all these concessions, you may ask me, why, then, do you not rejoin us? What is it that prevents you? Is it your formularies? But, according to yourself, you do not look upon them with a very favourable eye. Is it ours? But in your opinion they do not contain any error?” Of a long answer to these questions, the following passage is most to my purpose:—“ There are, at this moment, in the Anglican Church, a crowd of persons who balance between Protestantism and Catholicism, and who, nevertheless, would reject with horror the very idea of a union with Rome. The Protestant prejudices which, for three hundred years, have infected our Church, are unhappily too deeply rooted there, to be extirpated without a great deal of address. We must, then, offer, in sacrifice to God, this ardent desire which devours us, of seeing once more the perfect unity of the Church of Christ. We must still bear the terrible void which the isolation of our Church creates in our hearts, and remain till it pleases God to convert the hearts of our Anglican *confrères*, especially of our holy fathers the Bishops. We are destined, I am persuaded, to bring back many wandering sheep to the knowledge of the truth. In fact, the progress of Catholic opinions in England, for the last seven years, is so inconceivable, that no hope should appear extravagant. *Let us, then, remain quiet for some years, till, by God's blessing, the cars*

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6 *Vide* Charge of the BISHOP OF OXFORD, 1842, par. 20.—ED.

the true answer or not, it is very distinctly announced, that they have much more to do in and for the Church, and that they are determined to do it. The passage in which the future operations of the party are set forth, gives, at the same time, a very candid and instructive account of their past proceedings; and is so valuable, both for what it proclaims and what it confesses, that though it is of some length, and has often been quoted, I shall repeat it to you now. It is from the *British Critic*, which has already supplied us with so many important statements.

“By clinging to the authority of these Reformers, [the article is on Bishop

*of Englishmen are become accustomed to hear the name of Rome pronounced with reverence. At the end of this term, you will soon see the fruits of our patience.”*

The following passage seems to be intended to rebuke and allay the impatience which is naturally felt by members of the Church of Rome, when they find that those who have been so earnest and forward in every step of the way towards them, until they have come to the last, are so slow in resolving to take the last. It is in a style which has been brought to great perfection by the writers of this school,<sup>7</sup> in which they are able to say all that they want to say, and, at the same time, make provision to shelter themselves from its full responsibility. “Thus, as one instance of what we mean, the disproportioned anxiety they appear to manifest *for the immediate transfer of individuals to their ranks*, must result either from a shallow philosophy, or, more probably, *from ignorance of the real state of things among ourselves*. We are, of course, not wishing them to lay aside their opinion, that union with Rome is, *in the abstract*, essential, and is the natural *corona* of holy living, (because we are addressing them on their own grounds); rather they seem not to feel this as so certain. . . . They seem almost to rejoice more over the accessions to their number, caused by mere argument, or mere imagination, than over all the indications, now so general, of reviving earnestness, which (we are arguing all along *on their own principles*) would seem to promise a far more plentiful, and incomparably more valuable reinforcement.” —*British Critic*, No. LXII., p. 294. And the author gives, soon after, this guarded but very significant sentence:—“We repeat, we are speaking *ad homines*; our own opinion, as we have before expressed, is, that individuals would *at present* act (in the abstract) quite unwarrantably in leaving us for Rome.”

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<sup>7</sup> This style has been strikingly exemplified by Mr. NEWMAN, in his recent *Sermons bearing on the Subjects of the Day*:—“Let it be borne in mind, that even if an individual who is tempted to leave us, has no experience of the feeling himself,” (the feeling, that is, of attachment to our own communion,) “yet the mere fact that others around us bear witness to it, should weigh with himself, and he should guide himself, *at least for a while*, by the direction thus given to his brethren. Let us beware of turning a deaf ear to what may prove to be a Divine token; let us not do despite to a Divine privilege. Angels are our guardians; Angels surely stand in our way, in mercy, not in wrath. Angels warn us back. Let us obey the warning. When St. Peter was fleeing from Rome, shortly before his martyrdom, Jesus Christ met him at the gate, as if entering the city; and the Apostle understood that he was to return. When the Christians were to flee from Jerusalem, Angels went first, crying one to another, ‘Let us depart hence.’ Let us fear to go before, or to *fall behind*, the pillar of the cloud in the wilderness, the Presence of ‘God and the Lord Jesus Christ, and the Elect Angels.’ ”

The foregoing extract is from the Sermon on the “*Outward and Inward Notes of the Church*,”—pp. 386, 387. It is in this Sermon that Mr. NEWMAN observes, “Alas! I cannot deny that *the outward notes of the Church are partly gone from us, and partly going* ;” alluding, as he states, “to the then recent appointment of an Anglican Bishop at Jerusalem,” against which he utters the solemn imprecation, to which I have elsewhere referred:—“MAY THAT MEASURE UTTERLY FAIL, AND COME TO NOUGHT, AND BE AS THOUGH IT HAD NEVER BEEN!”—pp. 378, 379.

“I wot that he whom thou cursest is cursed,” said Balak, king of Moab, to the false Prophet of Midian: it is some satisfaction to reflect, that there is nothing to justify a similar confidence in Mr. NEWMAN’S malediction!—ED.

Jewel,] as individuals, are we not dealing unfairly both with Protestants, and other branches of the Catholic Church? Are we not holding out false colours to the former, and drawing them near us only in the end to be alienated from us more completely than ever. On the other hand, are we not cutting ourselves off from the latter, (who are our natural allies,) by making *common cause with a set of writers, with whom, in such measure as we have imbibed the true Catholic spirit, we can have no sort of sympathy?* Meanwhile, to the unprejudiced inquirers after truth, (a large and growing number,) are we not, until we have shaken off such auxiliaries as these, exhibiting a very distorted and unreal representation of the Catholicism to which we desire to attract them; holding before them a phantom which will elude their grasp, a light which will cheat their pursuit, unsettling their early prepossessions, without affording a complete and satisfactory equivalent; disquieting them in their present home, without furnishing them even with a shelter? This should be well considered. It ought not to be for nothing; no, nor for anything short of some very vital truth; some truth not to be rejected without fatal error, nor embraced without radical change; that persons of name and influence should venture upon the part of 'ecclesiastical agitators;' intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining; vex the Church with controversy, alarm serious men, and interrupt the established order of things; 'set the father against the son, and the mother against the daughter;' and lead the taught to say, 'I have more understanding than my teachers.' ALL THIS HAS BEEN DONE; and all this is worth hazarding in a matter of life and death; much of it is predicted as the characteristic result, and therefore the sure criterion, of the truth. An object thus momentous, we believe to be the *unprotestantizing*, (to use an offensive, but forcible word,) of the national Church; and accordingly, we are ready to endure, however we may lament, the undeniable, and in themselves disastrous effects of the pending controversy. But if, after all, we are not to be carried above the doctrine and tone of the English Reformers; if we are to exchange a congenial enthusiasm for a timid moderation, a vigorous extreme for an unreal mean, an energetic Protestantism for a stiff and negative Anglicanism, we see but poor compensation for so extensive and irreparable a breach of peace and charity. The object, important as it may be in itself, is quite inadequate to the sacrifice.

"We cannot stand where we are; we must go backwards or forwards; and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, *that truths should be clearly stated, which as yet have been but intimated, and others developed which are now but in germ. And as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation.*"\*

\* *British Critic*, No. LIX., p. 45. In the course of this year (1843), an article appeared, in the same periodical, on some recent Episcopal Charges, for which they profess to be able to render the humblest and most reverential acknowledgments. "Even by the admissions and the very complaints of those persons who are most opposed to us, the general tenor of the Charges delivered during the past year has been, in a most unprecedented degree, in favour of Catholic views. . . . It has, indeed, been most gratifying; and we beg to assure our friends, we most entirely partake of the solicitude some of them have expressed, that so far as this periodical is concerned, nothing may be done to forfeit such high and encouraging testimonies." I only give this extract for the promise of moderation which it contains, and which, combined with the special reason assigned for making the promise, seems to give security that the article will be as moderate as it can be made. It is, in this point of view, peculiarly interesting. I shall give a few extracts from it. After maintaining that there is a necessity for a further development of Catholicism in our Church, to meet the development of its Protestantism, which it asserts is constantly going on, it is said: "By some it will be deemed that there is no such conflict as that alleged between Catholicism and Protestantism, and, therefore, no such apparent necessity for a movement or development; and that the question really lies between the errors of Romanism and the principles of our Reformation. Now, we confess,

154. Here is a distinct proclamation of what is before us. But before I look at the prospective part, I must ask you to consider for a moment,—what is hardly less valuable,—the frank avowal which it contains, of the past proceedings of the party. All the while that the course of aggression and agitation, which is so well described in this extract, was going on, from time to time, credit was most confidently taken by the chief agents in it, (and too often given to them,) for the quietness and moderation of their proceedings; and while all was really (as is now confessed,) development and advancement, they referred boldly to their “stationariness,” as of itself enough to quiet the minds of those who were at first startled by what they taught.\* And all this while, all who

and we say it most seriously and with all respect, we think this last expression, ‘the principles of the Reformation,’ to be a most dangerous and delusive chimera. It betrays an evil original by a certain unstable, fleeting, receding, and vanishing character. What are the principles of the Reformation?”—I omit the answer to make room for what is connected with the future progress of the movement. “Now, in the course of these inquiries after truth, which not the caprice of individuals, but the very exigencies of the times have compelled upon all serious and thinking men, it appears to many minds, that there exists a Catholic system—no dream, but an historical reality,—no more identical with the Church of England than Protestantism is identical with it, though practically, *to a great extent*, compatible with it; that this Catholic system *includes a great deal, both in the way of believing and doing*, which is, at least, recommended to us by an immense weight of probability, and by sanctions still higher than a mere preponderance of testimony, *partially and equivocally allowed by the Church of England*; that that Catholic system, with whatever faults it may be mixed and overlaid here and there, has this immense note of truth and Divinity, that it does safely enshrine and keep what we consider essential, *whereas our own actual system fails to do so*; that thus, what with reference to our own notions, we should call the unessential part, in that Catholic system seems to be providentially preservative of the essential part; that, for example, certain views of the Sacraments and certain views of the condition of the Saints, and our relation to them, contribute to a fuller belief of the Doctrine of the Incarnation, and fuller appropriation of its benefits; and that, after all, there is that great self-supporting harmony in the Catholic system, and vast authority for it, which seems to indicate that there is something unwarranted and arbitrary in the distinctions usually made among us between essentials and unessentials.” It is almost unnecessary to add, that they who have come to these conclusions, “see no other way by which she (the English Church) can preserve what she has, and what distinguishes her from the errors of her most prominent enemies. They do not see how she can arrest the actual progress of dissolution, *without becoming more Catholic*. They see clearly that the principle of maintaining things just as they are, *of resting content exactly with that measure of Doctrine and practice which the Church of England enjoins or recommends*, or of aiming at a certain imaginary mean, does not answer against heresy. . . . They see that nothing can resist the enthusiastic and all-risking irruption of unbelief, except an equally enthusiastic AND ALL-RISKING EFFORT *in the direction of Catholic Doctrine*.”—No. LXV., pp. 289—291. Most of this is very plain. But to explain the part of it, which asserts that our system is unable to enshrine and keep what is essential, whereas the Catholic system does so, I ought, perhaps, to add, that the writer declares it to be his conviction, that *some of the Doctrines relating to the blessed Trinity, “to mention one, the Catholic Doctrine of the Incarnation, are now all but rejected by the mass of the Church of England.”* There is no reason, I suppose, to apprehend that many readers will mistake this statement for any thing near the truth. It is very hard to believe, indeed, that the writer himself does; or that such outrageous exaggeration is any thing better than a politic device to frighten the timid into acquiescing in the further Catholicising of the Church,—in the introduction of *certain views of the Sacraments, and views of the condition of the Saints, and our relation to them*,—as essential to the conservation of the true Doctrine of the Incarnation of our blessed Lord.

\* “The very fact that things remain as they were, has a tendency to re-assure men’s minds, since it is ever the tendency of novelty and schismatical teaching, to

opposed the men—who, according to this frank confession, were *intruding upon the peace of the contented, and raising doubts in the minds of the uncomplaining, vexing the Church with controversy, alarming serious men, and interrupting the established order of things*,—were held up as wanton disturbers of the Church's peace; and all who raised a warning voice, as to the objects and tendencies of this movement—which, it is now acknowledged, has carried all within its vortex far, and must carry them further and further, from the principles of the Reformation,—were stigmatized as causeless alarmists.

[*Dr. Pusey's Letter to the Archbishop of Canterbury.*—1841.]

155. And this is a matter of practical interest at this moment. For up to this moment, the movement is advancing, under just the same pacific professions; and the same imputations are still cast upon all who in any way impede its progress. Even the English Bishops, who have officially expressed any disapprobation of the principles or the proceedings of the party, have not escaped such animadversions. Very lately, upon the delivery of some Charges, a Letter was addressed to the Archbishop of Canterbury, by one of the most eminent of the Tractarians,\* in which his Grace's Brethren, who had spoken more or less in condemnation of parts of the teaching of the School, were reprehended—in the blindest tones, and with all professions of respect for their office, and for themselves too, but still distinctly reprehended,—as speaking in the language of reproof and warning, without any just cause, and without any thorough understanding of the views which they condemned. Indeed this ignorance is described as almost unavoidable in some of them, because “the narrowness of what one must call the nonconformist system cannot span the largeness of Catholic truth;” and having the truths, which they shew themselves jealous about, “fixed in their minds in the (one may say so without disrespect, as speaking of the system, not of the respected individuals,) somewhat bald and naked way which characterizes the Genevan School, and measuring Doctrines as they stand in other systems, by the character which they would have in their own, they must condemn them.”

156. There is more in abundance, in the same respectful strain, on the Charges already delivered; but the Letter, it is confessed, is chiefly written for the sake of those which are to come, “in the hope that they who may hereafter speak, will speak, as in fuller

develope itself further, and detach itself more from the Doctrines of the Church; stationariness is a proof of adherence to some fixed and definite standard.”—*Dr. Pusey's Letter to the Bishop of Oxford*, Preface, p. i.

\* *A Letter to His Grace the Archbishop of Canterbury, on some circumstances connected with the present crisis in the English Church, by the Rev. E. B. Pusey, D.D.* It gave occasion to a most excellent Pamphlet, *The Case as It Is*, by the Rev. William Goode. If I should chance to have any readers who are unacquainted with it, I desire very earnestly to recommend it to them.



possession of the manifold bearings of what they have to deliver." And to this end, the writer draws out for their information, an imposing array of the various temptations which allure men at the present day to the Church of Rome; and reminds them, that "while there are these real attractions towards the Roman Church, (however more than counterbalanced in well-disciplined and humble hearts,) we must admit that there are also real difficulties in the position of our Church, which must be felt more keenly as people realize more the doctrine of the unity of the Church." And he suggests, that, if to both be added the condemnation of Catholic truth, on the part of the heads of the Church, the consequences must be disastrous. The author professes not to write in anxiety about himself or his immediate friends;—the temptations to leave their own Church are not likely to prevail with them, as they may with younger men, "they have been brought on their way past middle life, and *may the rather look to close it as they have begun.*"<sup>8</sup> Nor need they dread the coming censure for themselves personally: "for themselves, they have enough in their acquittal some years past *by their own Bishop:*"\* and, besides, they are ready to bear any thing that may be laid upon them. Nor again need they dread for their cause, any thing that the Bishops can say or do, as "with respect" the writer takes care to notify to his Grace, for the information and guidance of his Brethren:—

"My Lord, with respect, I may say, it is too late for any mere check. It is not by any warning as to any of our supposed tendencies, or by cautions as to any particular statement, or by silencing any one or more of us, that things can be stayed. When the whole ocean is stirred from its depths, to what end to stay, if we could, a single wave."†—"It is not for ourselves that I write; it is for our Church, lest she hereafter lose some of the flower of her sons; it is for them, lest they be lost to the office for which God has designed them."

How this is likely to take place, is thus explained:—

"They have been formed, or formed themselves in what we feel assured is Catholic teaching, in its main outlines instilled into us in our Liturgy and Catechism, taught in our Homilies, at the least consistent with our Articles, even where these are less definite. This belief has become part of themselves, they cannot part with it; assured that God has given it to them through his Church, that it is part of the treasure committed to her keeping. Us, (however unworthy such as myself, and however imperfectly any of us may have set forth that system,) they look upon as its representatives in our Church. If, then, they who are in authority seem, from want of sufficient explanation, to censure our teaching broadly, it comes to them like a rejection of themselves from our Church. They find their belief dis-

\* Page 84.—"But, my Lord, much confusion has arisen from people's forgetting that it is to our own Diocesan, not to other Bishops, that we owe obedience. All we should respect for their office' sake, but it is to our own that we are to listen."—*Letter*, p. 39.

† Page 138.

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<sup>8</sup> There seems to be a little misgiving upon this point in the minds of *some* who "have been brought on their way past middle life." See NEWMAN'S Sermons on the "*Outward and Inward Notes of the Church*," and on "*The Parting of Friends*."—ED.



avowed, themselves disowned; whither are they to turn? It is not come to this yet; they who have here spoken, have been but a few; but it has been a distressing presage of what was to follow. 'If all, or the majority of our Bishops so speak,' is their feeling, 'will it not be a virtual disavowal of Catholic doctrine by the heads of our Church? And will it be safe to abide in the Church, whose heads shall have so disavowed it?' This may be an undue anxiety about the morrow, and a mistrust of God's providence over our ancient Church, which for so many centuries he has protected. I am not saying whether they ought so to feel; I am stating what their feelings are."\* "If this goes on, my Lord, where is it to end? If our own Bishops, and others encouraged by them, say to us,—sore as it is to repeat, they are their own words, 'Get thee hence, Satan,'—while those of the Roman communion pray for us, and invite us, is it not sorely adding to the temptations, I say not of ourselves, but of younger men? . . . . If a mark is thus set upon us, and we are disowned, things cannot abide thus. For us who are elder, it might be easy to retire from the weary strife, if it should be ever necessary, into lay communion,<sup>9</sup> or seek some other branch of our Church, which would receive us; but for the young, whose feelings are not bound up with their Church by the habits and mercies of many years, and to whom, labouring in her service, is not become a second nature, an element in our existence, their sympathies will have vent, and, if they find themselves regarded as outcast from their Church—to a Church they must belong, and they will seek Rome."†

157. As the only mode of averting this calamity, the writer asks for "sympathy." He complains that the praise hitherto bestowed upon them, with some inconsiderable exceptions, has been so given, that it might seem, or, at least, be represented, as in extenuation of the censure inflicted on the same occasions.

"What we fear is, lest a deep despondency about ourselves and our Church come over people's minds, and they abandon her, as thinking her case hopeless: or lest individuals who are removed from the sobering influence of this ancient home of the Church, should become fretted and impatient at these unsympathizing condemnations, and the continued harassing of the unseemly strife carried on under the shelter of your Lordships' names; and losing patience, should lose also the guidance vouchsafed to the patient."‡

And therefore for the Church's sake he craves,—

"If it may be, sympathy and direction," but, "at the least, peace."§

158. I do trust, that they to whom this submissive menace is addressed, will not be deterred from discharging the duties which rest upon them at this crisis, by any apprehensions of the defection with which they are threatened. I hope I shall never speak lightly of any thing so sad and sinful, as the renunciation upon the

\* Pages 43, 44.

† A little further on, he says, that "Among those in whose minds serious misgivings have been raised, are not merely what would be called 'young men;' there are, one may say, some of the flower of the English Church."—pp. 86–89.

‡ Page 90.

§ Ibid. p. 136.

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<sup>9</sup> Mr. KEBLE, in his unpublished *Letter to Mr. Justice Coleridge*, speaks of "retiring into some other Diocese, or, if all our Bishops were agreed, into Lay Communion."—"It seems, on the whole," he adds, "that . . . the resource of Lay Communion . . . would be the only one properly open to us."—Vide "Resignation and Lay Communion," &c.—pp. 16, 17; 34, 35.—ED.

part of any of the members of our Church, of the matchless blessings which God allows us to enjoy in her communion. But the worst of all this is over, when men have already been brought to scorn these blessings,—to reject the sound Doctrine which our Church professes, and to despise the pure worship which it provides. And if there be any who will only continue among us, on the condition, that those who are engaged in *unprotestantizing* the Church, and who are labouring to lead her, with themselves, further and further from the principles of the English Reformation, shall be allowed to proceed in their work without opposition or interruption;<sup>1</sup> I cannot think that they incur, or inflict, any serious loss, when they go over bodily to the opposite ranks.<sup>2</sup> And I am very sure that the apprehension, which is attempted to be infused into the heads of the Church, that if they speak distinctly and decidedly upon the principles and designs of this party, the slender and precarious tie which binds such persons to her, will be broken, would be a very bad reason for suppressing or softening any words of reproof and warning which they may feel that the crisis demands.

159. They will, I doubt not, discharge the duty that rests upon them faithfully. May we all, my Brethren, each in his place, be kept faithful to our duty in this trying time. An arduous one at best it is. But it ought to be somewhat lightened by our being forewarned of its difficulties. And we now know what is before us. A struggle—for I do trust we are united in a determination

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<sup>1</sup> The following passage, bearing upon the point to which his Lordship alludes, is taken from Mr. PALMER'S "*Narrative of Events.*" I place it by the side of an extract from Mr. NEWMAN'S Sermon on the "*Outward and Inward Notes of the Church.*" Whether the one has any reference to the other I do not pretend to determine.

"If there be any who are secretly convinced of the duty of uniting themselves to Rome, and who are waiting the moment to declare themselves, while in the meantime they are labouring to insinuate their own persuasion amongst the duped and blinded members of the English Church. No; I will not believe that such disgraceful and detestable treachery and hypocrisy can exist in any one who has ever partaken of sacramental privileges in the Church of England. *However appearances may seem to justify such a belief, I cannot for a moment entertain the notion of such revolting iniquity: and yet it is impossible to offer any reasonable answer to those who suspect that there are individuals who remain in the Church, only with a view to instil Doctrines which would be otherwise without influence—to gather adherents who would otherwise be safe from temptation.*"

Palmer's Narrative, pp. 67, 68.

" . . . . We dream of foes and traitors among us, when the foe and traitor is within us; and we look any where but there; and we wonder, to be sure, that we cannot find what it implies so much address to conceal; and we are restless till we have traced the guilt some whither, to any one but ourselves,—like the Prophet beating his ass, because she saw what from him was hidden, the angel with a drawn sword. 'Thou hypocrite; first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.' 'Ye blind guides, which strain at a gnat, and swallow a camel!' 'Thou satest and spakest against thy brother, yea, and hast slandered thine own mother's son.' "

Newman's Sermons, &c., p. 381.—ED.

<sup>2</sup> The BISHOPS OF HEREFORD (par. 79,) and LONDON (par. 17,) have expressed themselves very strongly to the same effect.—ED.

to struggle in this cause—a struggle, with those who avow that it is their purpose, at all hazards, and at all costs, to *unprotestantize* the National Church ;—and who, far as they have already receded, acknowledge and proclaim that they are bound, and that they are resolved, *to recede more and more from the principles of the English Reformation.*

160. These are bold words. And if we looked only at the ability of the “ecclesiastical agitators,” (as they candidly style themselves,) who employ them,—at their energy, combination, and perseverance, at the means which they have at command, and at the effects which they have already produced,—we might well listen to their words with fear. And, moreover, when we look back upon the use which we have been making of the blessings and privileges which we enjoy in our Reformed Church, we have added reason to dread, that it may be the will of God to withdraw, for a time, from the land, the light, which has shone for so long, and which has been so neglected and so abused. But we are not without cheering indications, on the other hand, that He whose mercy endureth for ever, does not intend for us this heavy chastisement, which *we most righteously have deserved.* And among these indications of His gracious purposes for us, one to which here and now I naturally turn, is this: that He has not brought us into these unexampled perils, without making a visible preparation to enable us to meet them. I believe, that while at no former period did the Clergy manifest more piety and zeal, there never was a period in which they were so soundly informed; and that, in particular, the true principles of our Church were never so well known by her Ministers, and never more deeply valued by them. I believe that this is the case in England: I am sure it is so amongst ourselves. And I do hope, that these men will find that they have under-rated the attachment of the Clergy, and of the people of England too, to the principles against which they have declared open war;—that the astonishing success which has intoxicated them, and beguiled them into this salutary manifesto, has been the result of ignorance,—most incomprehensible and inexcusable, but still real, ignorance—of their designs; and that now that they have unequivocally declared themselves, their success will come to an end.

161. Here, at least, I am confident that a resolute resistance is prepared for them. This attempt to *unprotestantize* our Church, will, I feel assured, unite us all in defence of the principles of the English Reformation. I feel assured, that all who hear me now will be found upon this side in the coming struggle; and that, however determined these men may be, still further to recede from them,—they will find you not less determined to cleave to, and to uphold, the principles of the English Reformation. I might seem to have ample grounds for this confidence, in the bare fact, that you are bound by the strongest and most solemn obligations to

maintain and defend those principles. But, alas! so are these men, who have declared, as you have heard, irreconcilable hostility to them. Their example shews, that such bonds—strong as they seem to be—may be broken as a thread. But, I trust, that you have taken up no views of your allegiance to the Church Universal, which can set you free from the engagements by which you are bound to your own Church. And I trust, moreover, that you are held, not by such bonds only, but by firm attachment to the principles of the English Reformation;—that of the direct obligations which you have entered into with respect to them, there are none which you did not cordially contract, none that you repent of, and none that you are not resolved to maintain. I have a happy confidence that this is true; and not of you only, but of a vast majority of your Brethren in the Ministry throughout this land. And in this, in concurrence with many other marks of the favour of the Most High, I see a good foundation for the hope, that however severe and varied be the trials, from within and from without, which He has appointed to our Church, they are but the course of discipline by which He is training her for a higher destiny,—to be a more honoured instrument in His service: that in all that is alarming at this crisis, He is speaking to her in accents of admonition, not of wrath; and that if she hear His voice, and *humble herself, and repent, and do her first works*, she shall be *a vessel unto honour, sanctified and meet for the master's use, and prepared for every good work*.

162. But these hopes are not to blind us to the real and great dangers to which all that is most valuable in our Church,—her sound scriptural faith, and her pure and simple worship—are exposed. It is my sense of the great and imminent perils with which these blessings are now threatened, that has led me to address you, on this occasion, at such unusual length. And long as my address has been, I feel, not merely how imperfectly I have spoken upon the important subjects which I have brought under your notice, but that there are many on which I should have desired, and may fairly have been expected, to speak, which I have wholly omitted. It is too late for any attempt to repair such deficiencies. I can only ask—and I do so in all sincerity and earnestness—for your prayers, my Brethren, that these, and all other the manifold defects and imperfections, which belong to all my efforts to discharge the duties which rest upon me, may be graciously pardoned, and effectually supplied, and made to promote the glory of God and the good of His Church; and that I may daily receive grace, more and more entirely to devote myself to His service. I trust I may be enabled, in my measure, to offer the like prayers, from time to time, on your behalf: and now *I commend you to God, and to the word of His grace*.

## BAGOT, BISHOP OF OXFORD.—1842.

4. The last four years have witnessed the rapid development of those principles, which the world (though untruly, for they are of no locality,) has identified with Oxford, and to which I felt it my duty to advert at my last Visitation.

5. Those principles have, during this short interval, spread and taken root,—not merely in our own neighbourhood, and in other parts of England, but have passed from shore to shore,—east and west,—north and south,<sup>3</sup>—wherever members of our Church are to be found; nay, are unquestionably the object to which, whether at home or abroad, the eyes of all are turned who have any interest or care for the concerns of religion. I am not now saying any thing about the tendency of those principles: I am simply asserting the fact of their existence and development.<sup>4</sup> There they are, whether

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<sup>3</sup> Dr. PUSZY, in his *Letter to the Archbishop of Canterbury*, (pp. 142, 143,) has given a still more glowing description of the progress of the movement.—“From the very first, these views spread with a rapidity which startled us. We then dreaded lest what spread so rapidly, should not root deeply. Even at the first, the light seemed to spread like watch-fires, from mountain-top to top, each who received it conveying it on to another, so that they who struck the first faint spark, knew not how or to whom it was borne onward. The sacred torch passed from hand to hand; their own neither carried nor could withhold it. And now, the light has been reflected from hill-top to valley,—has penetrated into recesses; abroad, at home—within, without,—in palace, or cottage; has passed from continent to continent; we see it spread daily, until the whole heaven be kindled; every where opposed, yet finding entrance. The indirect influences, as is always the case in all great movements, have been far greater than the direct. It reappears, here or there, one knows not how. One may say reverently, firmly believing Whose work it is, “*It bloweth where It listeth, and thou hearest the sound thereof, but canst not tell where It cometh, or whither It goeth!*”

Very different from this is the light in which the progress of the movement is regarded by the BISHOP OF CALCUTTA, in the Sermon to which I have already referred. “I am full of fear; everything is at stake. There seems to be *something judicial* in the rapid spread of these opinions. If they should come over here, and pervade the teaching of our Chaplains, the views and proceedings of our missionaries, our friendly relations with other bodies of Christians, and our position among the Hindoos and Mahometans, *I-chabod, the glory is departed*, may be inscribed on our Church in India!”—*The Sufficiency of Holy Scripture*, &c., p. 63.

The BISHOP OF MADRAS, in his recent Charge, has confirmed the apprehensions of the Bishop of Calcutta, with regard to the practical effects of one of the leading principles of the system: “The Doctrine of *Reserve* in the communication of evangelical truth, as set forth in the 80th Tract, *has caused more confusion to the Missionary Church*, than perhaps any other of the series.”—Charge, 1843, p. 82.—ED.

<sup>4</sup> It has been well observed by the BISHOP OF HEREFORD, (*vide supra*, p. 41,) that “error is oftentimes more rapid in its march than truth.” The history of the MANICHEES presents a striking instance of the truth of this remark. “*Hæc inter sagaciorum ex Christianis doctoribus studia philosophando cum sectarum Gnosticarum progressus sistendi, tum Judaicis sordibus religionem purgandi nova pestis sæculo medio elapso ex Persia rem Christianam invadebat, superioribus omnibus capitalior: cui tametsi maximi et sapientissimi viri sese tam voce, quam scripto objicerent nullo tamen consilio impedire poterant, quo minus opinione citius universam fere civitatem Christianam pervaderet, magnamque mediocris ingenii et judicii hominum multitudinem caperet.*”—*Vide* Moshemii de reb. Christianorum ante Constant. Mag. commentarios. Sæc. ter. § 39.

In our own days, the rise and progress of the MORMON heresy affords a no less melancholy example of the rapid and extensive propagation of false systems of religion. “On the 6th of April, 1830, the first Mormon Society, (almost blas-



for good or evil ; and they are forming, at this moment, the most remarkable movement, which, for three centuries, at least, has taken place amongst us.

6. And now, in the next place, I would advert to the manner of their growth. Certainly they have been fostered with no friendly hand. No adscititious aid of powerful patronage has helped them forward,—no gale of popular applause has urged them on. On the contrary, they seem to have been the single exception, which an age of latitudinarian liberality could discover, against the rule of tolerating any form of belief.

7. And while many, whose motives are above all suspicion, and whose honoured names need no praise of mine, have unhesitatingly and utterly condemned them,—while many more have looked on with caution and mistrust,—while many in authority (myself among the number) have felt it their duty to warn those committed to their trust of the possible tendencies of the Doctrines in question,—they have likewise been exposed to a storm of abuse as violent as it has been unceasing,—to calumnies and misrepresentations of the most wanton and cruel description, and to attacks from the Dissenting, Democratic, and Infidel portions of the public press, clothed in language which I will not trust myself to characterize, but which, for the sake of our common humanity, (I say nothing of Christian charity,) it behoves us, as with one voice, to reprobate and condemn.<sup>5</sup> I am not now saying, whether these principles deserved the chilling reception they have met with ; I am only stating an admitted fact, that such has been their reception.

8. Again, let us look at the character of the Doctrines brought before the public. What has been their attraction ? What have they to recommend them to general adoption ? The system in question, instead of being an easy, comfortable form of religion, adapting itself to modern habits and luxurious tastes, is uncompromisingly stern and severe,<sup>6</sup>—laying the greatest stress upon self-discipline and self-denial,—encouraging fasting, and alms-

phemously called a ‘Church,’ was organized at Manchester, in the State of New York. It consisted of only *six* members.” In 1843, Mr. Caswell states, that “not far from a hundred thousand persons, possessed of the average share of capacity, have embraced MORMONISM with *more than the average share of faith*” !—*Vide* Caswall’s *Prophet of the 19th Century*, p. 52, and Preface, p. 7.—ED.

<sup>5</sup> The effect of this treatment upon certain members of the party, is thus alluded to by the EDITOR OF THE ENGLISH CHURCHMAN, a leading Tractarian periodical. “It may appear unnecessary to many of our readers to lay such a stress upon such a trifle ; but words exercise a strange influence over men, and we have reason for thinking that the obvious wish which has been shewn of late on the part of such men as Mr. PERCEVAL, Mr. GRESLEY, Mr. PALMER, &c., not to say even Mr. GLADSTONE, to separate themselves in the public eye from their brethren, upon whom *the storm of popular nicknames and insults has been poured*, may have been increased by a desire to escape from its Billingsgate peltings.”—Vol. ii. p. 56.—ED.

<sup>6</sup> “Si præcepta morum consideres, *tristis est, magnâque specie sanctitatis, continentia, rerumque humanarum despicientia* oculos spectantium implet. Cujus quidem generis disciplinae, ineptæ licet sint, insito tamen humanæ naturæ vitio sectatoribus et amicis abundare solent.”—*Ortus Manichæorum*. Vide *supra*, note 4, p. 153.—ED.



deeds, and prayer, to an extent of which the present generation, at least, knows nothing,—and inculcating a deference to authority which is wholly opposed to the spirit of the age, and uniformly upholding that minute attention to external religion, which our formularies, indeed, prescribe, but which the world has mostly cast aside as superfluous, or as shackling and interfering with the freedom which it loves.

9. Now, such being the character of the religious movement which has forced itself upon our notice, it must be obvious to every one, who thinks at all on the subject, that it has peculiarities about it, which render it quite unlike any thing which has hitherto been observed among us:<sup>7</sup> and, if this be the case, it is no less obvious, that a system, which has grown up under such disadvantages, and which professes, at least, to be that of the ancient Catholic Church, deserves at any rate to be treated with as much of prudence and circumspection, as Gamaliel prescribed in a not very dissimilar instance. (Acts v. 35—39.) But this is a sort of forbearance, of which I have seen no signs whatsoever.

See also paragraph 15.

#### PEARSON, DEAN OF SALISBURY.—1842.<sup>8</sup>

1. One subject of paramount importance, to which, with great reluctance, I adverted, upon the last occasion of our meeting,\* has since attracted so much of the public attention, and assumed so imposing an aspect, that you will probably expect that I should recur to it on the present.

2. Though the series of “Tracts for the Times” had at that period nearly reached the number at which they were unexpectedly closed, the controversy which now so unhappily agitates and divides the Church, upon the various points discussed in those and in kindred publications, had by no means reached the height, or been diffused to the extent, which we witness at the present moment.

3. The cloud, though three years since distinctly perceptible, and beginning to darken the horizon, had not then overspread

\* Charge in 1839.

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<sup>7</sup> See the descriptions of the LAUDIAN movement, given by Dr. Thomas Goodwin, in his *Exposition of the Revelation*, chap. 7; and by Mr. Hallam, in his *Constitutional History*, vol. 2. The passages will be found in Appendix D.—ED.

<sup>8</sup> The following passage from DEAN PEARSON’S Charge in 1839, should have been inserted at the commencement of this chapter.—p. 40.

9. The origin and source of what I consider to be the erroneous views alluded to, is *an undue and excessive reverence for Catholic Antiquity*.<sup>9</sup>

<sup>9</sup> The *italics* are not the Dean’s.—ED.

the face of the sky, and pervaded every quarter. The assertions however, whether of friends or enemies, of partisans or apologists, now concur in representing "The movement," as it has been styled, which originated a few years since at Oxford, as having been communicated and responded to, not only throughout the length and breadth of the United Kingdom, but upon the Continent of Europe, in America, and in the Colonies and distant dependencies of the empire.

4. It has awakened the fears of many,—among whom may be ranked some of the ablest and the most learned of our Prelates; and excited the hopes of some, who bear no good will towards our Zion, that it may tend to its degradation and downfall; and of others, who think that they perceive in it manifest indications of a return to their own communion.<sup>1</sup> It resembles, at least to my apprehension, not so much the effect of the thunder or the storm, or, even of the "still small voice," which penetrates and persuades, as that produced by a succession of dark and chilling clouds; which, while they obscure the light, and intercept the warmth of day, and confound the real nature and just proportions of the surrounding objects, involve in apprehension and gloom the "way-faring man," and conceal or perplex his path towards his desired home.

5. This, my Brethren, is doubtless, though metaphorical, the language of dissatisfaction and alarm. That it is not that of prejudice or uncharitableness, but of grave and deeply-weighed, though painful deliberation, I trust I shall be able to convince you in the sequel of this discussion.

6. To this I would, in some measure, clear the way, by requesting you to bear in mind what I cannot but consider a very singular and significant circumstance in the history of the Oxford movement—that it appears to have originated, not in any announcement or suggestion on the part of any person in authority, but in the private combination of a few zealous Presbyters, for the revival of what have been termed Church principles, practices, and discipline.

<sup>1</sup> "It seems to me impossible to read the works of the *Oxford Divines*, and especially to follow them chronologically, without discovering a daily approach towards our Holy Church, both in Doctrine and affectionate feeling."—Dr. WISEMAN, BISHOP OF MELIPOTAMUS, *Letter to the Earl of Shrewsbury*.

"I thank you, Reverend Sir, from my heart, for the welcome information which your letter contains, that men, whom you so highly value, should be opening their eyes to the beauties and perfections of our Church, and require such efforts, as your interpretation of the Articles, to keep them from 'straggling in the direction of Rome.'"—Dr. WISEMAN, BISHOP OF MELIPOTAMUS, *Letter to the Rev. J. N. Newman*.

"I should not be surprised that even the present generation should witness the august temple of Westminster Abbey again lit up with the splendours of that pure and ancient worship, to which it was raised and consecrated."—Dr. M'HALE, TITULAR ARCHBISHOP OF TUAM, *Evidences and Doctrines of the Catholic Church*.

The very same hopes were excited by the LAUDIAN movement. "The Roman Catholics," says Mr. Hallam, "did not fail to anticipate the most favourable consequences from this turn in the Church." See Appendix D.—ED.

Changes or reforms in the Christian Church have, for the most part, either been introduced or sanctioned by some in the highest places of dignity and authority, or, at least, have seldom proceeded far without attracting and conciliating their approbation and support. In the present case, it is remarkable, that in no one instance during the nine years which this Ecclesiastical movement numbers from its commencement, has the system, which it is its great object to advocate and to restore, received the formal and avowed sanction and approval of any member of the Episcopal Bench.

7. More than one of that venerable body have, indeed, eulogized the talents and learning, and expressed a favourable opinion of the intentions of its authors; some partial approbation has been bestowed on the revival of certain principles which, it was feared, had been forgotten, or inadequately asserted, and of some practical habits which had, it was thought, too generally passed into desuetude. But no one, so far as I am aware, of the rank and station to which I refer, has either recognised the Divine and unquestionable truth, and vital importance, of the tenets thus zealously maintained and propagated, or thrown around them the broad and sacred shield of Episcopal authority.

8. It is no sufficient reply to this observation, that testimonies of this nature have been adduced from the writings of deceased Prelates, as well as other Ecclesiastical Dignitaries, in favour of the system in question; because, independently of the doubtful and equivocal nature of partial and insulated extracts upon any given subject, and the difficulty of perfectly identifying the past with the present, it still leaves the authors and defenders of the Oxford Tracts destitute of that high contemporaneous and authoritative support, of which, if deserved, no incidental considerations of propriety or expediency would have deprived them.<sup>2</sup>

9. I have alluded to this point, not as in any degree thinking the subject in question to be one which either can or ought to be determined by an appeal to mere human authority; but simply as a circumstance well deserving your attention, in considering the degree of deference and respect, and of presumptive truth and value, which the system, somewhat confidently proposed and promulgated, really possesses. It may, at all events, form a sufficient apology, if any were needed, for the examination, upon which, as a Presbyter, probably of longer standing in the Church than any one of its modern revivers, I feel compelled at this time to enter.

10. I am aware, my Reverend Brethren, that in what I have already observed, as well as in what I am about to state, upon this painful but momentous subject, even among the comparatively

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<sup>2</sup> The truth of these observations has been abundantly confirmed by the Episcopal Charges delivered since the Dean of Sarum's Visitation in 1842.—ED.

small number\* of those whom it is my duty to address upon this occasion, some may probably be found, whose view of it may, to a greater or less degree, differ from my own. I am also aware, that, upon some points, I may be thought to be opposing imaginary errors, or misapprehending the real meaning of those upon whose writings I am about to animadvert. With respect to the one, I beg to be understood as desiring not to dictate, but to discuss; not to condemn, but to advise; and with regard to the other, as attributing any supposed misapprehensions, not, as it has been alleged, to the partial and narrow views of those who entertain them, but to the obscure and equivocal statements of the writers themselves.

11. I would only further premise, that in any animadversions which I may feel it right to make upon the points in discussion, though it will be impossible to avoid allusions to publications, I am anxious to disclaim every thing harsh or personal with regard to their authors—"not men, but measures," or, rather, principles and opinions, will be exclusively considered.

THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

9. The main ground of my persuasion<sup>3</sup> is briefly this: that the controversy which now agitates the Church is not a new one; that, though distinguished by some peculiar features, yet, at the bottom, it is nothing more than a revival, or, as we may choose to call it, a continuation, of one which is as old as the first establishment of our Church; that it represents a contrast of opinions, views, and feelings, which has never ceased to exist within her pale, though varying in its outward demonstrations according to the shifting phases of her historical development: sometimes apparently dormant and inactive, at others breaking out, as now, in passionate controversy, and at some unhappy epochs—such as, we hope, may never again be witnessed—venting itself in persecution, in violent exclusion, and formal rupture. It is not only an indisputable fact, that such an opposition or divergency always has existed within the Church, but it seems likewise to be a necessary result of her constitution and character. If the position which she has taken up, as a Reformed Church, is correctly described as a mean between two extremes, it appears to be an inevitable consequence—so long as human nature continues what it is—that some of her members should incline toward one extreme, others toward its opposite, though all sincerely and equally attached to

\* The whole number of Clergy included in the Dean of Sarum's Visitation, but assembling at different and far-distant places, independently of the Prebendaries cited, but not usually attending, amounts to nearly one hundred.

<sup>3</sup> *Vide* paragraphs 7, 8.—ED.

her Doctrine and fellowship. If we are not ashamed of this character of moderation which distinguishes her,—if, on the contrary, we rejoice in it, and regard it as her most honourable attribute, as the very stamp of prudence and charity combined, and the safest criterion of truth; then we must be content to pay the price of this high privilege, in that continual contrast of opinions, and that occasional collision of parties; though this view of the case ought undoubtedly to operate as a constant motive to mutual forbearance. It would, indeed, have been surprising, if, while the Church herself was accused by her Protestant adversaries of too great a leaning and resemblance to the Church of Rome, because she retained many things which they viewed as Romish errors and corruptions, those of her Divines who laid the greatest stress on the things which were thus assailed, should not have incurred a like charge; or, on the other hand, if those who most earnestly maintained the principles which separate her from the Roman Church, should not sometimes have fallen under a suspicion of indifference or disaffection toward the other part of her system. This, which has, in fact, so often happened in former times, is the very thing which we are now witnessing.

10. I am aware, however, that this observation will lead us but a little way toward a historical explanation of the present controversy, or of the movement which gave rise to it; and will still less enable us to understand what is peculiar in its character. It may be traced to a remote origin; but certainly it was not transmitted to us exactly in its present form. If the general outline remain the same, there is, at least, an air of novelty about its lineaments and colour; and however clearly we may perceive its identity, something more is required to account for its appearance at this time, and in this shape.

11. There is, indeed, one very simple and easy way of cutting short this inquiry; that is, to refer the whole to some invisible supernatural agency. Viewed by different minds, and from opposite points, the same event may appear either as a *gracious interposition of Divine Providence*, or a *machination of the great enemy of souls*. So it was with the Reformation; and so it is with the movement that now agitates the Church.<sup>4</sup> And, doubtless, in most events which have been brought about by human means, and extensively affected by human opinions, prejudices, and passions, there is such a mixture of good and evil, that even the same person may think he sees as much reason for referring them to the one author as to the other. But this is not the present question. As we should not understand the character of the Reformation at

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<sup>4</sup> Compare the opinions of the Bishops of CALCUTTA and CHESTER, (*supra*, note 6, p. 41,) with Dr. PUSEY's application of *John* iii. 8, to the *Tractarian Movement*, (*supra*, note, 3, p. 123. The *italics* in the text are not his Lordship's.—ED.

all the better, for being told that it was a work of God, so, to say, whether truly or not, that this movement is a device of Satan, would leave us as much as ever in the dark with regard to its nature, occasion, and proximate causes. Nor again, does it appear to me, that a knowledge of the immediate occasion from which it arose, can throw any light upon its nature, or assist us toward forming an estimate of its worth.

12. But we do gain a notion of it, which, though it may not be complete, is certainly very important, and perhaps the only one with which, as Ministers of the Church, we are practically concerned, when we are led by the language both of its friends and its adversaries, to consider it as a reaction, an attempt to counteract a religious system, which it found existing and gaining ground within the Church. According to the descriptions<sup>5</sup> which have been given of this system by those who profess to be resisting it, it is represented as one which undervalues the authority of the Church,<sup>6</sup> disregards her Ordinances, neglects her Ritual, disparages the Sacraments,<sup>7</sup> virtually abandons some of her peculiar Doctrines, destroys the proportion of her Theology,<sup>8</sup> and contracts its compass, by the undue prominence given to a few Articles of Faith, substitutes empty phrases, barren, unreal notions, sensible excitement, feelings, and impressions, for the substance of religion, for true devotion, for the conscientious discharge of social duties, for habits of self-denial and charity, for the diligent cultivation and practical exercise of Christian virtues; and thus tends to diffuse a kind of antinomianism, which is only the more dangerous, on account of the subtlety and refinement, by which it eludes a superficial observation, and abstains from all that would offend decency and common sense.

13. If it were true that such a system as this had been introduced into the Church, and was making progress, there can be no doubt that those who undertook to expose and combat it, would be entitled to our sympathy, even though we might not agree with them in all their principles, or approve of all the remedies they proposed for the evil.

14. But though it is certain that one of the parties in the controversy represents itself as contending against such a system, several of their opponents have not only indignantly disclaimed all connexion with it, but have seemed altogether to deny its exist-

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<sup>5</sup> His Lordship has by no means exaggerated the description given by the Tractarians, of the teaching of what they are pleased to call the "*Modern Religionists*," or "*Ultra-Protestant Party*." Specimens of this grievous misrepresentation, from the *British Critic*, and *Tracts for the Times*, will be found in Appendix E. For a true exposition of the teaching referred to, see the Charge of the BISHOP OF CALCUTTA, 1838, paragraphs 21—36.—ED.

<sup>6</sup> <sup>7</sup> <sup>8</sup> Compare the teaching of the BISHOP OF CALCUTTA, Charge, 1838, paragraphs 26, 27, 28.—ED.



ence, and to treat it as a mere fiction, with which their antagonists have either deceived themselves, or endeavoured to impose upon others; and which tends, in its effect, if not in its design, to check the growth of vital religion, by casting undeserved obloquy on a portion of the Church, which is more especially distinguished by its close adherence to the principles of the Gospel, even if it be not entitled to a name, which imports that it is in the exclusive possession of them.

15. There would, indeed, be just ground for the indignation which has been expressed on this subject, if the system above described had ever been imputed to the individuals who have disavowed it. But it seems perfectly consistent with the highest respect for them, and with the fullest admission of every thing they have asserted with regard to their own consciousness, practice, experience, and observation, to believe, that the evil is not so purely imaginary as they have represented it. It is a question of fact, on which no man ought to accept another's assertion as proof. But in the absence of what can never be given—a proof of the negative—it seems no more than common charity requires, to believe that those who profess to be setting themselves against such a system, are sincerely convinced of its reality. As little can I doubt, that this conviction has been shared by numbers beside, and that this has been a main cause of the acceptance which writings directed against the system have met with. My own opinion on such a point can have no more weight than that of any other person, who has been used to pay attention to such subjects. But I must avow that the result of my observation has been a very strong impression, both of the reality, and of the extensive prevalence of the evil.

16. And this suggests another remark, which may possibly be of some use toward soothing the apprehensions of persons who view the course which the controversy has taken with alarm. When we hear of a school or party, which is charged with an attempt to introduce dangerous innovations into the Church, and are informed, that it comprises a large proportion of the Clergy, and a great number of the Laity, it is very necessary that we should accustom ourselves to distinguish between the Teachers and the Disciples,—the Guides and the Followers; that we should remember that there may be a general sympathy and approbation, which does not exclude many differences of opinion, even on important points; that general principles may be adopted, but not in the sense or the spirit in which they were propounded, and without any of the inferences which are drawn from them, either by their advocates or their impugners. Indeed examples of such partial disagreement have already appeared; nor perhaps would it be difficult to point out indications of considerable divergency in the writers who are considered as the leaders and organs of the party. But, at least,

there seems to be no reason to suspect that the mass of those with whom their principles have found favour, are not heartily attached to the Church in her present form, or that they are dissatisfied with the language of her formularies,<sup>9</sup> or desirous of any change in her public worship, not perfectly consistent with her existing Canons and Rubric.

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<sup>9</sup> These are charges from which it would be difficult, indeed, to vindicate the "*Leaders and Organs* of the Party." The BISHOP OF OXFORD (Charge 1842, par. 27) makes a similar distinction between the "*Teachers and the Disciples*," but his inference is in favour of the *former*. It is to be feared that they "who view the course which the controversy has taken with alarm," will derive but very slender consolation from the principles and practices either of the one or the other.—ED.

## CHAPTER V.

## PERSONAL CHARACTER OF THE LEADERS OF THE MOVEMENT.—TREATMENT TO WHICH THEY HAVE BEEN EXPOSED.

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“In the inquiry whether any Doctrine be a Scriptural Truth, we should not allow ourselves to be influenced by the supposed religious character of those who in our times hold it, or the contrary.”—DR. PUSEY. *Individual Holiness no Test of Religious Truth*. Tract 67, p. 6.

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KAYE, BISHOP OF LINCOLN.—1837.

[<sup>1</sup>A Society of learned and pious<sup>2</sup> men . . . . .]

*Vide* Par. I, in Chap. VI.

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<sup>1</sup> *Vide supra*, note 3, page 10.—ED.

<sup>2</sup> “Why does God expose his creatures to the danger of embracing error, recommended by personal goodness in its advocates?”

“It is to *try our faith*. To see, whether, in spite of all temptations, we will trust His word in cases where it has spoken plainly. That there are such cases, where nothing is needed to discern the opposition between the proffered error and the Word of God, but an unsophisticated understanding, and an honest heart, few will deny. The worship of the Virgin, the bowing down to Images, the adoration of the Wood of the Cross, and other Romish errors, are of this kind. How such glaring contradictions to the letter and spirit of Scripture could ever establish themselves in the outward Church, is perfectly marvellous. We may attempt to account for it, by mentioning the facility with which errors crept in, before the early Church had had experience of their tendency; the long and severe struggle Christianity maintained with heathenism, which, even in expiring, inflicted severe wounds on its conqueror; the ignorance of the Scriptures that characterized the dark ages; the fostering aid given, alas! by a self-interested priesthood; and lastly, the bias of corrupt nature, the force of habit, the prejudice of an education in falsehood, and even the love of consistency, all which combine to keep up such monstrous errors in the present day; we may mention these or other causes, but the marvel will still remain, that Holy Scripture should be opposed, *point blank*, by men of mind, and who acknowledge its inspired authority, in matters so plain, that ‘the wayfaring man, though a fool, cannot err therein.’ Now, in all such cases, the lesson we learn is, ‘*Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?*’ St. Paul gives this view, when he tells the Galatians, that, having now, by inspiration, delivered to them the Gospel, if even he himself afterwards, with all his claims to their regard, should preach to them any other Gospel, or, if ‘an angel from heaven’ should do so, they should be so far from listening to him, that they should hold him ‘accursed,’ that is, excommunicated; and, instead of any longer regarding him as a guide and a friend, should separate themselves from him as an enemy of the Church. Here he evidently supposes it possible that they, or future Christians, *might* be tried; otherwise, to what purpose so solemn a warning? He seems, therefore, to suppose it possible, that even he, a holy man as he knew himself, by the grace of God to be, yet still but a man, might, in an

## WILSON, BISHOP OF CALCUTTA.—1838.

[ . . . . . Being individuals of no ordinary learning and piety, and justly entitled to the highest respect in the stations of influence in which they move, their writings are likely, &c. . . . . ]

*Vide* Par. 1, in Chap. I.

[The able, learned, and accomplished author of the Sermon on Tradition . . . . .]

*Vide* Pars. 4. 6, in Chap. VIII.

[Pious and learned authors . . . . . Reverend and learned leaders . . . . .]

*Vide* Pars. 8. 16, in Chap. VIII.

## PHILLPOTTS, BISHOP OF EXETER.—1839.

[Some learned and pious Ministers of our Church . . . .]

*Vide* Par. 37, in Chap. VIII.

[ . . . . . The notion<sup>3</sup> is assailed with more than ordinary violence. "Popery," "Heresy," "The awful Oxford Heresy," are among the phrases unreservedly applied to it.]

*Vide* Par. 39, in Chap. VIII.

[I must add,—and I do so with unfeigned respect for the integrity and sincerity of these writers, as well as for their eminent ability and learning,—that I cannot easily reconcile it with Christian discretion, &c.]

*Vide* Par. 54, in Chap. XX.

63. I have thus animadverted on several particulars, in which I deem the Doctrine or language of these writers erroneous. Other instances, it is very likely, might be added. But I cannot close

uninspired moment, be allowed to fall into vital error *as a teacher*; or, that a higher and purer intelligence, a good angel, might, for their probation, be permitted to be an emissary of false Doctrine. At the same time, he takes it for granted, that the Galatians would see no change in his *personal* character, to put them on their guard against his new teaching. They would see nothing in the angel's demeanour, to make them think that he came *not* from heaven. So that the Apostle's language, on this occasion, amounts to a very striking declaration, that nothing of a mere *personal* kind that is in man, nay, in any created being—no visible goodness, no external holiness, no learning, no eloquence, no intellect—should be weighed in the scale against God's truth, once clearly declared in the inspired and infallible Scripture. This is a homage due to the Divine Being. If He has spoken plainly, let all creation be silent; or if it speak, let it be disregarded. To listen to *any*, who, however unconsciously, utter language contrary to that of Scripture, is to set the creature above the Creator. It may be a severe trial of our faith to hear such language proceed from the lips of apparently holy men; but we must remember, *here* lies the trial! It is in this phenomenon that *faith* finds its exercise. We must resolutely resist *all* temptation to believe any thing contrary to Scripture, '*Let God be true, and every man a liar.*'"  
—BIRD'S *Second Plea for the Reformed Church*, pp. 19—22.—ED.

<sup>3</sup> That Tradition is a mode of imparting Divine Truth . . . . still continued to the Church. See Par. 37.—ED

what I have had to say respecting them, without offering my testimony and humble meed of praise to the singular meekness, charity, and forbearance, which they have exercised throughout the controversies; proving themselves to be, in Christian temper,—whatever be thought of their Doctrine,—immeasurably superior to most of those with whom they have had to contend.<sup>4</sup>

PEARSON, DEAN OF SALISBURY.—1839.

2. In common with many who have animadverted upon the leading doctrines of the Tracts in question, I give to their learned and accomplished authors the fullest credit for uprightness and sincerity of intention,—for deep conviction of the necessity and importance of their design,—and for zeal and ability in carrying it into execution.

[Pious and learned writers . . . . .]

*Vide* Par. 15, in Chap. XXV.

<sup>4</sup> I must here venture to insert the following extract from Mr. BIRD's *Second Plea for the Reformed Church*, premising that the temper exhibited by Mr. BIRD himself has been openly commended by his adversaries.

“With respect to the *qualification*:—the writer” (in the *British Critic*) “implies that *many* of the opponents of his party have been deficient in courtesy. I am really at a loss to know to what particular persons this applies. I do not pretend to have seen all that has ever appeared against the Tractarians; but when I call to mind the names of those whose publications I have read,—the late BISHOP OF CHICHESTER; Mr. BENSON, the Master of the Temple; Mr. FABER, as learned in the Fathers as in the Scriptures; Dr. M'ILVAINE, Bishop of Ohio; Dr. MILLER, the historian; Mr. GOODR, whose elaborate work seems to have disturbed Tractarian courtesy not a little, (see *British Critic*, No. 63,)—not to mention the Bishops who have warned their Clergy against Tractarianism in their Episcopal Charges, (particularly against Tract 90, which the Bishops *unanimously condemn*, and the Tractarians *unanimously support*!)—when I think of all these, it is impossible to suppose that *they* are the persons hinted at. They may be compared in temper, as in every thing else, without disadvantage, to say the least, with the Oxford Triumvirate, Mr. NEWMAN, Dr. PUSEY, and Mr. KEBLE, together with their leading supporters. It ought to be from these that the character of the opposition to Tractarianism should be taken, and not from mere irregulars and *sharpshooters*, so to speak, who have thrown themselves into this unhappy warfare, kindled by the Tractarians. Have *they* none of this class on their side? But what if the Tractarians, *as a body*, have shewn more command of temper than their opponents? What if they have generally confined themselves to supercilious language rather than what is fierce? Is there any thing in this to excite much wonder? Let us call to mind the spectacle usually presented to us, when any thing long loved and venerated is suddenly assailed by persons who were supposed to be, and ought to be, its friends. Is it not, that the *assailants*, aware how many old feelings and deep-seated principles they are about to shake, advance with a curb carefully kept upon their temper, lest, like persons attacking a hive, they should suddenly bring on themselves the whole swarm of defenders, and suffer an instant defeat? Whilst, on the other hand, such of the possessors and *lovers* of the blessing endangered, as first awake to a full perception of what is going on, (for the majority in such cases are always for a long time incredulous,) fly to the rescue in a tempest of indignation, snatch up the trumpet which the appointed watchmen appear to be allowing to lie idle, and blow it, perhaps, somewhat furiously. How often do these well-meaning, but not equally well-judging volunteers, give the enemy an advantage, by the apparent contrast between his calmness and their excitement!”—*Second Plea*, &c. p. 8—10—ED.

## SUMNER, BISHOP OF CHESTER.—1841.

[Whilst learned men are elaborately proving, &c.]

*Vide* Par. 20, in Chap. XIII.

## MALTBY, BISHOP OF DURHAM.—1841.

[I must express my deep concern, that, instead of employing the resources of their piety and learning to heal the dissensions, &c.]

*Vide* Par 3, in Chap. XXV. *Vide* also Par. 11, in Chap. VIII

5. I suppose I need hardly vindicate myself from the suspicion of being actuated by any intolerant feelings, in regard to the conscientious adherents of the Church of Rome. With many members of that Church I have, both in my former Diocese and this, had the pleasure of much social intercourse; and I gladly seize the opportunity of acknowledging thus publicly the many marks of courteous and respectful attention which I have received from them. With as little justice should I be charged with an unfriendly feeling towards those learned persons of our own Church, who have taken the lead in propounding their opinions with, what I must be allowed to call, a misplaced zeal. It has not been my fortune to have any intercourse whatsoever with those able writers; excepting, indeed, one distinguished individual, of whom, as a former pupil, I have no recollections, but such as are most agreeable.

6. Personal feelings, however, can have no place in a question like this. Grievously should I fail in my duty if, in a matter affecting the purity of Doctrine, and the maintenance of good order in the Church, I were capable of allowing any private or personal considerations to prevent the avowal of an honest and deliberate opinion.

[However painful may be the task of animadverting upon opinions espoused by persons otherwise so respectable, &c.]

*Vide* Par. 10, in Chap. XXV.

## MONK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

2. I am not by nature an alarmist; and there are reasons of no small importance that would rather dispose me to regard the authors of this movement with favour and approbation. Their high tone of devotional piety, their careful and diligent attention to the holy ordinances and godly discipline of our Church are eminently praiseworthy. The example set by them of directing the studies of Divines to the writings of the Fathers, and the investigation of Christian Antiquities, has a tendency to exalt the Clerical character; while by framing their own lives and conversation in the genuine spirit of Evangelical piety, by their self-denial, their disinterestedness, and the habitual cultivation of every



Christian virtue, they have entitled themselves to our regard and admiration. But I cannot and ought not to disguise from you, that there is somewhat in the language and the writings of these persons which I do not contemplate without uneasiness.

[It is true that the distinguished authors themselves have unequivocally denied any attachment on their own part to Rome, and have decisively repudiated that imputation. But . . . it is impossible not to entertain serious apprehensions at the course which has been adopted by persons, whose learning, talents, and character, ensure to them influence among their contemporaries.]—

*Vide* Par. 7, in Chap. XVIII.

8. I have now, my Reverend Brethren, performed my duty in avowing my sentiments respecting these writings; and never did I perform any public duty which gave me greater pain. It is true that I am not personally acquainted with the distinguished individuals who are reputed to be the principal authors of the Tracts. But I lament that persons gifted with every qualification which can enable men to improve and enlighten their fellow-creatures, should now occupy a questionable position, and excite alarm among the friends of that Church of which they are eminently qualified to be the support and the ornament.

9. I am, however, well acquainted with some persons, members of my own Diocese, whom report numbers among the supporters of the system which those writers recommend and uphold. And I bear my willing testimony to the exemplary purity of their lives, their Doctrine, and their opinions. Persons more diligent in every pastoral duty, more charitable towards all who differ from them in sentiment, or more fraught with all the virtues which are the genuine fruit of Christ's religion, I never knew. It is impossible to suspect such men of an inclination to leave worshipping the Lord in the beauty of holiness, and to encourage or tolerate a system, in which human inventions and abuses stand side by side with Evangelical truth.

10. But if an angel from heaven preach any other Gospel than that which we have received from the Apostles and Evangelists, I trust that he will preach in vain.<sup>5</sup> We must remember, that the

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<sup>5</sup> Dr. PUSEY, in his *Letter to the Archbishop of Canterbury*, (p. 86, and note,) observes,—“In one Diocese, which was becoming more tranquil, and there seemed hopes of a better mutual understanding, thanks were publicly given in one chief place, that the Bishop had, from that pulpit, denounced our teaching as ‘*another Gospel*.’ The BISHOP OF GLOUCESTER plainly meant to enforce the principle, that individual character is no excuse for bringing in error of any kind: ‘But if an angel,’ &c. He *could not* have meant what the words would go to, *since he had just said*—‘I am *well* acquainted with some persons, members of my own Diocese, whom report numbers among the supporters of the system, which those writers recommend and uphold. And I bear my willing testimony to the *exemplary purity* of their lives, *their Doctrine*, and *their opinions*.’ ”

The *italics* in this extract, from the Bishop's Charge, are Dr. Pusey's; but the inference to which they seem designed to lead is not warranted by the context. His Lordship proceeds—“It is impossible to suspect *such* men of an inclination . . .

subject is one which admits not of compromise; that we are bound by the most solemn and most responsible of duties, to preserve to the Church that Scriptural purity, in which it has been handed down to us by our Reformers.

LONGLEY, BISHOP OF RIPON.—1841.

[The fact that such teaching has led to consequences which we fully believe those pious and learned men could never have themselves contemplated, and we are satisfied they must now deplore, in bringing many to the verge of schism, will evidently shew that their guidance in these matters must be looked upon with some suspicion.]

*Vide* Par 5γ, in Chap. VI.

[Let us,—as has recently been said in the spirit of a truly Christian moderation, by one of the most eminent among the writers,<sup>6</sup> to whom I have before alluded . . . . . &c.]

*Vide* Par. 10, in Chap. II.

STRACHAN, BISHOP OF TORONTO.—1841.

[Devout and learned men. . . . . The tenor of their teaching has been, like their lives, holy, meek, and consistent with the spirit of Christianity . . . . .]

*Vide* Par. 6, in Chap. VI.

BERESFORD, ARCHBISHOP OF ARMAGH.—1842.

It is deeply to be lamented, that a body of learned and exemplary Divines, in the sister country, should, in the course of their efforts to promote a stricter adherence to ecclesiastical order, and to excite feelings of deeper reverence in the performance of the offices of religion, have propounded opinions, which are calculated not only to disturb the peace of the Church, but to lead men into error respecting its Doctrines. It was because I viewed the tendency of their writings in this light, that I felt it to be my duty to animadvert upon them, at my Triennial Visitation of this

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to encourage or tolerate a *system in which human inventions and abuses stand side by side with Evangelical truth.*" This, then, in the judgment of the BISHOP OF GLOUCESTER, is the character of the Tractarian system: there may be individuals erroneously numbered among its supporters; but that is not the point at issue. Can "*a system in which human inventions and abuses stand side by side with Evangelical truth*" be the Gospel which St. Paul preached? Is such a mixture of "wood, hay, stubble" a "work" that shall "abide"? If not, it is "*another Gospel*;" and, painful as it may be, "those same sad words" must be used, as Dr. PUSEY says that "the BISHOP OF CALCUTTA does seem to use them, in their full meaning."—ED.

<sup>6</sup> Mr. NEWMAN.—ED.

province.<sup>7</sup>—*Answer to an Address from the Inhabitants of Dungannon and Parish of Drumglass.*

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

[If erroneous sentiments be avowed in them (the Tracts), whilst we condemn the error, respect is due to the religious attainments, the high moral excellence, the learning, and the conscientious efforts—conscientious, doubtless, however misdirected—of the writers from whom these compositions proceed.]

*Vide* Pars. 3, 4, in Chap. II.

PHILLPOTTS, BISHOP OF EXETER.—1842.

*Vide* Par. 2, in Chap. VI.

[Are they mere formalists? Are they devoid of spiritual and vital religion?]

*Vide* Par. 4, in Chap. XXIII.

[I feel it my duty, once more, publicly to tender to them such thanks as it is in my power to give; and I do so the more earnestly, because for this, (labouring to impress the necessity and efficacy of the Sacraments,) too, they have been publicly attacked by men of learning and piety, who, in their zeal for a favourite theory, seem to have forgotten, not only the claims of charity, and even justice, but also some portion of their Creed, as well as of the Articles, to which they have solemnly and repeatedly subscribed.]<sup>8</sup>

*Vide* Par. 26, in Chap. XII.

[The discontinuance of these publications (The Tracts for the Times) proves that, with the writers, a deference to Church authority is more than an empty name. It is not with their lips, or with their pens alone, that they have set forth the duty of frank and ingenuous submission to the judgment of their Bishop. A single request from him, founded on his view of what was best for the peace of the Church, sufficed to silence them.<sup>9</sup> But here commendation from me must cease. . . . ]

*Vide* Pars. 43, 44, in Chap. XXI.

[Be it so. Let him (Mr. Newman) have all the benefit to

<sup>7</sup> It is much to be regretted, that the Charge delivered by the PRIMATE, on the occasion referred to, has not been published. The remarks of his Grace upon *Tract* 90, as quoted by himself, in his answer to the Dungannon address, will be found in Chapter XXI.—ED.

<sup>8</sup> His Lordship refers especially, though not by name, to the BISHOP OF CHESTER. See Notes on Par. 24 and 27.—ED.

<sup>9</sup> See Note on the republication of *Tract* 90, and the unanimous vindication of its principles by all the leading members of the party, page 103, *supra*. See also Note on Paragraph 33 of the BISHOP OF OXFORD'S Charge, 1842, in Chapter XX.—ED.

which this explanation, and, still more, his high character, may entitle him. But let it not be thought invidious, if I say that, as the policy pursued in his Tract (No. 90,) is most discordant with the principles, and happily with the practice, of our Church, it cannot be matter of surprise, that the adverse feeling provoked by it has more than neutralized, in many dispassionate minds, the high estimation of him which former services had justly acquired.]

*Vide* Par. 68, in Chap. XXI.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

75. 76. As to the eminent persons whose names have been identified with the Doctrines and practices in question, I would by no means attribute to them any thing which they may have disclaimed plainly and explicitly; though they seem not to be, and it is to be hoped they are not, fully aware of the inevitable tendency of their writings.

77. But, whilst ourselves as earnest in condemning, as they can be in defending their views, we would desire to remember that they are still our brethren, and that this their relation to us, entitles them to Christian courtesy, as their learning and piety entitle them to respect.

78. Yet, dreading any approximation to what savours of superstition and idolatry, by whomsoever recommended, and pledged by our solemn vows to uphold and guard that Protestant Reformed Church, which the Sovereign on the throne is equally bound to defend and cherish, we cannot consent to abandon or vary our principles at the bidding of any men, or, by silent connivance, to assist in extinguishing the light and life of that truth which the Reformation has bequeathed to our country and to mankind.

79. We would not “reappropriate” any of the peculiar Doctrines of Rome, which were eschewed by the Reformers; nor would we, as some desire, “unprotestantize” our Church, even at the hazard, on refusal, of a mighty defection,—of a vast apostacy to Rome,—lamentable, and much to be deprecated, as such an occurrence would be.<sup>1</sup>

KNOX, BISHOP OF LIMERICK.—1842.

[I freely admit, when the zeal of pious, but, perhaps, enthusiastic men first set forth those writings, entitled “Tracts for the Times,” much good resulted. . . .]

*Vide* Par. 2, in Chap. VI.

BLOMFIELD, BISHOP OF LONDON.—1842.

[We are much indebted to those learned and pious men, who

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<sup>1</sup> See Notes on Par. 49 of the Bishop of Oxford's Charge, 1842, *infra*.—ED.

have forcibly recalled our attention to a branch of duty, (the observance of the Rubric,) too long imperfectly performed.]

*Vide* Par. 30, in Chap. VI.

[The character of the Church (of Rome) itself is not altered by that of a few, or many, of its individual members, whose personal graces and virtues at once modify and recommend the principles which they profess.

There is scarcely any error of Doctrine, however extravagant or dangerous, which has not been held by some persons of unquestioned piety, and irreproachable conduct.<sup>2</sup>]

*Vide* Par. 66, in Chap. XVIII.

#### COPLESTON, BISHOP OF LLANDAFF.—1842.

[These complaints (of the insufficiency of our religious offices and formularies,) arise more from the indulgence of a morbid feeling in religious matters;—a feeling which, when supported by ability and learning, and a reputation for sanctity, is highly contagious, &c.]

*Vide* Par. 37, in Chap. XX.

[These rash teachers, &c.]

*Vide* Par. 41, in Chap. XXV.

[But I do not charge insincerity upon them. Their characters stand too high for that imputation. It is merely that infirmity of mind, &c.]

*Vide* Par. 46, in Chap. XX.

#### MOUNTAIN, BISHOP OF MONTREAL.—1842.

[Excellent men, who have been carried away into a passion, if I may so express it, for the Church and Church-Ordinances, which detracts something from their devotion to the Church's Lord; or into a fondness for the circumstantialia of religion . . . . . which actually interferes with their zeal for its exalted and spiritual truths.]

*Vide* Par. 12, in Chap. X.

[Manifestations of so unequivocal a character, that, although the leaders of the party in which they have appeared, are men upon many grounds amply entitled to respect, and their more violent and bitter opponents are, upon many grounds, no less open to reprehension,—I have been almost prompted to cry out in my spirit, *Quo, quo scelesti ruitis?* &c.]

*Vide* Par. 15, in Chap. XXV.

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<sup>2</sup> Mr. Caswall, speaking of the MORMON heresy, observes, "Had the founders of the system been men of tolerable character, moderate foresight, and sufficient honesty to become the dupes of their own enthusiasm, it is impossible to estimate the mischief which might have been already affected."—Caswall's *Prophet of the 19th Century*, p. 9.—ED.

O'BRIEN, BISHOP OF OSSORY, FERNS AND LEIGHLIN.—1842.

[ . . . . . A minority, which is not inconsiderable in point of numbers, and which is most formidable, as possessing, in an eminent degree, the characteristic combination, and zeal, and energy, of the aggressive party.]

*Vide* Par. 91, in Chap. I.

[A party . . . . . possessed of such wide-spread influence, of such activity, ability, watchfulness, and perseverance.]

*Vide* Pars. 92 and 160, in Chap. IV.

[That very rash and intemperate young man (Mr. Froude).]

*Vide* Par. 126, in Chap. IV.

[All the while that the course of aggression and agitation . . . . . was going on, from time to time, credit was most confidently taken by the chief agents in it, (and too often given to them,) for the quietness and moderation of their proceedings; . . . and all this while, all who opposed the men—who, according to their frank confession, were intruding upon the peace of the contented, and raising doubts in the minds of the uncomplaining, vexing the Church with controversy, alarming serious men, and interrupting the established order of things,—were held up as wanton disturbers of the Church's peace; and all who raised a warning voice as to the objects and tendencies of this movement,—which it is now acknowledged, has carried all within its vortex, far, and must carry them further and further, from the principles of the Reformation—were stigmatized as causeless alarmists.]

*Vide* Par. 154, in Chap. IV.

BAGOT, BISHOP OF OXFORD.—1842.

10. I do not mean, — God forbid! — that, if the doctrines of which I am speaking are erroneous, they are not to be exposed and condemned, that high and low, rich and poor, are not in their several stations to be warned against adopting them; but what I say is this, that error is to be met with argument, not with clamour, and to be answered with painful care, and grave reverence, and firm (though kind) remonstrance;—not to be made the subject of rancorous declamation,<sup>3</sup>—not to be treated with the rude, coarse abuse, which party spirit is sure to elicit from ill-conditioned minds, and which is as opposite to the tone of Christian condemnation, as darkness is to light. Persecution never has, never will, answer its object;<sup>4</sup>—there is something in the very constitution of our com-

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<sup>3</sup> See quotation from Mr. BIRD's *Second Plea for the Reformation*, *supra*, page 135, note 4.—Ed.

<sup>4</sup> The Rev. F. E. PAGET, M.A., RECTOR OF ELFORD, AND CHAPLAIN TO THE BISHOP OF OXFORD, has embodied these sentiments of his Lordship, with singular fidelity, in his description of the character of *Mary Clinton*, the heroine of one of his recent *Tractarian Novels*.



mon nature, which inclines men to side with those whom they think unfairly treated.<sup>5</sup> And such, I am disposed to think, has been the case with respect to the opinions of which I am speaking. Whether those opinions are right or wrong, I verily believe, that the temper in which their advocates have been attacked, has gained them more adherents than, perhaps, any other cause.<sup>6</sup>

11. What can have been more lamentable than the tone which (of course I am speaking generally) has been adopted by those who have set themselves (I hope conscientiously) to oppose the opinions in question,—what can be more offensive to Christian charity, than to hear men of blameless lives held up to public execration in the newspapers of the day, as “a synagogue of Satan,” and branded as “heretics,” by persons who yet hold back the grounds on which they make their charges? Above all,—and I cannot notice, without grave reprehension, the conduct of these individuals,—what can be more offensive than to see Clergymen, Ministers of the Gospel of Peace, so far forgetting themselves, their duties, and their position, as to appear at public meetings as speakers, or in the daily journals as correspondents, whose tone is rather that of personal opposition, than of grave objection to error, and who thereby almost compel us to think, that they are lamentably deficient in that spirit which is “pure, and peaceable, and gentle, and easy to be entreated, full of mercy and good fruits,”—“thinking no evil,”—“rejoicing not in iniquity, but rejoicing in the truth.”<sup>7</sup> I would that such could see themselves as they appear to others,—and could think of themselves, as all good men, of what-

<sup>5</sup> “The feelings of a heart abhorring the spirit of persecution . . . were all arrayed in favour of those whom she perceived were unfairly used.”

<sup>6</sup> “It is thus that, in multitudes of cases, the violence of ultra-Protestant tactics has defeated itself. . . . From sympathising with the Tract-writers, she thought it would be cowardly not to defend them whenever she heard them assailed.”

Such were the feelings of this young lady, “as, day by day, she heard of the cruel and unmanly calumnies which were heaped upon the authors of the Oxford movement, as she watched their meek and silent following of their Lord’s example; as she heard of their holy and harmless lives; as one falsehood after another which had been circulated about them was disproved; as she witnessed, with shame and pain, the unchristian tempers, the flagrant dishonesty, nay, (alas that it must be said!) the WICKEDNESS (*sic*) of the opposite party.”—PAGET’S *Warden of Berkingholt*, pp. 36, 37.—ED.

<sup>7</sup> “And is it really the case, my Lord, that all the violence and bitterness have been on one side? If not, it would have been but fair to have bestowed both praise and censure, in a way more calculated to do justice to all parties.”—*Some Difficulties in the late Charge of the Lord Bishop of Oxford, respectfully pointed out, in a Letter to his Lordship*. By the Rev. W. GOODE, M.A., &c., p. 6.

“Surely I may ask your Lordship, whether you really think that it will tend to the ultimate well being and prosperity of the Church, that such parties should be brought before the public in the character of ill-used and persecuted men, and an endeavour made to enlist in their favour all the feelings which injured virtue, persecuted philanthropy, and miraculous success can suggest; and their opponents stigmatized as ‘gratuitous agitators, and unbidden accusers of their brethren;’ and opposition to their proceedings be forbidden, because the Church needs peace.”—*Ibid*, pp. 27, 28. See Pars. 53, 54 of his Lordship’s Charge.—ED.

ever party, must think of them. I would that they would reflect, with whom they are leaguering themselves, and whether some of those with whom they act, are not men whose hearts' desire, and ulterior object, is the total destruction of our National Church. And more than this,—I would that they should learn a lesson from the men whose doctrines they repudiate, and whose persons they so bitterly assail.

12. Whatever may have been the errors, whether of Doctrine or of judgment, (and of these I am not at present speaking,) of which the Authors of the Tracts for the Times have been guilty, I will say this for them, that the moderation and forbearance they have shewn, under insults the most galling and provoking that can be imagined, has been exemplary; and I am glad to avail myself of this public opportunity of expressing my admiration of the meek and Christian spirit they have invariably shewn,<sup>8</sup>—not rendering railing for railing, and never tempted, by the frequent ignorance, and often immeasurable inferiority,<sup>9</sup> of many of their adversaries, to retort upon them.<sup>1</sup>

13. You will observe, that what I have now said, has no reference whatever to the question, how far the doctrines promulgated by the Tract-writers are, or are not, erroneous: but I am desirous now to record my judgment, that, granting them to be ever so erroneous, ever so heretical, and ever so much to be condemned, they have been dealt with, for the most part, in that spirit of pre-determined hostility, which is most apt to confound what is true

<sup>8</sup> His Lordship has, in some degree, qualified this testimony, as it affects certain members of the party, in a subsequent part of his Charge. "I must further observe, that there has appeared to me *a lamentable want* of judgment, and I cannot but say of *charity* and humility too, in the writings of some who of late have come forward as the advocates of Catholic principles."—See Par. 32.

It must be needless to remind any one who has ever had the slightest intercourse with the BISHOP OF OXFORD, that nothing could be more repugnant to his Lordship's feelings, than the conduct which he so severely censures in the opponents of the Tractarian School. We cannot wonder, therefore, at his speaking strongly on the subject. And yet we may be almost tempted to assert, with Dr. PUSEY, that "The Bishop means to condemn what *he thinks* them to be;" that he "seems mostly to have formed his warnings on *detached passages*, . . . *without having had time to inquire*," or "*leisure to examine*." (*Vide* note 5, 6, p. 6, *supra*.) At all events, it is but justice to his Lordship to say that, at the period when this Charge was delivered, his Chaplain's Novel, *The Warden of Berkingholt*, was not published; nor is it possible to believe that the Bishop had ever read the disgusting article on *The Oxford Margaret Professor*, in the 59th Number of the *British Critic*.—See more on this unpleasant topic, under *The Character of the Tractarians as Controversialists*, Chapter VIII. and Appendix F.—ED.

<sup>9</sup> "I cannot see, however," observes the BISHOP OF MONTREAL,—(*vide* Charge 1842, par. 16, note)—"even with reference to the leaders themselves, that any consciousness of *inferiority* to these writers, on our own part, either disqualifies, or should withhold us from making a stand against what we are satisfied, upon clear grounds, which we can clearly state, to be of hurtful tendency in their writings."—ED.

<sup>1</sup> It has been the almost invariable policy of the TRACTARIANS to pass by, *in silence*, whatever has been urged against them by their opponents; "a sign,"—as the BISHOP OF CHESTER remarks,—(*vide* Charge 1842, par. 5, note)—"of the *discretion*, if not of the *candour* of the" party. They seem, from first to last, to have adopted, as their motto, the command of Hezekiah to the men of Judah, "*Answer him not*."—ED.

with what is false, and which, from having so little of Christian charity in it, (for charity, while it has no leaning to the error, is lenient to the erring,) is, on that very ground, to be suspected.

See also Par. 7, in Chap. IV.

16. The Tracts for the Times have, indeed, been brought to a close, and at my personal request. And I take this opportunity of repeating in public, what I have never been backward to acknowledge in private, my deep sense of the dutifulness, and ready submission,<sup>2</sup> which was then shewn to the Bishop of the Diocese, and of the affection and kind feeling displayed towards myself personally, by the individuals most interested.

49. As for those, the success of whose system would be to drive their brethren into secession, it seems to me that they little know of what spirit they are.<sup>3</sup> The opinions they dislike may, or may

<sup>2</sup> The publication of several successive editions of TRACT 90, and the unanimous vindication of its principles by the leaders of the party, (*vide supra*, p. 103, note 2,) are facts which no one has yet been able to reconcile with that *Reverence for Episcopacy* of which the Tractarians so loudly boast. Other difficulties, of a similar description, will be found in Appendix G.—ED.

<sup>3</sup> "The impression left on my mind by a *Charge*," (not published.—ED.) "delivered in the foregoing summer by an ARCHBISHOP OF THE UNITED CHURCH was, that he held that we ought to leave the Church,—meaning probably, abandon our office as Ministers in her."—DR. PUSEY. *Letter to the Archbishop of Canterbury*, p. 58.

"If this goes on, my Lord, where is it to end? If *our own* BISHOPS, and others, encouraged by them, say to us—sore as it is to repeat, they are their own words,—'Get thee hence, Satan;' while those of the Roman Communion pray for us, and invite us, is it not sorely adding to the temptations, I say not of ourselves, but of younger men?"—*Ibid.* p. 86.

"If we are thus singled out from the rest of our Lord's flock, as diseased and tainted sheep, who must be kept separate from the rest, lest we corrupt them; if a mark is thus set upon us, and we are disowned, things cannot abide thus. For us, who are elder, it might be easy to retire from the weary strife, if it should be ever necessary, into *Lay-communion*, or seek some other branch of our Church, which would receive us; but for the young, whose feelings are not bound up with their Church by the habits and mercies of many years, and to whom, labouring in her service is not become a second nature, an element in our existence, their sympathies will have vent, and, if they find themselves regarded as outcasts from their Church—to a Church they must belong, and *they will seek Rome*."—*Ibid.* p. 89.—For Mr. KEBLE's views on the subject, *vide Resignation and Lay-Communion*, &c.

On the unhappy subject of *Secession to Rome*, the Bishops of HEREFORD, LONDON, and OSSORY, have expressed themselves as follows:—

"We would not 'reappropriate' any of the peculiar Doctrines of Rome which were eschewed by the Reformers; nor would we, as some desire, 'unprotestantize' our Church, even at the hazard, on refusal, of a mighty defection, of a vast apostacy to Rome—lamentable and much to be deprecated as such an occurrence would be."—*Charge of the Bishop of Hereford*, 1842, par 79.

"But a greater evil than the apostacy of a few, or even of many, would be the success of any attempt to establish the fact, not indeed of a perfect identity, but of something more than a sisterly resemblance between the two Churches; and to prove, that a member of the Anglican Church can consistently hold all the errors of the Roman, except one or two of the most flagrant, and even *them* (*sic*), it may be, with certain qualifications."—*Charge of the Bishop of London*, 1842, par. 17.

"I hope I shall never speak lightly of any thing so sad and sinful, as the renunciation, upon the part of any of the members of our Church, of the matchless blessings which God allows us to enjoy in her Communion. But *the worst of all this is over*, when men have already been brought to scorn these blessings,—to reject the sound Doctrine which our Church professes, and to despise the pure worship

not, be true—that is a point on which men may differ to the end of time—but it cannot be well to condemn rashly and rancorously what has been held in whole, or in part, by such men as Bull, and Beveridge, and Andrewes, and Hooker, and Taylor, and Jackson, and a host besides, of those who, in their day, were, and are still, the soundest Divines of the Church of England.<sup>4</sup> It cannot be

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which it provides. And if there be any who will only continue among us on the condition, that those who are engaged in *unprotestantizing* (*sic*) the Church, and who are labouring to lead her, with themselves, further and further from the principle of the English Reformation, shall be allowed to proceed in their work without opposition or interruption; I cannot think *that they incur, or inflict, any serious loss, when they go over bodily to the opposite ranks.*”—*Charge of the Bishop of Ossory, 1842, par. 158.*—ED.

<sup>4</sup> If this assertion of his Lordship be correct, there is, or at least ought to be, an end to the whole controversy. The question, however, is one of such immense importance, that I shall offer no apology for calling the attention of the reader to the following testimonies in support of a very different conclusion:—

“Upon some of these questions,” says the BISHOP OF OSSORY, “their views *went far beyond* those of any of the Divines who had gone before them,—that is, of any who had any reputation in the Church for soundness and sobriety.”—See the whole passage in par. 97 of his Lordship’s Charge. See also Note 9, p. 44, *supra*. Again,—speaking of the Article *On the Church of England Divines of the Seventeenth Century*, in the *Quarterly Review*, for March, 1842,—his Lordship observes, “The writer regards these Divines as undeniably the proper authorities to be appealed to, when the principles of our Church are at all the matter in question. And, in the style which made his former article so effective—never making an assertion, without appearing to prove it on the spot, by reference to his authorities—he proceeds to shew, from the writings of these illustrious men, that, upon *the character of the Church of Rome, and our relation to her*; —upon *our own Church, her character, and her claims*; *the reverence, affection, and submission due to her*; —upon *the Reformation and the Reformers*; —upon *PROTESTANT, “name and thing”*; —upon *the way in which foreign Protestant bodies, wanting the privilege and blessing of Episcopal government, are to be regarded and treated by us*; —upon *the Unity of the Church, as consisting with the independence of National Churches*; —upon *the place and use of Tradition*; —upon *the relation of the Church and the State*; —in short, upon many very leading points in the controversy of the present day, the principles and feelings of these men (whom he and the Tractarians agree in regarding as the true court of appeal) are *decidedly opposed* to those which have been put forward in the writings of the Tractarian school.”—*Vide supra*, p. 57. See also his Lordship’s remarks upon the revision of *Tractarian Catenæ*, by Mr. GOLIGHTLY, BISHOP M’ILVAINE, and Mr. GOODE, in Chapter VII.

The BISHOP OF EXETER remarks, (Charge 1839, par. 47,) “Defending themselves against the charge of leaning towards Popery, *they confidently affirm, that ‘in the seventeenth century, the Theology of the body of the English Church was substantially the same as theirs;’* (Tracts for the Times, No. 38, p. 11;) and in proof of this they profess, in stating the errors of Rome, to “follow closely the order observed by *Bishop Hall*, in his ‘Treatise on the Old Religion,’” whose Protestantism, they add, “is unquestionable,” and is claimed therefore as a voucher for their own. But, looking to particulars, I lament to see them “following, indeed, the order of Bishop Hall, *but widely departing from his truly Protestant sentiments, on more than one important article.*”

Mr. GOODE, in the Introductory Remarks prefixed to his valuable edition of the *Two Treatises on the Church*, by DR. JACKSON and BISHOP SANDERSON, (pp. 3, 4.) observes, “If we go back to the works of the great Divines of our Church, *not (sic)* of the school of Calvin, we shall find that *the very views now advocated by the Tractarians are stigmatized as of the essence of Popery.* The reader who is inclined to trust to Tractarian statements may, perhaps, be surprised at this remark; for one of the great efforts of that party, at the early part of their career, was, to produce the notion that they had almost a *consensus* of our most able Divines in their favour; an attempt which, supposing them as learned as they gave themselves out to be, it is difficult to understand, and much more to justify. But such is the case; and we are most desirous that the reference thus made by the Tractarians should be followed out, and the works of our great Divines carefully studied. Had the Church generally been better acquainted with them, than, alas! was the case, the success of the

wise to seek to expel from the bosom of that Church men who love her with no common love,<sup>5</sup> and seek to serve her with no ordinary devotion.

DENISON, BISHOP OF SALISBURY.—1842.

[ . . . . . Pious and learned men . . . . . I cannot too much deprecate the harsh and sweeping condemnation not unfrequently passed upon them, as if their exertions had been productive of unmixed evil.]

*Vide* Par. 3, in Chap. VI.

[ . . . . . I believe that the soundest and wisest members of our Church rejoiced both that the Bishop of Oxford interposed as he did, on that occasion, (the suppression of the Tracts for the Times,) and that his suggestions were at once followed in so becoming a spirit and manner.<sup>6</sup> It would have been well if the evil had thus been altogether repressed; but—]

*Vide* Par. 6, in Chap. XXI.

[It is due to the distinguished individuals—]

*Vide* Par. 7, in Chap. XXV.

Tractarians, and the mode in which they have been treated, would have been, I humbly conceive, very different to what they have been."

For a full disclosure of the reckless manner in which the sentiments of our standard Divines have been misrepresented by Tractarian writers, the reader is referred to Mr. GOLIGHTLY'S *Letter to the Lord Bishop of Oxford*, 1840; BISHOP M'ILVAINE'S *Oxford Divinity compared with that of the Roman and Anglican Churches*; Mr. GOODE'S *Divine Rule of Faith and Practice*, and *Letter to the Bishop of Oxford on some difficulties in his Lordship's Charge*. From the last of these I take the following extract:—

"It can hardly but be by an oversight, that Doctrines which barely (if at all) escape condemnation by the Articles, even after the adoption of a mode of interpretation 'so subtle, that by it the Articles may be made to mean any thing or nothing,' can have been pronounced by your Lordship to be those of our soundest Divines. and such an oversight is of such vast importance to the peace and welfare of the Church, at the present crisis, that the most humble individual may be pardoned for pointing it out."—p. 30.

Mr. PALMER'S admission of the "very powerful influence exercised by the Theology of the NON-JURORS over the writers of the Tracts," has been already noticed.—*Vide supra*, p. 98, note 5.—ED.

<sup>5</sup> However this may be, their love for the Church has been displayed in such a questionable shape, that we cannot be surprised at finding how little she has returned their affection. "O my mother,"—it is the lamentation of Mr. NEWMAN himself,— "whence is this unto thee, that thou hast good things poured upon thee, and canst not keep them; and bearest children, yet darest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it that whatever is generous in purpose, and tender or deep in devotion, thy flower and thy promise falls from thy bosom, and finds no home within thine arms? Who hath put this note upon thee, to have 'a miscarrying womb, and dry breasts,' to be strange to thine own flesh, and thine eye cruel towards thy little ones? Thine own offspring, the fruit of thy womb, who love thee, and would toil for thee, thou dost gaze upon with fear, as though a portent, or thou dost loathe as an offence;—at best thou dost but endure, as if they had no claim but on thy patience, self-possession, and vigilance, to be rid of them as easily as thou mayest. Thou makest them 'stand all the day idle,' as the very condition of thy bearing with them; or thou biddest them be gone where they will be more welcome; or thou sellest them for nought to the stranger that passes by. And what wilt thou do in the end thereof?"—*Sermons bearing on Subjects of the Day*. Sermon 26. *The Parting of Friends*, pp. 461, 462.—ED.

<sup>6</sup> *Vide* note 2, p. 103, and note 2, p. 145, *supra*.—ED.

## PEARSON, DEAN OF SALISBURY.—1842.

[ . . . . . The private combination of a few zealous Presbyters—]

*Vide* Par. 6, in Chap. IV.

## THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

[ . . . . . When you observe the learning, ability, zeal, and piety, which have been exhibited on both sides . . . . . Where both the contending parties present so many claims to respect.]

*Vide* Par. 3, in Chap. I.

[A very elaborate theory has been proposed on this subject, by an eminent writer (Mr. Newman)—]

*Vide* Par. 20, in Chap. XIII.

## PEPYS, BISHOP OF WORCESTER.—1842.

38. While, however, I entertain this opinion with regard to the system attempted to be introduced by the writers of the Oxford Tracts, I am very far from wishing to justify the unseemly violence with which they have been attacked in many recent publications. For many of them it is impossible not to entertain sentiments of the greatest esteem. Learned beyond most of their contemporaries, and devoted to what they consider the duties of their sacred calling, they command our respect for their zeal, their self-denial, and their piety, however we may think them mistaken in their views.



## CHAPTER VI.

## BENEFICIAL EFFECTS ATTRIBUTED TO THE MOVEMENT.

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KAYE, BISHOP OF LINCOLN.—1837.

1. There still remain many interesting topics, on which, if the time would allow, I would gladly enlarge. But they do not admit of being cursorily treated: each of them would require, for its full development, the whole of the time usually allotted to addresses delivered on these occasions. I must, therefore, leave them untouched. I allude more particularly to the Romish controversy, which, after having slumbered for above a century, is now revived, both in this country and in Ireland, and appears likely to occupy a large and increasing share of public attention;—to the various interpretations of unfulfilled prophecy recently put forth, and the confident anticipations entertained by many, of the speedy approach of the personal reign of the Saviour on earth—one, among other features of resemblance, between the state of religious feeling in our own times, and that which existed previously to the Great Rebellion;—to the Tracts published by a Society of learned and pious men connected with the University of Oxford, whose object is to recall the minds of men to the contemplation of primitive Christianity, and to bring back the Church to a closer resemblance to the form which it bore in its earliest ages.

2. It may be that they have, in some instances, exposed themselves to the charge of being influenced by too indiscriminate an admiration of antiquity, and of endeavouring to revive practices and modes of expression which the Reformers wisely relinquished, because experience had shewn that they were liable to be perverted to the purposes of superstition.

3. If, however, in the pursuit of a favourite object they have run into excess, let us not, on that account, overlook the good which may be derived from their labours. While we read their writings, our attention can scarcely fail to be directed to certain subjects especially deserving it at the present juncture—to the unity, for instance, and the authority of the Church; subjects on which we have so long been silent, that the very terms seem strange to the ears of our congregations, and the mere mention of

them is almost regarded as implying a wish to invade the right of individual judgment.

4. At a time, too, when we are told that the care of religion does not fall within the province of the civil magistrate, and that Christianity itself ought to receive no especial favour at his hands, but only to share his protection in common with Mahometanism or Heathenism, it cannot but be beneficial to the Ministers of the Church of Christ, to have their thoughts turned to that period of its history when it stood in the relation to the state to which they, who maintain the opinions just described would gladly reduce it—when the civil power either persecuted or neglected it. In the self-denial, the disinterestedness, the patience, the meek, but uncompromising fortitude of the first converts, we are furnished with the model, which we must strive to copy, in case it should please God to place us under similar external circumstances. Let us humbly beseech Him, my brethren, to infuse into our bosoms some portion of the spirit by which they were animated—of that spirit which caused them to regard the loss of every worldly possession, nay, of life itself, gain, if they could convert it into an occasion of manifesting their entire, their unreserved devotion to his service.<sup>7</sup>

#### BAGOT, BISHOP OF OXFORD.—1838.

##### 5. With reference to errors in *Doctrine*, which had been imputed

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<sup>7</sup> The foregoing extracts, from the Charge of the BISHOP OF LINCOLN, are quoted by Dr. PUSEY, in a note to the third edition of his *Letter to the Archbishop of Canterbury*, as “containing just what he has now ventured to ask for,—not unmixed praise, but a kind acknowledgment that the efforts were in the right direction.”

Events, however, have transpired since the year 1837, which more plainly indicate the direction of the movement, and which are thus alluded to by the BISHOP OF LINCOLN, in his recent Charge:—

“But it is most certain that their tenets” (those of the Romanists) “are unceasingly and successfully propagated. Such, according to their representation, is the growing dissatisfaction among the members of our Church, with its Doctrines, its Formularies, its Discipline; and such the growing affection for those of the Church of Rome, that they confidently anticipate the return, at no distant period, of the people of this country, to their Communion. We might disregard these sanguine expectations as the mere suggestions of their wishes, if they were not unhappily confirmed, to a certain extent at least, by the evidence of facts. We have to lament the actual defection of more than one Minister of our Church: and the author of the Tract which has given rise to so much discussion, the Tract No. 90, has informed us, that he wrote it for the purpose of reconciling to a longer continuance in our Communion, certain persons who were in danger of straggling in the direction of Rome.”—Charge, 1843, pp. 9, 10. The italics are not his Lordship’s.

“What will be the ultimate result of the course pursued by the learned author of the Tract in question, remains to be seen. . . . If I may be allowed to state the impression left on my own mind by the perusal of the Tract, it is, that the writer himself is dissatisfied with the Articles; that he considers them as a cross which must be borne, and which he exhorts those, to whose case his Exposition was especially adapted, to bear in the hope that the nation will at length embrace what he terms Catholic opinions; and that our standard of Doctrine will then be brought to a nearer conformity to that of the Church, ‘which,’ to use his own language, ‘is alone in possession of that something deeper and truer than satisfied the last century, towards which the religious mind is now moving,’—the Church of Rome.”—*Ibid.* pp. 13, 14.  
—ED.

to the series of publications called the *Tracts for the Times*, it can hardly be expected that, on an occasion like the present, I should enter into, or give a handle to any thing, which might hereafter tend to controversial discussions. Into controversy I will not enter. But, generally speaking, I may say, that in these days of lax and spurious liberality, any thing which tends to recall forgotten truths is *valuable*: and where these publications have directed men's minds to such important subjects as the union, the discipline, and the authority of the Church, I think they have done good service; but there may be some points in which, perhaps, from ambiguity of expression, or similar causes, it is not impossible, but that evil, rather than the intended good, may be produced on minds of a peculiar temperament.

6. I have far more fear of the Disciples than of the Teachers.<sup>8</sup>

7. In speaking, therefore, of the Authors of the Tracts in question, I would say, that I think their desire to restore the ancient discipline of the Church, most praiseworthy. I rejoice in their attempts to secure a stricter attention to the Rubrical directions in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the Fasts and Festivals of the Church: *but* I would implore them, by the purity of their intentions, to be cautious, both in their writings and actions; to take heed lest their good be evil spoken of; lest, in their exertions to re-establish unity, they unhappily create fresh schism; lest, in their admiration of antiquity, they revert to practices which heretofore have ended in superstition.\*

\* As I have been led to suppose that the above passage has been misunderstood, I take this opportunity of stating, that it never was my intention therein to pass any *general censure* on the Tracts for the Times. There must always be allowable points of difference in the opinions of good men; and it is only where such opinions are carried into extremes, or are mooted in a spirit which tends to schism, that the interference of those in authority in the Church is called for. The authors of the Tracts in question have laid no such painful necessity on me, nor have I to fear that they will ever do so.<sup>9</sup> I have the best reasons for knowing, that they would be the first to submit themselves to that authority, which it has been their constant exertion to uphold and defend.<sup>1</sup> And I, feel sure, that they will receive my friendly suggestions in the spirit in which I have offered them.

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<sup>8</sup> See the observations of the BISHOP OF RIPON, on the consequences of Tractarian Teaching, Charge 1841, Par. 57. See also the List of *Secessions from Tractarianism to Popery*, in Appendix H.—ED.

<sup>9</sup> How soon this anticipation was disappointed is but too well known. Before the period arrived for the delivery of his next Charge, "opinions carried into extremes," and "mooted in a spirit which tends to schism," imposed upon his Lordship that "painful necessity," the possible existence of which he could not bring himself to contemplate at an earlier period of the movement.—ED.

<sup>1</sup> "The BISHOP OF OXFORD has just published his Charge, which will be read with much interest. . . . The Charge is also remarkable as giving judgment upon the Tracts for the Times. This is a memorable precedent, and shews what lies before us. *The Church is recovering her judicial power.* We only wish that *other parties* may defer to her as frankly as would, we feel assured, the writers of the above-mentioned Tracts, were there a call made on them."—*British Critic*, No. 48, p. 487. The italics are the Reviewer's. Compare with this extract another passage from the same publication, in a note upon paragraph 33, of the Bishop of Oxford's Charge in 1842. See also Appendix G.—ED.

## PHILLPOTTS, BISHOP OF EXETER.—1839.

*Vide* Par. 1, Chap. I.

64. Neither shall I forbear to avow my own opinion, that the Church is, on the whole, deeply indebted to them. In opposition to the low and sectarian notions, which had too long marked much of the popular Theology of the times, they have successfully asserted and vindicated some of the most important Doctrines and principles of the Catholic Church—Doctrines and principles which, as Ministers of that Church in England, we are under the most express and solemn engagements to maintain. To those engagements look, I beseech you, at all times, with all faithfulness, and singleness of heart ; *disdaining every astute and subtile expedient, by which you may see others attempt to explain away any portion of those tenets, which they and you profess to hold, but which cannot honestly be held, except in “the true, usual, literal, meaning” of the terms in which they are expressed.*<sup>2</sup>

## SPENCER, BISHOP OF MADRAS.—1839.

1. The primitive Church of Christ had fasts and festivals, not cold, formal, and ceremonial, as is too often the case in the present day : but as a fast was with them *really* a fast, so was a festival *really* a festival. The more we assimilate our customs in these matters to the primitive Church, the nearer we approach Christ and his Apostles. The religion of the Gospel has waxed cold in love, in proportion as it has lost sight of godly discipline, and genuine Christian usages.

2. A better spirit, however, is now awake ! and I trust the time is not very far distant, when Members of the Church of England will not be ashamed to practice self-mortification and abstinence during Lent ; not to be seen of men, but simply and humbly, as our Lord has enjoined them to do, and to rejoice, as Christians ought to rejoice, when called upon to commemorate the Incarnation or the Resurrection of Him whose name they bear.<sup>3</sup>

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<sup>2</sup> This warning of the BISHOP OF EXETER may be regarded as the earliest Episcopal condemnation of *Tract 90*. His Lordship's language is singularly prophetic of the evasive system of interpretation subsequently propounded in that “*astute and subtile expedient*.” The italics in the text are not his Lordship's.—ED.

<sup>3</sup> MR. PERCEVAL, in his *Collection of Papers connected with the Tractarian Movement*, page 6, observes, that “the value of the Tracts has been more openly acknowledged in the Colonies than in the Mother Country ; *e. g.*, by the Bishops of TORONTO and MADRAS.” In the appendix to his pamphlet, he quotes the extracts given above, as “the passage in the Charge of the BISHOP OF MADRAS, alluded to at page 6.” He quotes also, in support of his assertion as to the testimony of the Colonial Bishops, the passages from the Charge of the BISHOP OF TORONTO, which will be found in their respective places. The Charges of the Bishops of CALCUTTA, 1839, BOMBAY, 1841, and MONTREAL, 1842, are passed over in silence. Let the reader compare the recorded sentiments of these Prelates with the strongest passage which MR. PERCEVAL has been able to adduce from the primary Charge of the BISHOP OF MADRAS ; nay,

## PEARSON, DEAN OF SALISBURY.—1839.

7. You will, doubtless, expect, my Reverend Brethren, that I should more particularly specify and define the sentiments and opinions to which I have thus generally objected.

8. There is, I need scarcely observe, much of Scriptural and Catholic Truth in the "Tracts for the Times," and other kindred publications, and much useful instruction and admonition, in which I cordially acquiesce. But after much, and, I trust, impartial examination, I feel bound to state, that, on the subject of TRADITION, either as forming, as it is asserted, together with Holy Scripture, the joint Rule of Faith, or as being its only just and legitimate interpreter;—on the Doctrine of the SACRAMENTS, as almost the exclusive and necessarily efficient channels and means of GRACE;—on the FORGIVENESS OF SIN AFTER BAPTISM; on the grand article of JUSTIFICATION BY FAITH; on RESERVE IN THE COMMUNICATION OF DIVINE TRUTH;—on some inferences drawn from the CONSTITUTION OF THE CHURCH;—and on the due estimation of Ecclesiastical RITES AND OBSERVANCES, the authors in question appear to me to hold tenets and opinions opposed to Holy Scripture, and to the genius of Christianity, and at variance with the sound and authoritative principles of the Reformed Church of England.

## BROUGHTON, BISHOP OF AUSTRALIA.—1841.

5. Until a very recent period, the Clergy themselves have been, in general, far from shewing any inclination to enlarge upon the certainty or dignity of the commission which they bear; but had fallen—blameably it must be admitted—into the opposite extreme.<sup>4</sup> While they continued silent upon the subject of their own claims, the reality of any Apostolical succession in the office of the Ministry was obstinately disputed in other quarters; insomuch, that but for the revived assertion, at almost the last hour, of our just pretension to be accounted of as stewards of the mysteries of God, the title itself, and the whole train of ideas which it suggests, would ere long have fallen into desuetude and oblivion. Under these circumstances, it is difficult to account for the extreme jealousy and aversion with which the very mention of the revival of such a pretension, apart even from any apprehended excess or

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even with the extraordinary benefits ascribed to the movement by the BISHOP OF TORONTO, and he will then be better able to decide whether "the value of the Tracts has been more openly acknowledged in the Colonies than in the Mother Country;" or "more truly estimated in those portions of the Church, which have nothing but Church principles to support them, than in those where the Church has been accustomed to rest, in a great degree, upon the support of the civil power." The subsequent Charges of the Bishops of MADRAS, CALCUTTA, and GUIANA, (1833,) delivered since the publication of the first edition of Mr. Perceval's pamphlet, may also be very safely referred to for the same purpose.—ED.

<sup>4</sup> A reference to this paragraph should have been inserted in Chap II., p. 32.—ED.

abuse to which it may be liable, has been received.<sup>5</sup> It passes my ability to reconcile such a display of feeling with the admission which is at the same time made, that “the Reformation beginning in a resistance to the unjust pretensions, has been followed in too many instances by a denial of the just claims of the Clergy. In many places, and by many writers, and in not a few Christian communities, the office of the Christian Ministry is stripped of all its sacred dignity, the teacher is counted subordinate to the taught, and the steward of the mysteries of the Gospel required to distribute its spiritual treasures and divide its saving doctrines according to the passions or pleasures of his fellow-servants, rather than the fixed will and commandment of their common Master.”\*

6. This is a description of the state of things within the Church which must create uneasy sensations in every mind earnest for its welfare and preservation; and must occasion us to pause before we can bring ourselves to censure any endeavour, having in view to rectify those admitted disorders, by the revival of a becoming feeling of respect for the Ministerial office and character. I am aware how dangerous it may be, for one in my situation, to express even a qualified opinion upon a point which has given occasion to much recent controversy. Contemplating, however, the true statement which we have just heard of the evils which afflict the Church, and filled with apprehension that the gates of hell must eventually prevail against any branch of it in which such evils should continue without notice or reformation, I should be wanting in the firmness which becomes my position here, if, after attentive consideration of the subject, I should hesitate to express my thankfulness to those among ourselves who have ventured, at this crisis, to promulgate what I must consider the juster view of the nature of the Ministerial function; not with a desire to exalt the office and power of the Clergy, but to abate, if God will, those internal disorders which have brought, it may be said, the Church into jeopardy.

7. In expressing my satisfaction with these views, I would not be understood to approve all the arguments by which they may be supported: much less to concur in all the lengths to which they may be carried. Certainly it must be acknowledged, that in questions connected with practical Theology, the judgment and discrimination are never so severely taxed as when it is requisite to fix the point at which opinions, true in themselves, begin to be associated with error. Truth itself, however far it may be pushed, can never be transmuted into error. But thus it is—some other principle, not

\* Benson's Discourses, p. 30.

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<sup>5</sup> This difficulty has, in all probability, been greatly diminished by subsequent information. See the *Postscript* appended to his Lordship's Charge.—Pars. 47, 48, in Chap. VIII.



founded in truth as the former was, is taken up as an apparent deduction from it; and this being constantly associated with the primitive truth, begins to be viewed as forming a part of it, by those who are not very watchful and cautious in their conclusions. Thus, for example, there is no position for which we ought to contend with greater steadfastness, than for the reality of that commission, by virtue of which we undertake to preach the word of God, and to minister the Sacraments in the congregation. This is that primary truth for the bringing of which out of long neglect into more general notice and becoming prominence, the Church is under a weighty obligation to those who have had the firmness to declare themselves in favour of the older and more solid sentiments.

8. But I perceive, with regret, that there are others who, not content with temperately holding those sentiments, appear disposed to connect them with certain consequences, supposed to follow necessarily from them; and who will, by such a course of proceeding, bring discountenance upon principles which, by themselves, might command very general approval.

9. The first among the principles here referred to, limits itself to affirming that there exists in the Church of Christ a ministry of Apostolical institution, which has been conveyed by uninterrupted succession from their hands to the present time. But by some it is maintained that the admission of this involves a further consequence, that there can be no force or validity in any Divine ordinance administered by mere laymen, or by such as do not partake of that successional appointment to the Ministry. Now this, unless I am exceedingly mistaken, is the very turning point which separates the true and beneficial, from the mistaken and injurious, acceptation of the Doctrine we are now engaged with; namely, the Doctrine of Apostolical succession.

LONGLEY, BISHOP OF RIPON.—1841.

5. (and) In adverting to the opinions of those among the Clergy, who in their writings have advocated the restoration of ancient forms, it may surely be said, that so far as they earnestly call upon us to act up to the principles of our Church,—to provide, as much as in us lies, that she become in practice what she professes to be in theory,—encouraging us to aim more fervently and resolutely at that high mark of holiness, self-denial, self-discipline, and almsgiving which she holds forth to our view, and to live up to the elevated standard she sets before us, arousing us at the same time to a stricter sense of our accountableness to God, they deserve our honour and our thanks: still further, I believe that they have done good service to the Church, in bringing forward more prominently some comparatively neglected truths with regard to the proper standing of the Church herself and her Ministers; as well as in leading some who were, perhaps unconsciously, inclined to view the

Holy Sacraments as mere badges of the Christian profession, and the Holy Eucharist as little more than a commemorative rite, to entertain a juster sense of their real import.

5β. It might, however, have been better for the peace and welfare of the Church, had their efforts been limited to these points only; for who can fail to feel pain and grief when he hears them speaking tenderly of practices to which our standard Divines have usually affixed strong terms of reprobation. Let us instance the case of the Invocation of Saints and the Worship of Images, or as they would term it, "the honour paid to images," which they seem to consider as merely dangerous to the uneducated. I am far from wishing to intimate that they would either sanction or wish for a general return to such usages; at the same time, it is difficult to escape from the conviction, that the language used has had a strong tendency to foster their adoption.

5γ. The tone also of depreciation and disparagement in which our own reformed branch of the Catholic Church is sometimes spoken of, as though her Reformation were, after all, but a very questionable blessing,—as if she gave no free scope to the higher devotional feelings, can scarcely fail to weaken the attachment of some of her less reflecting sons, and prepare them for an abandonment of her communion; indeed, the fact that such teaching has led to consequences which we fully believe those pious and learned men could never have themselves contemplated, and we are satisfied they must now deplore, in bringing many to the verge of schism,<sup>6</sup> will evidently shew that their guidance in these matters must be looked upon with some suspicion.

#### STRACHAN, BISHOP OF TORONTO.—1841.

6. These evils<sup>7</sup> were making great and alarming progress, when a few devout and learned men, manfully and heroically came forward to stem the torrent, hopeless as the attempt seemed at first to be. Nor have they failed in succeeding, to a great extent, in the attainment of their object. They have been instrumental in reviving most important and essential truths, and in awakening the members of the Church to a higher estimate of her distinctive principles. They have called forth new and increasing energy in both Clergy and laity. They have animated the lukewarm; REGULATED THE COURSE OF THE MORE ZEALOUS<sup>8</sup> (! !)

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<sup>6</sup> A list of those who—as there was but too much reason to expect—have gone beyond "the verge of schism," to which, in the judgment of his Lordship, *the teaching of their leaders had brought them*, into actual secession from the Church of England to that of Rome, will be found in Appendix H.—See also the remarks of the Bishop of LLANDAFF upon the subject, in his Lordship's Charge of 1842.—Pars. 41, 42, in Chap. XXV.—ED.

<sup>7</sup> *Vide* Par. 5, in Chap. III.—ED.

<sup>8</sup> Certainly Mr. NEWMAN, by the advice and with the approbation of *all the leaders* of his party, has made a desperate effort for this purpose; with what success, the melancholy catalogue of secessions, given in Appendix H, too plainly shews.—ED.

and RESCUED the works of the ancient Fathers from the scorn of ignorance, and THE PILLARS OF THE REFORMATION FROM OBLIVION.<sup>9</sup> (! ! !) The tenor of their teaching has been, like their lives, holy, meek, and consistent with the spirit of Christianity ; and they have, by their writings, caused the voice of the Church Catholic to be heard through the whole of the British dominions.

7. But while I readily accord a high meed of praise to men who have been thus active in producing a change so salutary in our Church, I by no means consider them perfect, or possessing any other authority than that of individual writers. Nor do I profess to agree in all their opinions, much less in some of their expressions. To avoid one error, they have not at all times steered sufficiently clear of another ; but it is our duty, as Christians, to judge by the general effects and intentions, and not by incidental observations ; and in the present case, after making all the deductions which the most rigid justice can demand, an amount of merit still remains, to which few writers can pretend.

8. Such members of our communion, if, indeed, they can be called members, as are *opposed to the recognition of any authority in the Church,—to any Divine title in the appointment of our ministers,—to any deep and awful views of the Sacraments,—to self-denial, discipline, and obedience,—*will condemn<sup>1</sup> the writers to whom I have alluded, as promoters of unheard-of novelties, and idle disputation ; but those who believe and value the principles of Catholicity, will guard themselves scrupulously against general censure, even when lamenting and opposing particular faults. They will speak of such authors kindly and respectfully, as men engaged in the same good cause, and be more disposed to dwell upon their excellences than their deficiencies.

BERESFORD, ARCHBISHOP OF ARMAGH.—1842.

While I thus plainly express my disapproval of the sentiments put forward in this Tract, (No. 90,) I must not be understood as passing an unqualified censure upon the whole of the series. Several of the Tracts were written with the useful design of counteracting some popular misconceptions of religion, and they have proved serviceable in defending and explaining those Catholic and

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<sup>9</sup> I venture to give more than ordinary distinction to these beneficial effects of the Tractarian movement, under the persuasion that they have hitherto been little known and most imperfectly appreciated. The capitals are not his Lordship's ; the reader, be he whom he may, will have little difficulty in appropriating to himself the marks of admiration. See Chap. XIX.—ED.

<sup>1</sup> I hope I may be allowed to observe, without any disrespect to the BISHOP OF TORONTO, that if the Tractarians are condemned only by such *supposed* members of our Communion as are here described by his Lordship, the amount of censure to which they will be exposed, will be small indeed. The italics in the text are *not* his Lordship's.—ED.

Apostolic principles which distinguish our Church from the latitudinarianism of Protestant sectarians, as well as from the superstitions of the Church of Rome. *Answer to an Address from the Inhabitants of Dungannon and Parish of Drumglass.*

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

[Those of you, my Reverend Brethren, who have read the Tracts, will probably concur with me in opinion, that they were undertaken with good and laudable motives, that in many particulars they were directed to valuable ends, that they have, in some cases, been productive of important benefit. These, however, are not sufficient reasons, why, if evil has been blended with their good, that evil should not be unfolded and deprecated; rather, there are obvious reasons why it should.]

*Vide* Par. 3, in Chap. II.

PHILLPOTTS, BISHOP OF EXETER.—1842.

1. The University of Oxford has recently been identified, in the judgment of the inconsiderate, with the authors of what are commonly called "The Oxford Tracts."<sup>2</sup> It is well, therefore, that measures have been taken by the University itself, to teach, authoritatively, on those important subjects, on which private members of that body have used the liberty, which undeniably belonged to them, of setting forth their sentiments without authority.

2. The result of the unauthorized teaching has, I fully believe, been, on the whole, very highly useful to the cause, not only of sacred learning, but also of true religion. Whatever may be the clamours with which these writers are assailed,—and while I think that in some important particulars they have erred in doctrine, and that in others, both important and unimportant, they have been injudicious in their recommendations of practice,—I scruple not to repeat the avowal, which I made to you three years ago, of my own deep sense of the debt which the Church owes to them. The candid ecclesiastical historian of the nineteenth century, whatever else he may say of these men, will hereafter point to them, as having most largely contributed, by their own energy, and by exciting the zeal and energy of others, to that revival of a spirit of inquiry into the doctrines of the primitive Fathers, into the constitution of the Church of Christ, and, generally, into matters of high importance to the cause of Gospel Truth, which has spread with a rapidity wholly unexampled since the days of Cranmer. But I enlarge not on these points. He whose station best entitles

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<sup>2</sup> "Tracts for the Times. By Members of the University of Oxford."—Title-page.—Ed.

him to speak of these writers, their own venerated Diocesan, has anticipated all other testimony. My object is, to do an act of simple justice to them, at whatever hazard of sharing in the obloquy, which has been heaped not only on them, but on many who, differing from them in important particulars, as I have declared myself to differ, do yet, like me, regard them with respect and gratitude, as good, and able, and pious men, who have laboured most earnestly, and, on the whole, very beneficially, in the service of the Church of Christ.

[There is one leading particular in their teaching, on which, when I warmly commend it, I venture to assure myself that I shall have the assent of most among you; I mean the stimulus which they have given to a life of *systematic piety*.]

*Vide* Par. 3, in Chap. XXIII.

12. I was brought to this matter (the observance of the Rubrics) by a wish to do justice to one especial benefit which has been rendered to the Church by the writers of the "Tracts for the Times."

[There is another particular, in which they appear to me equally entitled to our gratitude; I mean the zealous and effectual manner in which they have enforced the great evangelical truth, that the true *Christian life* is not an individual, but a *corporate* life; . . .

The writers of the Tracts have largely contributed—not to revive, for it was never dead, but to spread and strengthen, a practical sense of this our *corporate* character, as we are Christians.

. . . . . For earnestly impressing this truth, and others connected with it, and the consequences resulting from them, the writers of whom I speak, appear to me to merit the grateful acknowledgment of true Churchmen, in proportion to the contumely which has been, in some quarters, most unsparingly showered upon them.]

*Vide* Pars. 13, 24, and 25, in Chap. IX.

[In like manner they have successfully laboured to impress the *necessity and efficacy of the Sacraments*, as the appointed means, in and by which God is pleased to impart the vital and saving grace of Christ. . . . . On this matter of the Sacraments, I am thankful to the writers of the Tracts for the stimulus which they have given to us: and with the expression of this feeling I would gladly close what I have to say of them. But—]

*Vide* Pars. 26 and 40, in Chap. XII.

69. And now, as the publication of the Tracts has ceased, let us hope that the excitement caused by them may cease also; that the Church may peaceably benefit by the testimony to its own principles which has been ably borne in some of them—free from the errors which characterise others—free, too, from the extravagances, the puerile but most mischievous extravagances, which have, in

some places, marked the practice of their disciples. It is gratifying to believe, that, in this diocese, the favour with which many of the Clergy have regarded these publications, has not been, in any one instance, thus disgraced.<sup>3</sup>

MUSGRAVE, BISHOP OF HEREFORD.—1842.

66. I have thus, as briefly as possible, hinted at some prevailing opinions and practices of the present day, which appear to me to be erroneous and reprehensible. To notice them in greater detail, or to embrace a larger number of them, would lead me far beyond the limit assigned to such occasions as this, and at best I could only glance at them rapidly.

67. Yet I must be permitted to say, that somewhat simultaneously with, though many think independently of,<sup>4</sup> these erroneous views and proceedings, has been aroused a spirit of revived inquiry into the grounds, privileges, and duties of Church Membership, with stricter attention to rule and discipline, and a higher regard for the “decency and order,” not only of worship, but also of the sacred edifices in which that worship is to be solemnized, a more frequent celebration of, and a more general attendance on, the Holy Communion; a worthier estimate of the Sacraments, a more devout observance of the Lord’s Day, and of the fasts and festivals of the Church, a higher tone of moral and religious sentiment, for some time past extending through every grade of society, and a growing desire for unity, discipline, and order.

68. And while we lament the *preponderating evil*<sup>5</sup> on the one side, we desire not to forget the amount of good contained in the

<sup>3</sup> I have no wish to defend “the puerile and most mischievous extravagances” to which his Lordship refers, and which—I speak from my own personal observation—have found their way, but too soon, into the *Diocese of Exeter*. Some little allowance, however, ought surely to be made for the “younger adherents” of those “*rash teachers*” who, to quote the testimony of the BISHOP OF LLANDAFF, “seem to think it enough, here and there, to protest against certain Popish corruptions; but love to lead their disciples to the very confines of that treacherous ground—encourage a taste and a liking for the prospect—study to make its boundaries less distinct and perceptible, and seem intent upon smoothing the way, and affording facilities for passing on from our own side to the other. If this be not dangerous to the purity of our Church, and of the faith which has been established among us by the blood of martyrs, it is hard to say what is; and if it be reconcilable with that allegiance to which all her Ministers have over and over pledged themselves, then have we cleansed our sanctuary in vain.”—Charge of 1842. *Vide* Pars. 41, 42, in Chap. XXV.—ED.

<sup>4</sup> *Vide* Charges of the Bishops of OSSORY, par. 95, p. 42, and LLANDAFF, par. 18, p. 36, *supra*.—ED.

<sup>5</sup> MR. PERCEVAL, in the second edition of his *Collection of Papers, &c.*, published in 1833, thus speaks of the Episcopal Charges delivered during the preceding year:—“The high commendation bestowed upon the Tracts and upon their authors, by several of the English Prelates, in the course of the present year, 1842, affords no pretence for altering this sentence;—(the value of the Tracts has been more openly acknowledged in the Colonies than in the Mother Country;)—because, in every instance, these commendations have been accompanied by cautions and censures to such an amount, that, but for their Lordships’ own expressed conclusion, that the good has preponderated, one might not unreasonably have supposed that they



opposite scale. Lax and uncertain notions were afloat respecting the Unity of the Church. An outward and nominal conformity was often deemed sufficient: a defective and partial allegiance was the result.

KNOX, BISHOP OF LIMERICK.—1842.

2. I freely admit, when the zeal of pious, but, perhaps, enthusiastic men, first set forth those writings, entitled “Tracts for the Times,” much good resulted, as it opened the eyes of many to truer notions of Church discipline and Church power; but, alas, (as is too commonly the case,) carried away by too hasty and indiscriminate a zeal, the barriers between truth and error, if not broken down, were at least so far obliterated and merged together, that to those less learned than the authors, there appeared little distinction.

COPLESTON, BISHOP OF LLANDAFF.—1842..

16. There is a class of publications which has attracted almost universal notice,—sometimes for praise, but *of late more frequently for censure and admonition*,<sup>6</sup> from those whose office in the Church requires them more especially to watch over the purity of our Doctrine, and the due administration of religious ordinances. To these publications the topics to which I have just adverted naturally lead me. I know they originated in a desire to correct a laxity of opinion, or rather a culpable thoughtlessness, and a superficial knowledge of divine things, too frequent among those who were educated for the Ministry; and they have brought many minds to think seriously, to feel deeply, and to reason justly, upon points which in the last age were either little understood or little regarded. They have opened sources of information, and excited a spirit of inquiry among theological students, which may be productive of much good. In particular, they have displayed, in all its fulness and beauty, the nature of that heavenly institution, the *Catholic Church of Christ*; they have developed the characters of unity, of sanctity, of authority, which belong to it; and they have raised an awful sense of the mystery of man’s redemption, and of the means

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had arrived at a very different opinion concerning the value of the movement”!!—p. 6, note.

That the Bishop of HEREFORD is not singular in his opinion, will be seen by referring to the Charge of the Bishop of LLANDAFF, who also speaks of “*the predominance of evil*,” arising from the Tractarian movement, in still stronger terms.—See Charge 1842, para. 16 and 39.

Now, giving Mr. PERCEVAL the full benefit of the somewhat different conclusions of the Bishops of EXETER (1839, par. 64), SALISBURY (1842, para. 3 and 5), and St. DAVID’S (1842, par. 5), the language in which he has recorded the relative proportions of praise and censure bestowed by the English Prelates upon the Tractarian movement, is, to say the least of it, most unfortunate.—ED.

<sup>6</sup> See Mr. PERCEVAL’S direct assertion to the contrary.—Note 5, page 160, *supra*. The italics are not his Lordship’s.—ED.

which the Church is commissioned to employ, for impressing upon all her Members a constant veneration and love towards the Redeemer, and for enabling them to make a personal application of his merits to the benefit of their own souls.

17. These are principles, indeed, which have never been absent from the teaching of the Church; but they have been more or less prominent, and they have had more or less influence, according to the temptations and corruptions of each succeeding age; at one time buried and stifled, as it were, in the superstitions of Popery,—at another, coarsely and rudely handled in the rage of Theological controversy,—or, again, slumbering amidst the formalities of a settled and secure establishment.

18. That this last, however, was the state of our own Church, when these publications began, I can by no means admit. As compared with the preceding age, there had sprung up, long before they appeared, a juster sense of the nature and duties of the pastoral office, and of the obligation of ordination vows; a growing improvement in the performance of public worship, and in the tone and matter of preaching; and, certainly, there was spread throughout society a more enlightened acquaintance with Church history, and with the ground of our separation from the Church of Rome.

[It was, therefore, with pain and sorrow, that I observed the early indication of that evil, which almost invariably attends the formation of what must be called a School, or a Party, in matters of religion.]

*Vide* Par. 19, in Chap. XXV.

27. And here, perhaps, I shall be met by a remark, that this is all that is aimed at by the writers themselves. Now, I will admit, that they have laboured conscientiously and zealously to restore the spirit of our discipline, in many respects falling into decay—that they have exercised a salutary influence in turning the minds of all, laity as well as Clergy, to a due consideration of the awful mysteries of our redemption, to which the whole of our ritual bears a continual and a close relation—that the feelings have been softened, the heart subdued, the fervour of devotion kindled, by their commentaries on our liturgy—and that men have been taught to value that highly, which, because it had become familiar, they were too apt to slight—and to see a force, a beauty, and a connection with their own spiritual welfare, in many parts of public worship, in which they had often carelessly or ignorantly joined.

28. More than all, they have succeeded in awakening the soul to a just sense of that holy brotherhood, the *Catholic Church of Christ*; into the privileges of which we are admitted by baptism, and in communion with which we must endeavour through life to continue, if we would inherit the blessing prepared for us from the beginning of the world. A forgetfulness, or an imperfect view of this relation in which we stand as members of Christ's Church upon earth, was, as I before observed, one of the chief errors of

the day: and if the ceremonial of the Romish Church, mixed up as it is with the observances of every day, presenting memorials of it to the eye and to the ear continually, in the Churches, in the streets, and by the way-side, enjoining a scrupulous distinction of meats and days for the same purpose, and bringing back even the old bondage of the law, "Touch not, taste not, handle not;"—if, I say, she possesses this advantage over us in maintaining union, dearly purchased, indeed, by the superstitions mixed up with, and inseparable from, the whole system, let us, at least, carefully cherish those expedients which our Church provides, *in a purer form*, for the same end.

38. As far as this frame<sup>7</sup> of mind tends to correct light and careless performance of religious duty, or habitual want of devotion, or superficial acquaintance with the ordinances of our Church—as far as it promotes the study of their origin, their import, and their sacred use, and to inspire a devout love and reverence for them, it may do much good; and in the instance before us, it has done much good.

39. This it is which has called forth the praise and encouragement of many, who now lament the mixture, or rather, I may say, the *predominance, of evil*, which has lately manifested itself, and which, if unchecked, *threatens to counteract, and even to corrupt, the good already done*,<sup>8</sup> "to eat as doth a canker"—confounding the relative importance of things, and leading young and susceptible minds to turn away with disgust from any sober statement of Divine truth, which does not harmonize with their own visionary ideas and excited feelings.

[Even giving them credit for having pointed out real defects and irregularities in our Church system, yet these, upon a calm and dispassionate consideration, would appear to be but "dust in the balance,"—]

*Vide* Par. 44, in Chap. XX.

BLOMFIELD, BISHOP OF LONDON.—1842.

30. Now it is impossible to deny that a great degree of laxity has crept over us in this matter;<sup>9</sup> and we are much indebted to those learned and pious men, who have forcibly recalled our attention to a branch of duty too long imperfectly performed. In some instances, indeed, they have gone beyond the line of duty and of

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<sup>7</sup> "A morbid feeling in religious matters," giving rise to "complaints of the insufficiency of our religious offices and formularies."—*Vide* Par 37, in Chap. XX.—ED.

<sup>8</sup> Compare Mr. PERCEVAL's assertion, that, in the judgment of our Bishops, "*the good has preponderated*."—Note 5, page 160, *supra*. The italics are not his Lordship's.—ED.

<sup>9</sup> The observance of the Rubric, &c.—ED.

prudence, in recommending or practising ceremonies and forms not authorized by their own Church, and in ascribing to others an importance which does not properly belong to them; but there can be no doubt of their having mainly contributed to the progress which has been made during the last few years towards a full and exact observance of the Church's Rubrical injunctions, as well as to a better understanding of the foundations and proportions of her Polity, and the nature and value of her discipline. We ought not to overlook the real good, which they have effected in one direction, while we contemplate with apprehension the evil which it is to be feared they have wrought in another.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

[It is known, that is, to every one, that a *movement* has been going on for some years, originating with certain Members of the University of Oxford, which had for its professed object to bring our Church back to her true principles, from which, from various unfavourable circumstances in her position, she was represented as having widely strayed. And it is also known, that this movement has for some time gone so far beyond its ostensible object, as to alarm not a few even of those who looked upon it at first with approbation and hope.]

*Vide* Par. 92, in Chap. IV.

[The declared object (of the "Tracts for the Times") was to aid the rulers of the Church to meet the difficulties with which they had to contend, by stirring up her Ministers to remember and assert the power which had been bestowed upon them at their ordination; and by giving her Lay Members better information concerning her constitution and principles, by imparting to them clearer views of the foundation of her claims to authority, and by making them understand better the privileges which they enjoyed in her communion.

These were important services. But the principles on which, and the mode in which, they were to be rendered, were matters of no mean importance too. And I cannot but think that, comparatively cautious as were the first steps of the party, even in their very earliest efforts, there was not a little which ought to have suggested that this grave enterprise was not in very safe hands.]

*Vide* Pars. 93, 94, in Chap. IV.

BAGOT, BISHOP OF OXFORD.—1842.

14. I now proceed, in the discharge of the heavy responsibilities of my office, to offer some remarks and advice on the subject of the opinions of which we have been speaking.

15. Four years ago, when the principles in question were beginning to spread, men knew not how, and while there was more doubt than at present whereunto they would grow,—whether, like

fire among the thorns, they would blaze up for the moment, and then die away,—or whether the flame was kindled among such materials as would give forth no mean light, and not be readily extinguished, I took the opportunity to speak freely to you, of the good which, in my opinion, had actually resulted from the publication of the Tracts for the Times, of the tendencies in them which I considered dangerous; and I further stated to you, that my fears arose, for the most part, rather from the disciples than the teachers.<sup>1</sup> During the period which has intervened, I have, speaking generally, seen no reason to alter my sentiments.

23. With respect to the other numbers of the work in question, it is obviously impossible to speak otherwise than very generally. No doubt there are many imperfections in them. The language is often painfully obscure, equivocal, capable of bearing several interpretations, and not rarely it is most unguarded. And all this, in addition to there being many statements in them, on which good men will hold conflicting opinions to the end of time.

24. I feel also bound to say, that the authors of the Tracts have seemed to me far too indifferent to the discord and distractions which their actions and writings have caused, thereby hurrying on a crisis, from the acceleration of which nothing is to be hoped, and every thing to be feared.

25. However, as public attention has been, and is so strongly directed to the Tracts, there seems no fear lest any errors in them should remain undetected. God grant, that what there is of evil in them may be rendered innocuous, that what is good may be yet further blessed to the Church's welfare; and that those, who contributed to produce them, may, in all their future writings, so profit by past experience, as to keep ever before them the Apostolic injunctions—"not to let their good be evil spoken of," and "to abstain from all appearance of evil."

26. That, in spite of these faults, the Tracts for the Times have, from their commencement, exerted a beneficial influence among us, in many respects, must, I should think,—even their enemies being their judges,—be admitted. Their effect, even upon those who are not in communion with our Church,—the Dissenters and Romanists,—has not been immaterial; and within the Church it is impossible to mark the revival of Church principles which has taken place among us, the increasing desire for unity—the increasing sense of the guilt and evils of schism—the yearning after that discipline which we have so much lost—the more ready and willing obedience to ecclesiastical authority—the greater anxiety to live by the Prayer-Book<sup>2</sup>—the better observation of the Fasts and Festivals of the

<sup>1</sup> Charge 1838, par. 6.—See Note 3, p. 160, *supra*.—ED.

<sup>2</sup> See Chap. XX.—*Disparagement of the Anglican Liturgy. Longings after Popish Formularies. Revival of Popish Doctrines and Ceremonies.*—ED.

Church—the more decent ministration of, and deeper reverence for, her Sacraments—growing habits of devotion and self-sacrifice,—it is impossible, I say, to see these things, and their growth, within the last ten years, and not acknowledge that, under God, the authors of the Tracts have been the humble instruments of at least bringing them before men's minds, and of exhibiting in their own lives their practical fruits.

DENISON, BISHOP OF SALISBURY.—1842.

3. You will, however, allow me to remind you, that, three years ago, without entering into particulars, I expressed a hope generally, that whatever extravagancies of opinion might be seen in some quarters, the theological movement which has taken place in these late years, would, on the whole, by eliciting and illustrating the truth, confirm the principles, and strengthen the position, of the Church. Nor do I, even now, see any sufficient reason to change the opinion I then declared; and, believing, as I do, that the pious and learned men in whose writings these controversies originated, have been instrumental in bringing forward important truths from comparative neglect, I cannot too much deprecate the harsh and sweeping condemnation not unfrequently passed upon them, as if their exertions had been productive of unmixed evil. Much as I dissent from some of their opinions, and disapprove of the manner in which they have been expressed, and exaggerated as their views appear to me on many points, I cannot refuse to acknowledge, that in several, and weighty respects, we are deeply indebted to them.

4. They have been the chief instruments in reviving the study of sound theology in an unlearned age. They have raised the standard of the ministerial character, by teaching men to trace the commission of the Clergy through the Apostles up to our Lord Himself, and to see in this the sure warrant for their work. They have impressed upon the Clergy the obligation of walking orderly, according to the laws and regulations of the Church in which they are commissioned to minister. They have successfully vindicated the important truth of the nature and constitution of the Church, from the vague and lax notions which used too generally to prevail respecting it. They have given the Sacraments their due place in the scheme of our holy religion, as contrasted with those who would make them little else than bare signs and symbols, instead of channels of regenerating and sanctifying grace. They have warned men not to rest contented in the mere beginnings of the Christian life, but to endeavour still to “go on unto perfection,” encouraging them to aim continually at a higher standard of holiness, devotion, self-denial, and good works.

5. Now, I do not say, that the teaching of the writers in question has been free from all objection on these subjects. On the contrary, it may be that there has been, throughout, a disposition to exag-



ration, and there is, perhaps, no one of the above points, on which statements, more or less objectionable, might not be found in one or other of the writings of this school of divines. Still, in the main, the tendency of their works has been, in my judgment, to establish sound views in the Church on the above important heads of Doctrine; and for this they deserve our thanks.

10. But history, throughout its pages, shews us that no great movement of opinion was ever unaccompanied by extravagances. Even portions of the truth, if held partially and exclusively, assume the character of error; and it needs a discriminating judgment to discern at what point principles, sound in themselves, when rightly understood, are in danger of being perverted, by being made to lead to erroneous conclusions, apparently, though not really, resulting from them. Thus, it is not to be denied, that at the time of the Reformation itself, the truths, which we believe the Spirit of God then re-established in his Church, were by some made the sanction for licentiousness. And it may well be, that even of those whose names we justly hold in honour, as having been instruments chosen of God to procure for us blessings which we cannot too highly prize, and whom we thankfully acknowledge to have been gifted with the learning, the judgment, the moderation, and the piety which enabled them to effect their arduous task;—it may well be, that amid the difficulties with which they were surrounded, even some of these may have expressed sentiments, or used language, which we should not be willing altogether to adopt.

11. Again, when in the torpor of the last century, a spirit was awakened in the Church, by which many were turned “from sin unto righteousness,” and which, in the main, we recognise as the work of the Spirit of Holiness, I suppose that few, even of those who most admire the characters of the chief agents in the work, will now say, that all their statements, and Doctrines, and practices, are to be defended or approved. Those who respect them most highly, see many things in which it is better not to follow them; while others, who judge them less kindly, have unconsciously derived from them much of the truth most precious to their own souls, most influential upon their own conduct.

12. Now, in looking, at our own times, I cannot lay aside the recollection of what has been in former days; and I trust that, amid the present heat and ferment of men’s minds, God is purifying his chosen instruments, and moulding them for his own purposes. And thus, while the rash, and the heady, and the high-minded have, through presumption, fallen into error, and the obstinate have been confirmed in their prejudices, by the very opposition raised to them; the moderate, and the teachable, and the humble-minded have, out of all this strife of opinion and feeling, drawn for themselves more and more by degrees the latent element of truth;

they have been led to search into their own opinions, and to approach nearer to that, to which doubtless no man in perfection attains—the mind of God, as revealed in his written Word, and the system of truth and the mode of its communication, as established by our blessed Lord and his Apostles.

PEARSON, DEAN OF SALISBURY.—1842.

*Vide* Paragraphs 45, 46, of the Dean's Charge, Chap. III., page 38, *supra*.

SHORT, BISHOP OF SODOR AND MAN.—1842.

The condition of the Church of England has been for some years rapidly and greatly improving. The younger Clergy are generally much better educated than they formerly were, and have, as a whole, become much more intelligent, zealous, and active; and the love borne to them by the people is consequently greatly on the increase. I thank God for it; and take courage, and pray God that we may go forward *in this movement*.<sup>3</sup>—p. 3.

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<sup>3</sup> After a very careful examination of the Charge of the BISHOP OF SODOR AND MAN, I was unable to discover in it any reference whatever to the Tractarian Controversy, and had, therefore, laid it aside, when I found, to my astonishment, that Mr. PERCEVAL, in his *Collection of Papers, &c.*, had quoted the foregoing passage among his "extracts from the Charges of the Bishops" given, as he very modestly observes, because "it seems hardly right altogether to withhold the testimony of approval, as far as it extends, which *the movement* has received from the English Prelates." (p. 112.)

Mr. PERCEVAL introduces the extract by stating, that "The BISHOP OF SODOR AND MAN *alludes briefly to the matter thus.*" Having quoted the passage as above, he adds, "If our opponents shall claim their share of this Testimony, far be it from me, even in thought, to wish to withhold it; only, as the Bishop has not excluded the Tractarians (as they are called), let not them attempt to do so."

Of all persons in the world, the present BISHOP OF SODOR AND MAN would be the very last to exclude "the Tractarians, as they are called," or any other set of men, from the praise to which they may be justly entitled. "I believe,"—says his Lordship, in the same Charge, (page 5,)—"that the introduction of the *Wesleyan Methodists* here, as *elsewhere*, kept up a spirituality of religion—kept up the essentials of Christianity, which would otherwise have been buried among us. I thank God for the good done by *them.*"

After this, it may, perhaps, be rather a satisfaction, than otherwise, to Mr. PERCEVAL to hear that, several years ago, the BISHOP OF SODOR AND MAN, then Student of Christ Church, in a Sermon preached before the University of Oxford, made the same remark with respect to "the condition of the Church" and "the younger Clergy," as that quoted from his Charge; attributing the rapid improvement which was taking place,—not to the Tractarians, for at that time they were neither known nor thought of,—not to the operation of a system, many principles of which, as Mr. PERCEVAL must be well aware, would find but little sympathy in the honest, straightforward, and unsophisticated mind of Dr. THOMAS VOWLER SHORT,—but to the increased attention bestowed upon the instruction of the junior Members of the University in the Doctrines of the Church of England, as contained in *the Thirty-nine Articles!*

The italics in the text are the Editor's: whether the words so printed have, as apparently intended by Mr. PERCEVAL, any reference to "*the movement*," in support of which he has adduced "the testimony of the English Prelates," is a question which the reader must now decide for himself.—ED.

## THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

4. However this may be, it will probably seem to many persons a calamity to be deeply deplored, that gifts and qualities such as I have just mentioned, which, if harmoniously employed, might have rendered the most important services to the Church, should have been arrayed in conflict against each other; and no doubt it would have been much more desirable that they should have been drawn forth, in an equal degree of activity, by combined exertions for the common cause.

5. But I cannot, on this account, concur with those who would regard the controversy as a subject of unmixed regret, or who think that any evil has hitherto arisen from it, which has not been much more than counterbalanced by its beneficial effects.

6. I just now alluded to the bulk of its literary productions; of those which may be considered as immediately and visibly representing it. But the mass of publications, which though not—professedly at least—of a controversial nature, are intimately connected with it, and have not only taken their tone and colour from it, but could not have existed without it, is far greater, and I cannot but regard the whole, though including much that has no more than a fugitive or historical value, as a precious addition to our Theological literature, such as might perhaps suffer little by comparison with all that it had received in the course of a century before. And yet it is chiefly valuable and interesting, as an expression or indication of the new life which has been recently awakened in the Church. Others may regret that public attention should have been so much turned this way, and diverted from the subjects which appear to them of supreme importance—from politics, or science, or political economy, or classical literature: but, speaking to you on this occasion, I can only treat it as a matter for mutual congratulation, that, through whatever cause, a spirit should have been roused, which has engaged so many active and powerful minds in the cultivation of Theological learning. As Churchmen, we must rejoice, that the study of Divinity should have begun to embrace a wider range than, for a long period before, had satisfied the greater part of those who dedicated themselves to the Ministry, that it should have become more generally conversant with Christian Antiquity, with Ecclesiastical history, and with the original sources from which the knowledge of these subjects is derived; so that even ordinary students much less frequently confine their reading to a narrow circle of modern compilations, systems, outlines, and commentaries, and not only are used to carry their inquiries further, but are more desirous of seeing and judging for themselves. All this, indeed, would be of little value, if the spirit which has been awakened had been one of merely literary curiosity, or intellectual energy. But every one who has observed its workings, must be

aware that the case is very far otherwise : that it is bent, with a deep consciousness, and warm earnestness, upon high practical ends. It may even be doubted, whether there is not some danger, lest this practical tendency should be carried to excess, and lead to the neglect and discouragement of all critical inquiries into Theological subjects, not obviously or immediately pointing to practical results. But it is more important, as well as more pleasing, to observe, that the interest thus excited, appears to have given a new impulse to the zeal of the friends of the Church, which has urged them to extraordinary exertions in her behalf. It will hardly be considered by any one as a mere casual coincidence, that the last ten years should have been so signally marked by so many important undertakings in aid of her cause, begun in a confidence which, not long ago, would have been deemed romantic, and accomplished by sacrifices, which would then have appeared almost inconceivable.

7. Still, whatever may be the amount of the advantage thus gained, it would, undoubtedly, be too dearly purchased, if the price paid for it were the admission of unsound Doctrines, or a breach of unity, in the Church ; and there are many persons who believe—this, indeed, is the very gist of the controversy—that one of these evils has befallen us, and to such a degree, that our only prospect of a remedy lies in the other : and there are others who, though differing widely in their view of the cause, look forward to the same result, some with friendly uneasiness, others with hostile exultation.

8. Unhappily it cannot be denied that there is some ground for these anticipations ; they are often expressed in a manner which tends to realize them ; but still, I trust that we are yet far removed from such a deplorable alternative. And as I am sure that you, my Reverend Brethren, all sympathize with me in the wish that this should prove to be the case, it may not be useless to state the reasons which have led me to this opinion, and which induce me to contemplate the present state of the controversy with much more of hope than of alarm.

#### PEPYS, BISHOP OF WORCESTER.—1842.

37. It will be sufficiently evident, from the above observations, that I am by no means disposed to concur in the expediency of that movement in the Church, which has of late excited so much attention. I believe it to be uncalled for by the general conduct of the Clergy ; and, however it may have produced, in some instances, greater exactness in the observation of the forms and ceremonies required by the Rubric, it has this evil effect, that by laying so much stress upon the importance of such forms and ceremonies, it has a tendency to substitute formality for the living spirit of true devotion, directing the attention of the Minister of

the Gospel so much to an over-scrupulous observance of non-essential forms, that there is a danger, lest, satisfied with the minute exactness with which he fulfils his duty in this respect, he should lose sight of the more important obligations of his holy calling,—those which require him to preach the fundamental Doctrines of Christianity, the lost state of man without redemption, the inestimable value of that redemption, and the duties which result from it,—repentance towards God, and faith towards our Lord Jesus Christ.

## CHAPTER VII.

## CHARACTER OF THE TRACTARIANS AS CONTROVERSIALISTS.—TREATMENT OF THEIR OPPONENTS.

## SUMNER, BISHOP OF CHESTER.—1841.

[To enter upon this subject generally, or fully, would be quite incompatible with the limits of a Charge.\*—]

\* I must add, that it would be altogether superfluous. The divinity of the Oxford Tracts has been as completely refuted in all its parts, as any erroneous opinions can ever be refuted; and it is a sign of the discretion, if not of the candour of the writers, to treat these answers generally, as if they had never been written. If this continues to be the case, after the recent publication of Mr. Goode's elaborate "Rule of Faith and Practice," it must be considered as a tacit acknowledgment of complete refutation.<sup>4</sup>

*Vide* Par. 5, in Chap. I.

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<sup>4</sup> The following characteristic notice of Mr. Goode's work appeared, shortly after its publication, in the *British Critic*:—

"The Rev. WILLIAM GOODE, the author of several publications against Dissenters, and some tracts on Church Rates, has published, under the title of 'The Divine Rule of Faith and Practice,' (Hatchards,) a most ponderous mass of strictures on the Tracts for the Times, &c.; which will perhaps be a lasting monument of the writer's industry, but is as little in place in modern controversy, as the millstones and landmarks, which the Homeric warriors used in an extremity to heave against one another, would be in the warfare of these days. Mr. Goode, to do him justice, appears very learned in the *Tracts for the Times*, and in some of the articles that have appeared in the *Review*. At first, we even thought that several of them would, if lost, be entirely replaced from his pages. The line of argument may be seen from the first items in the Table of Contents:—'All Divine Revelation demands our implicit faith and obedience.—In a revelation of truths above our comprehension, demanding our faith, we are bound to require sufficient evidence of its Divine origin.—This we must do *individually*, because we are to be judged as individuals,' &c."—*British Critic*, No. 61, p. 246.

But the injury inflicted upon the party by Mr. Goode's "ponderous" though well-directed missile, was far more severely felt than his opponents were willing to acknowledge. In the usual phraseology of the School, "the reception which his volumes *appeared* to meet with in some quarters," constrained them, for once, to abandon their *sub silentio* practice, and profess themselves ready "to accept an antagonist, who, whatever his faults might be" . . . . "attempts" (upon their own confession) "to meet the system as a whole, as well as in all its parts; . . . . definitely specifies the Doctrines



## WHATELY, ARCHBISHOP OF DUBLIN.—1842.

Among the subjects here treated of, are some on which I have

which he condemns as false . . . . . and draws out into shape his own sentiments on the disputed points." The "claim" of the *Divine Rule of Faith and Practice* to a "reply with some degree of detail," notwithstanding its "almost intolerable defects of reasoning and composition," being thus established, the office of reviewer was undertaken, as it is generally understood, by the Rev. W. WARD, M.A., of Balliol College, the zealous champion of *Tract 90*; and an article, extending to nearly a hundred pages, from the pen of that gentleman, appeared in the *British Critic* for July, 1842: the conclusion of which I subjoin, because, while it gives the result of Mr. WARD's criticism, it exhibits an instructive specimen of that profound *reverence for Episcopacy* of which the Tractarians so loudly boast, and for which so much credit "*appears*" at least to have been bestowed upon them "in certain quarters."

## GOODE'S DIVINE RULE OF FAITH AND PRACTICE.

Mr. WARD's testimony to its "utter worthlessness."

"If we have extended our remarks far beyond our usual limits, it has been certainly from no respect whatever for the work before us; for anything *more utterly worthless*, considered as a controversial effort, it has never been our lot to fall in with.

"In common fairness, indeed, to their powers of discrimination, we must take for granted that those persons in high station, who *seem* to have praised and admired the work, have done so *without reading it*: they are perhaps, on other grounds, hostile to the Oxford movement, but *have found difficulty in dealing with the historical argument*; and, accordingly, *to have the countenance of one writer at least who shews knowledge of the Fathers, in that hostility, is a comfort and a relief to them!!!*

"But any one who has looked at all carefully into the book, will meet with no ordinary trial to his patience; he will find conclusions at which English or foreign Theologians in past ages have arrived by means of accurate investigation, labour, and thought, contemptuously set aside by a writer, who has displayed no one qualification for the task into which he has thrust himself, beyond that dull, barren memory of words, which is ever found worse than useless to him who has neither genius to inspire, sense to direct, nor self-distrust to restrain him"!!

*British Critic*, No. 63, p. 106.

Testimony of "persons in high station, who seem to have praised" it.

"Mr. Goode's *elaborate 'Rule of Faith and Practice.'*"—BISHOP OF CHESTER. *Charge*, 1842.

"See 'Bishop Gibson's *Preservative*,' vol. 3, p. 410, quoted by Mr. Goode, in his *learned and careful work*, 'The Divine Rule of Faith and Practice,' vol. ii., p. 108."—BISHOP OF LONDON. *Sermons on the Church*, page 70. Ed. 2d.

"The useful work of revising these confident and imposing documents (Tractarian Catensæ) was . . . . . completed by Mr. Goode; *until, of all the authorities which they so confidently claimed, upon all their distinctive points, scarcely one has been left them of any real weight or importance.*"—BISHOP OF OSSORY AND FERNS. *Charge*, 1842.

"It gives us great pleasure to state, that at the recent ordinations by the BISHOP OF CHICHESTER (Dr. Gilbert), his Lordship *presented each of the Deacons with a copy* of Goode's invaluable Work on the Scriptures as the sole Rule of Faith and Practice, &c.'—*Record*. [*This is melancholy enough*"]!!—Ed. of the *English Churchman*.

"Since this Sermon was first published, I have had the satisfaction of seeing *substantially the same view of the subject* taken in the Third of the Bishop of London's recent 'Sermons on the Church,' and in Mr. Goode's *learned discussion* of it in the second volume of his 'Divine Rule of Faith and Practice,' where the reader will also find important testimony to the same effect from the approved Divines of the English Church."—*The Apostolical Succession*. A Sermon preached at the Consecration of the Lord Bishop of Chichester. By EDWARD HAWKINS, D.D., Provost of Oriel College, and Canon of Rochester. *Printed at the command of his Grace the ARCHBISHOP OF CANTERBURY*. Ed. 2d. Note, p. 36.—ED.

not only reflected much, but have written and published from time to time for above twelve years past.

And it may not be impertinent here to remark, that in respect of some most important points now maintained, I may appeal (beside the arguments contained in the following pages) to the strongest of all external confirmations, the testimony of opponents. Not that I have ever written in a polemical form, or sought to provoke controversy; but by opponents, I mean, those who have maintained, and who still maintain, opinions opposite to those I have put forth; but who have never, to the best of my knowledge, even attempted any refutation of the reasons I have adduced.

For instance, that the introduction into the Christian Religion of Sacrifices, and Sacrificing Priests, is utterly at variance with the whole system of the Gospel, and destructive of one of its most important characteristics; and, again, that the implicit deference due to the declarations and precepts of Holy Scripture, is due to *nothing else*, and that it is not humble piety, but profane presumption, either to attribute infallibility to the Traditions or decision of any uninspired man, or body of men, (whether Church, Council, Fathers, or by whatever other title designated,) or, still more, to acknowledge in these, *although fallible*, a right to fix absolutely the interpretation of Scripture, to be blended therewith, and to supersede all private judgment,—these are positions which I have put forth, from time to time, for many years past, in various forms of expression, and supported by a variety of arguments, in several different works, some of which have appeared in more than one edition. And though opposite views are maintained by many writers of the present day, several of them, professed members of the Church of England, I have never seen even an attempted refutation of any of those arguments.<sup>5</sup>

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<sup>5</sup> The following extract from the *British Critic* for April, 1842, will shew that there are other methods of dealing with an argument besides attempted refutation. The reader will not fail to observe the additional exemplification which it contains of that cardinal virtue of Tractarianism, *Reverence for Episcopacy*.

“One of the many difficulties which press upon us in the present most unhappy state of our Church, is the question of the proper course to be pursued by Churchmen when a Bishop delivers, *ex Cathedra*, Doctrines which are in fact *heretical*. . . . . The volumes before us, (ARCHBISHOP WHATELY’S *Essays, and Kingdom of Christ*,) do not impose upon us exactly the same difficulty; for though the substance of several of the *Essays* would appear to have been pronounced by the ARCHBISHOP more or less *ex Cathedra*, still, by the form which they have assumed in publication, he seems to descend from that position, and enter the lists as a private combatant, claiming and entitled to no other deference than the established courtesies of controversy demand for every writer who comes before the public; while the very openness of his character forbids us to imagine that he can wish, after having so done, to fall back upon exemptions which would be refused in other circumstances, or wish to shelter himself, under his character of *Archbishop*, from those comments which must naturally attend his character of *author*.”—pp. 255, 256.

“Compare, for instance, Dr. WHATELY’S *heresies* with those of the *innovators* in the sixteenth century; with LUTHER, for instance, the most powerful and persuasive of them all.”—p. 302.

The BISHOP OF WORCESTER, having quoted ARCHBISHOP WHATELY’S *Kingdom of*

It cannot be alleged that they are not worth noticing: since, whether intrinsically weak or strong, the reception they have met with from the public, indicates their having had some influence.—

*Kingdom of Christ*, Preface, pp. 6—8.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

[I have spoken reluctantly, and because the notions referred to have been widely disseminated, and are said to have found favour where it was least to be wished or expected, and because efforts have not been wanting by uncandid and tortuous criticism, by intricate and subtle explanation, to reconcile them with the meaning of the Church, which is so plainly and obviously to the contrary; and by garbled and disingenuous quotations<sup>6</sup> from some of her greatest Divines, to make the unwary and unlearned believe that all the weight of authority is on the side of those who maintain these errors, while a death-like silence is preserved on the unanswerable refutations, which have appeared from many learned writers.]

*Vide* Par. 73, in Chap. II.

O'BRIEN, BISHOP OF OSSORY, FERNS AND LEIGHLIN.—1842.

<sup>7</sup>The useful work of revising these confident and imposing documents,<sup>8</sup> was begun by Mr. GOLIGHTLY, in the able, manly, and effective pamphlet, which he published early in the controversy; it was continued by BISHOP M'ILVAINE, and completed by Mr. GOODE;<sup>9</sup> until of all the authorities which they so confidently claimed, upon all their distinctive points, scarcely one has been left them of any real weight or importance.

*Christ* with approbation in his primary Charge, (par. 36,) is of course a partaker in his Grace's condemnation. His Lordship has, moreover, been charged with "*damnable heresy*" on other grounds.—See Appendix G.

Surely, when they hear such "phrases unreservedly applied," even to the *Archbishops and Bishops* of our Church, the opponents of Tractarianism will be tempted to retort the question of *Bishop Phillpotts*, (Charge 1839, par. 40,) "Do the persons who use this language consider, or understand what they say? Do they remember, or do they know, that no private man can, *without sinful presumption*, pronounce any opinion to be heresy, until the Church shall have solemnly declared it such?"—ED.

<sup>6</sup> See the BISHOP OF OSSORY's remarks upon the misquotations, "*evasive sophistry*," and "*dishonest casuistry*," employed in *Tract* 90.—Chap. IV., pages 81—104, *supra*. See also Appendix I.—ED.

<sup>7</sup> The following passages form the continuation of a note, the commencement of which will be found in Chap. IV. p. 58, *supra*.—ED.

<sup>8</sup> Tractarian Catena.—ED.

<sup>9</sup> See Mr. GOLIGHTLY's *Letter to the Lord Bishop of Oxford*; BISHOP M'ILVAINE's *Oxford Divinity compared with those of the Roman and Anglican Churches*; Mr. GOODE's *Divine Rule of Faith and Practice*, and *Letter to the Bishop of Oxford on some difficulties in his Lordship's Charge*.

See also the BISHOP OF CALCUTTA's examination of the *Catena Patrum*, appended to the third edition of Mr. Keble's *Sermon on Primitive Tradition*, in Chap. VIII.—ED.

And yet, with what it is not easy to style by any milder appellation than wonderful hardihood, they continue to speak, not merely as if they still retained all these Divines, but as if they had been left in undisputed possession of them; not merely as if their opponents had not succeeded in wresting any of their boasted Compurgators from them, but as if they had never made the attempt! Considering that the following passage was written after the three works to which I have referred, were published and very widely circulated, it must be felt to belong to the class which one must be content to call *unaccountable*.

“And since this is so, and one may claim, without hesitation, (though setting up no one as a standard except the Church,) that our teaching is more in accordance with the acknowledged Divines of the seventeenth century,—I would not exclude, in this respect, even those of the sixteenth,—than that which opposes it, one may, on this ground, the rather hope, that what is thought defective in us, will not be so spoken against, as to seem to condemn our teaching in its substantial parts. They who brand us with the names of heresy, have, *through unacquaintance, doubtless, throughout avoided this question, whether the chief Divines of the seventeenth century are most with us, or with them.*”—Pusey’s Letter to the Archbishop of Canterbury, p. 98.

However, though they are sure to return to this mode of treating the question, yet, sometimes, when the true state of the case is brought home to them on a particular occasion, they have another mode of dealing with it, of which I shall give a notable example in the words of one of the authors just referred to:—

“Finding that the Tractators founded their chief claim to public attention upon our standard Divines, and had constructed several Catenas of extracts from them, to support that claim, I took upon me to investigate those Catenas, and of one in particular, shewed that all the best Divines there quoted, instead of being in their favour, were altogether against them. The reply to me is, ‘Were the author even to prove, (to put, for argument’s sake, an extreme and most extravagant hypothesis,) that ALL our standard writers, since the Reformation, were of this way of thinking, this would still be irrelevant as regards the Oxford opinions, not merely to the question of their truth, but even of their consistency with *the formularies we have subscribed: WE ARE IN NO WAY CALLED, THEN, TO DISCUSS THE SUBJECT.*’ (*British Critic* of July, 1842, p. 105.) Such is the reply of the Tractarians, when convicted of a misrepresentation of our standard Divines, such as, it might be supposed, any ingenuous mind would shrink from with horror. Well, what then? If they were *all* against us, it would be of no consequence. After this, the reader will know how to estimate a Tractarian ‘Catena?’—*Goode’s Letter to the Bishop of Oxford*, p. 12, note.

See also Paragraphs 131 to 148.

[And all this while, all who opposed the men—who, according to this frank confession, were *intruding upon the peace of the contented, and raising doubts in the minds of the uncomplaining, vexing the Church with controversy, alarming serious men, and interrupting the established order of things*,—were held up as wanton disturbers of the Church’s peace; and all who raised a warning voice as to

the objects and tendencies of this movement,—which, it is now acknowledged, has carried all within its vortex far, and must carry them further and further, from the principles of the Reformation,—were stigmatized as causeless alarmists.]

*Vide* Par. 154, in Chap. IV.

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\* Further specimens of the supercilious treatment experienced by several of the chief opponents of the Tractarian party, and of the "*garbled and disingenuous quotations*" spoken of by the BISHOP OF HEREFORD, will be found in Appendices F and I.—Ed.

## CHAPTER VIII.

**RULE OF FAITH.—SUFFICIENCY AND SUPREMACY OF HOLY SCRIPTURE.—  
TRADITION.—THE FATHERS.—ANTIQUITY.**

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**WILSON, BISHOP OF CALCUTTA.—1838.**

4. I select as a specimen of the whole system, and what forms its basis, so far as I can understand it from the various publications which have reached me, the following passage from the able, learned, and accomplished author of the Sermon on Tradition; for it is not necessary to disparage, in the slightest degree, the high endowments of the leaders in this new way.\*

“With relation to the supreme authority of inspired Scripture,” says the Professor of Poetry,† “it stands thus—Catholic Tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, Tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or Scripturally-proved Tradition; Scripture by itself teaches mediately, and proves decisively; Scripture and Tradition, taken together, are the joint Rule of Faith.”‡

5. So then, Tradition is the primary, and Holy Scripture the secondary teacher of Divine Truth; so then we are to search the inspired Word of God, not as the one authoritative, adequate Rule of Faith, but as the document of what this Tradition teaches; we are to study the Scriptures, not in order to ascertain simply God’s revealed will, but to prove Tradition by Scriptural evidence; and the standard of revelation is no longer the Bible alone—that is, the inspired Word of the Eternal God in its plain and obvious meaning, but “Scripture and Tradition taken together are the joint Rule of Faith.”

6. All this is surely sufficiently alarming; but it becomes incomparably more so, when we learn with what latitude the word Tradition is understood. It includes, as we gather from the other repeated statements of the learned author, “unwritten as well as

\* “Who would ever think of disparaging the far higher attainments of those who went the whole length of the principles now reasserted—Thomas à Kempis, François de Sales, Pascal, Nicole, Fenelon, Quesnel, Bossuet, Bourdaloue, Massillon, and a host of others?”

† Mr. Keble, Professor of Poetry in the University of Oxford.

‡ Catena Patrum, in Appendix of Sermon on Primitive Tradition, 3d edition, 1837. p. 2.



written" Traditions, "certain remains or fragments of the treasure of Apostolical Doctrines and Church rules;" in other words, an oral law, "independent of, and distinct from the truths which are directly Scriptural;" which Traditions are to be received "apart from all Scripture evidence, as traditionary or common laws Ecclesiastical."\* So that it appears that SCRIPTURE, AND UNWRITTEN AS WELL AS WRITTEN TRADITION ARE, TAKEN TOGETHER, THE JOINT RULE OF FAITH.

7. I appeal to you, Reverend Brethren, whether we have not

\* This is so important a point, that I have been careful not to advance it without overwhelming proof. The following extracts even from this Sermon will, I think, suffice:—

"Yet must it not be owned, on fair consideration, that Timothy's deposit did comprise matter independent of, and distinct from, the truths that are directly Scriptural;"—"of which, whatever portion we can prove to be still remaining, ought to be religiously guarded by us, even for the same reason that we reverence and retain that which is more properly Scriptural, both being portions of the same Divine treasure."—p. 21.

"Do they not (Tertullian, &c.) employ Church Tradition as parallel to Scripture, not as derived from it? and consequently as fixing the interpretation of disputed texts, not simply by the judgment of the Church, but by authority of that Holy Spirit which inspired the oral teaching itself, of which such Tradition is the record?"—pp. 23, 24.

"Now that it has pleased our gracious God to bestow on us, over and above, the use of His written Word, can we be justified in slighting the original gift"—Tradition—"on pretence of being able to do without it?"—p. 25.

"If we will be impartial, we cannot hide it from ourselves, that His unwritten Word, if it can be any how authenticated, must necessarily demand the same reverence from us; and for exactly the same reason: because it is His Word."—p. 26.

"It is as an unwritten system which the holy writers spoke of, when they so earnestly recommended 'the deposit,' 'the commandment,' the 'word heard from the beginning,' to the reverential care both of Pastors and of all Christian people."—p. 31.

"As it is, by the gracious Providence of Almighty God, the points of Catholic consent, known by Tradition, constitute the knots and ties of the whole system."—p. 41.

"So long, the mere fact of its" (a statement or precept) "not being contained in Scripture cannot be felt as a justification for casting it aside, any more than we should venture to disparage it on account of its not being revealed in any particular book of Scripture which we might happen to value above the rest. Although not in Scripture, it may yet be a part of their rule, concerning whom the Son of God has declared, 'He that honoureth you, honoureth me; and he that despiseth you, despiseth me.'"—p. 32.

"The Church practices and rules above mentioned, and several others, ought, we contend, apart from all Scripture evidence, to be received as Traditionary or common laws Ecclesiastical."—p. 33.

"Where, except in the primitive Liturgies, a main branch of that Tradition, can we find assurance that, in the Holy Eucharist, we consecrate as the Apostles did, and consequently that the cup of blessing which we bless is the Communion of the Blood of Christ, and the Bread which we break, the Communion of the Body of Christ?"

"On the other hand, is there not reason to fear that the Holy Scriptures themselves are fast losing reverence, through the resolute defiance of Tradition, which some affect, in conformity, as they suppose, with the maxim, that the Bible only is the religion of the Protestants?"—p. 45.

"But acknowledging Scripture as the written charter, and Tradition as the common law, whereby both the validity and practical meaning of that Charter is ascertained," the Church "venerates both as inseparable members of one great providential system."—p. 74.

"Somewhat of this error appears to lurk in those minds, which reject the notion of a Rule of Faith made up of Scripture and Tradition together, on the ground that Scripture is infallible, Tradition merely historical. They appear to reason as if there could be no Faith without demonstrative infallible evidence."—p. 82.

here a totally FALSE PRINCIPLE asserted as to the Rule of Faith. I appeal to you, whether the very reading of this statement is not enough to condemn it.\* I appeal to you, whether the blessed and all-perfect Book of God is not thus depressed into a kind of attendant and expositor of Tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make Tradition an integral part of the Canon of Faith, and so to undermine the whole fabric of the Reformation, or rather of “the glorious Gospel of the blessed God,” which that Reformation vindicated and affirmed.†

8. I am as far as possible from supposing that the various pious and learned authors, to whose sentiments, and especially one of them, I am alluding, have any such intention. I am sure they have not. But the tendency of the system is not, in my view, the less dangerous. Such will, and must be, I think, the general effect of its diffusion amongst a multitude of young Divinity students, with comparatively little experience, and too apt to follow the new theories of popular and distinguished persons.

9. And wherefore this deviation from our old Protestant Doctrine and language; why this false principle; why this new school, as it were, of Divinity? Ancient testimony, in its proper place, who had undervalued? The dignity and grace of the Sacraments, who had denied? The study of primitive Antiquity, who had renounced? The witness of the early Fathers, who had disparaged? Wherefore weaken, then, by pushing beyond its due bearing, the argument which all writers of credit in our Church had delighted to acknowledge?

10. The testimony of the Apostolical and primitive ages, for example, to the genuineness, authenticity, and Divine inspiration of the Canonical Books of the New Testament, as of the Jewish Church to those of the Old, who had called in question? Or who had doubted the incalculable importance of the witness of the universal ancient Church, at the Council of Nice, to the broad fact of the faith of the whole Christian world, from the days of the

\* What Protestant would not at once, and without waiting for detailed argument, refute this confession, and say, on the contrary—“Scripture teaches revealed truth; Catholic written Tradition is a valuable, but fallible gloss and interpretation of it; Scripture is the document of Faith, Tradition is the witness to certain facts connected with it, and to the meaning of certain passages in its inspired records. The true creed is the Holy Scriptures rightly understood. Scripture by itself teaches immediately, and proves conclusively. Tradition proves negatively where Scripture is silent, and teaches mediately and subordinately. Scripture alone is the sole and adequate Rule of Faith.”

† “How nearly the above scheme approaches to a part of the Doctrine of the Church of Rome, may be judged of from the language of the too-celebrated Dens. ‘Sacred Scripture,’ he says, ‘is not authentic with us, except through the Tradition and Doctrine of the Church.’ ‘The legitimate sense of Scripture is discovered through Tradition.’ ‘The true sense of Scripture is to be borrowed from the Doctrine of the Fathers.’—*Dens*, tom. ii., pp. 106, 107, cited in the *South Indian Christian Repository*, vol. ii., No. 3.”

Apostles, to that hour, in the mysteries of the adorable Trinity, and of the Incarnation, as there rehearsed and recognised? Or, who had called in question the other matters of fact which are strengthened by Christian Antiquity—as the Divine authority and perpetual obligation of the Lord's Day—the institution and perpetuity of the two, and only two, Christian Sacraments—the right of the infants of the faithful to the blessings of holy Baptism—the Apostolical usage of Confirmation—the permanent separation of a body of men for sacred services—the duty of willing reverence from the people for them—the threefold rank of Ministers in Christ's Church—the use of Liturgies—the observation of the

\* "See what it" (Primitive Tradition) "comes to in this case of the Nicene Creed. Had the interpretation and anathema therein contained been merely the deliberate judgment of the three hundred Bishops, undoubtedly this would have been a very material fact; more material, perhaps, considering all things, than the like assent at any other time: still the whole would have been matter, not of testimony, but of opinion, and could not have proved, in any sense, an end of controversy. It might still be said, as unthinking people now say, 'Why should I submit my judgment to the judgment of three hundred persons assembled at Nicæa, fifteen hundred years ago?' However, as the matter stands, we have the full benefit of their judgment, (for the remains of St. Athanasius alone are sufficient to shew, that they fully and critically examined the Scriptures on all the disputed points;) and we have moreover this greater, this unspeakable benefit, that by them has been preserved the irrefragable testimony of the Church to the fact, that the Apostles interpreted the Bible in this way, and held their interpretation to be fundamental. Can we any how ascertain the substance of that Creed? The Council of Nicæa enables us to do so, practically and effectually; nay, infallibly. For the fact to which the three hundred prelates bare witness, was one in which they could neither be deceived themselves, nor be able to deceive others. They must have known each one of them the Baptismal Creed of his own Church, and the interpretation of it there commonly received, and professed by himself in his letters communicatory, when he first entered on his Episcopate. They could not therefore be deceived themselves, neither could they deceive others; for, (not to dwell on the evidence of sincerity which many of them had given, and some afterwards gave again, by enduring pain and privations for the Gospel's sake,) every Christian must have known his Baptismal Creed, and every Bishop must have known what letters communicatory he had received from his newly-ordained brethren. Moreover, their testimony ranges far beyond those who are actually present in Council. They were in the nature of a representative body; and it may be remarked by the way, that the Church Councils are perhaps the first decided instances in the world's history of the adoption of that mode of government. The three hundred and eighteen were but so many out of the eighteen hundred prelates of the Roman world, whom circumstances permitted to be present at the Council; and their decisions were scrupulously communicated to their absent brethren, and formally approved by them, with very trifling exceptions. Any suspicion which might arise, of the proceedings having been tainted by political influence, is sufficiently obviated by what remains of Constantine's own correspondence at the time. Whether from ignorance, he being yet a Catechumen and recent convert, or from the habit of looking at all things with the eye of a mere statesman, or from whatever reason, he was far indeed from entering into the views of St. Athanasius and those who acted with him. The agreement, therefore, among the Bishops was in no sort the result of state influence; it can only be explained by the fact, that such was in reality the tenor of the traditional confessions of their several Churches.

"Now such a harmony of statements all over the world, even beyond the limits of the Roman empire, (for the Indians, too, are mentioned as allowing the Creed,) admits of no account but a common origin, and that common origin can only be the first Gospel, as it was every where preached by Apostles and Apostolical men. It is, in fact, a complete instance of successful application of the triple test of Vincentius. The '*ubique*' is insured by the Council representing all Churches; the '*semper*' in each Church, by the succession of Bishops, each receiving the Creed, as a trust, at his consecration; the '*ab omnibus*,' by the like-delivery of the same Creed to every Christian at his Baptism."—*Notes on Sermon on Tradition*, pp. 142—146.

festivals of our Lord's birth, resurrection, ascension, and gift of the Holy Ghost—with similar points. To which may be added, their important negative testimony to the non-existence of any one of the peculiar Doctrines and claims of the modern Court and Church of Rome.\* These, and similar facts, we rejoice to acknowledge, as fortified by pure and uncorrupted primitive Tradition or testimony.

11. We rejoice also to receive, with our own Protestant Reformed Church, the universal witness of the Catholic Fathers and ancient Bishops, expressed in the three Creeds, as a most important method of guarding the words of Revelation from the artful ambiguities of heretics, and as rules and terms of communion; just as we acknowledge our modern Articles, Liturgy, and Homilies for the same purpose. We rejoice again in tracing back almost the whole of our most sublime and scriptural Liturgy to a far higher period than the rise of Popery—to the primitive ages of the Church in our own and every other Christian country. We thus admit, in its fullest sense, for its proper ends, the rule of Vincentius Lirinensis—" *Quod semper, quod ab omnibus, quod ubique, traditum est.*"

12. And we receive such Tradition for this one reason—because it deserves the name of JUST AND PROPER EVIDENCE. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our Faith. It is amongst the proofs of our holy religion.

13. But evidence is one thing; the rule of belief another. Not for one moment do we, on any or all these grounds, confound the history and evidences of the Divinely inspired Rule of Faith with that Rule itself. Not for one moment do we place Tradition on the same level with the all-perfect Word of God. Not for one

\* "If any learned man of all our adversaries," says Bishop Jewel, "or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic Doctor, or Father, or out of any old General Council, or out of the Holy Scriptures of God, or any one example of the primitive Church, whereby it may be clearly and plainly proved that there was any private Mass in the whole world at that time, for the space of six hundred years after Christ; or that there was then any Communion ministered unto the people under one kind; or that the people had their Common Prayers then in a strange tongue, that they understood not; or that the Bishop of Rome was then called an universal Bishop, or the head of the Universal Church; or that the people was then taught to believe that Christ's Body is really, substantially, corporally, carnally, or naturally in the Sacrament, &c.; that it was then lawful for the Priest to pronounce the words of consecration closely and in silence to himself; or that the Priest had then authority to offer up Christ unto his Father; or to communicate and receive the Sacrament for another, as they do; or to apply the virtue of Christ's death and passion to any man by means of the Mass; or that it was then thought a sound Doctrine to teach the people that the Mass *ex-opere operato*, that is, even for that it is said and done, is able to remove any part of our sin, &c., &c.;—if any one of all our adversaries be able to avouch any one of these articles, by any sufficient authority of Scriptures, Doctors, or Councils, as I have required; as I said before, so say I now again, I am content to yield unto him and to subscribe. But I am well assured that they shall never be able truly to allege one sentence. And because I know it, therefore I speak it, lest ye haply should be deceived."

moment do we allow it any share in the standard of revealed Truth. Scripture and Tradition, taken together, are not, we venture to assert, "the joint Rule of Faith;" but "Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith." And Tradition is so far from being of co-ordinate authority, that even the Ecclesiastical writers who approach the nearest to them, and are read in our Churches—which not one of the Fathers is—"for example of life, and instruction of manners," are still, as being uninspired, not to be applied to establish any one Doctrine of our religion.

14. Against this whole system, then, as proceeding upon a most FALSE AND DANGEROUS PRINCIPLE, and differing from the generally-received Protestant Doctrine, I beg, Reverend Brethren, most respectfully to caution you. I enter my solemn protest against the testimony of the Fathers to any number of facts being constituted a "joint Rule of Faith." I protest against their witness to the meaning of certain capital series of texts on the fundamental truths of the Gospel being entitled to the reverence only due to the authoritative Revelation itself. I protest against the salutary use made of the testimony of primitive writers by our Church, as a safeguard against heresy and an expression of her view of the sense of the Holy Scriptures, being placed on a level with the blessed Scriptures themselves;—that is, I PROTEST AGAINST A MERE RULE OF COMMUNION BEING MADE A RULE OF FAITH.

15. "Stand fast," therefore, Reverend Brethren, "in the liberty wherewith Christ hath made you free," if I may adapt to such a subject the admonition of the great Apostle of the Gentiles, "and be not entangled again with the yoke of bondage." Keep close, I affectionately entreat you, to the Holy Scriptures, according to your ordination vows. Venerate, study, magnify, consult, preach the revealed will of God, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Remember, you have in the Holy Scriptures, as I venture to believe, the entire depositum fidei—τὴν καλὴν παρακαταθήκην—that same good and noble deposit of the Faith which was committed to Timothy—to guard yourselves, and to hand down to the next age. Remember, that the piety of a new way scarcely survives its first inventors, however able, devout, or well-intentioned they may be; but loses most of its redeeming qualities, and acquires dangerous ones at each remove. Remember, that what is Tradition impregnated with will-worship to-day, is superstition and spiritual death to-morrow. Remember how easy it is, through the corruption of the human heart, to rear on the same foundation of Christ Jesus, "wood, hay, stubble;" as well as "gold, silver, and precious stones." Remember, that this is amongst the very class of evils against which St. Paul so earnestly warns his young and pious



Bishops, Timothy and Titus—fables, genealogies, oppositions of false-named science, logomachies, and other human inventions, which “minister questions, rather than godly edifying, which is in faith.” Remember how insidiously, but surely, the Traditions of men, if once laid as a foundation, or part foundation of faith, “make void the Word of God”—as the evils which were produced by the oral law of the Jews, by the commandments of men brought in by the Pharisees at the time of our Lord, and by that mass of Traditions in the Church of Rome, under which the Gospel has been buried, and almost lost for twelve centuries, sufficiently prove. Remember, above all, that unauthorized, or over-urged human observances and Traditions are always found to sap the foundation of a penitent sinner’s hope in the alone Satisfaction and Atonement of Christ.

16. Yes; you may rely upon it, Reverend Brethren, that this “joint Rule of Faith” will never long consist with the simplicity of the Gospel. I speak with fear and apprehension, lest I should, in the least degree, overstate the case. I suspect not—I repeat, I suspect not—the Reverend and learned Leaders, of the least intention or idea of forwarding the process, which I think is in fact going on. But the plague is begun. A FALSE PRINCIPLE IS ADMITTED IN THE RULE OF FAITH, AND IS ALREADY AT WORK.

17. Already an amplitude is given, as we have seen, to the word Tradition, which may include any thing and every thing, and therefore justly awakens our increased alarm.\* Already texts of inspired

\* The wisdom and moderation of BISHOP MIDDLETON on this subject are worthy of all praise:—“The Christian Clergy in the primitive ages were placed,” he observes, “in circumstances not essentially different from your own: they were often the Pastors of very small flocks surrounded by Pagans, with whom they were obliged to have frequent intercourse, and towards whom to observe the greatest circumspection: and many of the earlier Canons and Constitutions were framed expressly with a view to this state of things. You cannot suppose me to ascribe to them any authority, where they have not been adopted by our Church; but as they were the dictates of primitive piety and of practical experience, in situations often analogous to your own, I cannot but be of opinion that the study of them, as well as of the manners and habits of the first Christians, and especially of the Clergy, may be recommended as an appropriate employment of your leisure.”—BISHOP MIDDLETON’S *Charges*, p. 169.

In like manner, Mr. FABER, in his late *Treatise on Justification*:—“Against the Romanist, the Church of England confines the testimony of the ancients to the bare interpretation of Scripture: rejecting all pretended Tradition, whether written or oral, which purports to be an Apostolical deposit, independent of, and distinct from Scripture, and which propounds a body of Doctrines that Scripture no where recognises and no where teaches.”—p. 28.

“The moment a Doctrine is offered to us, which cannot be found written in Scripture, and which stands upon a foundation distinct from, and independent of Scripture, even though it may boldly claim to be part and parcel of a body of truth and duty, contained, not indeed in Scripture, but in St. Paul’s good deposit with Timothy; a deposit which, if not, as is most likely, sufficiently committed to writing in the later canonical books of the New Testament, must now, I fear, be sought in that lunar region of the great Italian poet, where all things lost upon earth may assuredly be found: the moment a Doctrine thus circumstanced is offered to us, that Doctrine, whatever show of evidence in its favour may be adduced from some certain of the Fathers, we are, by our truly sound and Apostolic Church, called upon to reject, as a mere fond additament, fabricated, at a later period, by fallible mortals.”—FABER, p. 40.



Scripture are weakened or contracted to the narrowest and most doubtful sense.\* Already are expressions dropped on the subject of the Holy Eucharist, to which our ears are unaccustomed.† Already are the idolatries and abominations of the Church of Rome spoken of in these very books and tracts of controversy, with far too much tenderness.‡ Already are Tradition and the Church too prominently brought forward, and Christ and the Justification through His blood and the Sanctification of His Spirit too little insisted on; whilst a feebler language is employed on these and other great Doctrines of the Gospel even when they are introduced.§ Already are some rather lowering intimations given, not intentionally, I am sure, but conveying the impression to the ordinary reader, concerning our Articles and Homilies. Already are appeals made to documents which were superseded by the more purely evangelical formularies of our present Book of Common Prayer, with its Articles and Homilies, at the definitive settlement of our Reformed Church; and a desire, not obscurely expressed, that our Reformation had retained more of the Traditionary model.||

See also Pars. 18, 19, in Chap. XXV.

\* "The 'good confession made by Timothy,' can only mean the Apostles' Creed, or some corresponding formula recited at Baptism."—Sermon on Tradition, p. 16.

"The 'good thing committed' to Timothy was, 'the treasure of Apostolical Doctrines and Church Rules,'—the perfect Apostolical body of government, Doctrine, and Sacramental grace."—pp. 20—42.

"'This is a faithful saying,' is an expression indicating a Christian proverb."—p. 14.

"Ancient Catholic Tradition sets the Church's seal, as it were, upon one among many possible expositions, as that Melchisedec's feast is a type of the blessed Eucharist."—p. 36.

"The 'Holy Ghost dwelling in us,' 'can only be Apostolical or Episcopal grace;' the treasure of sound Doctrine was to be guarded by the grace of the Apostolical Succession."—pp. 42, 43.

"'It is the Spirit that beareth witness, because the Spirit is truth;' or 'the truth,' that which causes the reality and substance of the Sacraments, and hinders them from being mere signs or shadows."—p. 94.

† "'The oblation and consecration of the Eucharist.' 'Its virtue as a commemorative sacrifice.' Its being 'a real, life-giving miracle,' including a 'mystical, spiritual, true, and positive presence of Christ's blessed Body and Blood,' and being of a 'thoroughly mysterious nature both in Scripture and Tradition.'"—p. 47.

‡ "So it is, however, that either from impatience of authority, or dislike of trouble, or excessive dread of Romish error, Tradition has become, to most of us, an unpalatable word, without confounding their provinces, or opposing them to each other, in the manner of modern Rome."—p. 74. P. S. 3d.

§ *Vide* the whole of the publications of these authors, not excepting the Sermon on Tradition.

|| "Is it not from some impression of this kind, that among the persons who are most averse to Tradition, on this express ground, that they require things to be distinct and certain, are those who would tie us down most strictly to the very letter of the Homilies; although it is most clear from the wording of the 35th Article, that the recommendation of them to the Church by authority was but general as to their substance, and bore express reference to that particular time. Nay, and the matter has been carried so far as to demand rejection at the hands of the Clergy, of all that is (not "inconsistent with," but) unauthorized by the Thirty-nine Articles: as if the Articles were either a Rule of Faith, or a complete system of Theology: as if they were in any sense conditions of Lay Communion; as if the Liturgy added nothing to the declaration of the mind of the Church of England; or as if, on the other hand, it were impossible to urge any thing as vitally important, without setting it forth as

20. In the mean time, my own duty has led me to submit these remarks to you, my Reverend Brethren, in this Diocese. Over our Indian Church I am “jealous with a godly jealousy.”\* Our feeble native converts excite my especial regard. I fear “lest as the Serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ.” Let the example of the Jesuits in China and Japan, my Missionary Brethren,—let the immediate proof that lies before you in the degenerating tendency of a religion based on Tradition, in the case of our Indo-

a formal condition of Church Communion, nay, even of final salvation.”—*Sermon on Tradition*, p. 86.

In answer to this, it may, perhaps, be best to refer to the Primitive Liturgies, and to that of our own Church, as it was originally formed from them in the first Prayer Book of Edward VI.—p. 91. P. S. 3d edit. . . . “The first Prayer Book of King Edward VI. directed Consecration to be made as follows: ‘Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ; who in the same might,’ &c. (as in our present Service.) So far is the teaching of Tradition, on this point, from neglecting to honour the Giver of life in the Sacrament of eternal life.”—“On the contrary, it may be thought, that if circumstances had permitted this part of the Ancient Service to be retained, communicants would have been so much the more effectually taught to give glory to the blessed Spirit, not only by the tenor of the Liturgy itself, but also by the light which it would have thrown on certain passages of Holy Writ, which, as things are, they hardly understand to refer to the Communion at all; such (*e.g.*) as where the Corinthians are reminded, ‘By one Spirit ye have been all baptised into one Body,—and ye have been all made to drink into one Spirit.’”—pp. 92, 93. . . . Not that they would entirely shut out the hope of improvement in many respects; thankfully as they own that God has preserved to us all things on which the being of a Church depends, they yet feel that much is wanting,—more, probably, than can ever be supplied,—of the perfect order and harmony of the Apostolic age. Nor do they feel it any breach of fidelity to the Church of England, to join in the confession of one, on whom she has ever prided herself, as among her truest children and chiefest ornaments.

“The second Temple could not reach the first,  
And the late Reformation never durst  
Compare with ancient times and purer years,  
But, in the Church and us, deserveth tears.”

P. 76. P. S. 3d edit.

As these sheets were passing through the press, December, 1838, some extracts from the Remains of the Rev. R. H. Froude, Fellow of Oriel College, Oxford, have caught my eye. I give a specimen of the lengths to which this able and pious man carries the principles of the Traditionary School:—

“You will be shocked at my avowal that I am every day becoming a less and less loyal son of the Reformation. It appears to me plain, that in all matters which seem to be indifferent or even doubtful, we should conform our practices to those of the Church, which has preserved its traditionary practices unbroken. We cannot know about any seemingly indifferent practice of the Church of Rome, that it is not a development of the Apostolic *theos*, and it is to no purpose to say that we can find no proof of it in the writings of the six first centuries; they must find a disproof if they would do any thing.”

“I think people are injudicious who talk against the Roman Catholics for worshipping Saints, and honouring the Virgin, and Images, &c.; these things may, perhaps, be idolatrous; I cannot make up my mind about it.”

“Your trumpety principle about Scripture being the sole Rule of Faith in fundamentals (I nauseate the word,) is but a mutilated edition, without the breadth and axiomatic character of the original.”

\* The arms of the See of Calcutta, chosen by the first Bishop, will, I trust, never be belied by his successors,—an unfolded Bible, with the pastoral staff reverently placed, where it ought to be, behind it.

Portuguese population,—or let your own observations on the tenacity with which the traditions of caste, and washings, and petty superstitions, adhere to so many in our native flocks,—warn you against entering upon the fatal labyrinth.

. . . . .

33. And in teaching all these truths, and guarding against the abuse of them, avail yourselves of all the TESTIMONY to the facts, and all the HELPS to the just interpretation of Holy Scripture, which you can possibly reach; collect from Fathers, Historians, Critics, Commentators, Divines, Scholars, Travellers, Poets, Biographers, Natural Philosophers of every age, the whole body of writers who furnish the materials of sound criticism; amongst whom you will pay, I am sure, an especial regard to the Fathers of the primitive Church. A learned, as well as pious and laborious Clergy, has ever been the glory of our Anglican Church.

34. But to not one of these writers, ancient or modern, concede for an instant the least share in the Rule of Faith. Stand firm on the inspired Scripture only, as on an immovable rock. If you are once seduced to place one foot on the quagmire of Tradition, and the other on this Eternal Rock, the consequence is inevitable—your foundation is gone. A JOINT RULE OF FAITH IS NO RULE AT ALL. Give, then, to the witnesses and writers of each age, all reasonable weight and influence, but yield not to them any part of that paramount authority which appertains only to the revealed Word of God. Use them as advisers; bow not to them as sovereigns. Honour them as attendants around the footstool; but allow them not to obscure the majesty, or usurp the throne, of inspired Scripture.

35. Let our one Rule of Faith, in short, be that implied in the language of St. Paul,—“All Scripture is given by inspiration of God; and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” And let our one master argument against Tradition, as sharing in that one Rule of Faith, be the thrilling caution of the last of the Apostles:—“For I testify unto every man that heareth the words of the prophecy of this book; if any man add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the Book of Life.”

36. And let us finally remember, that the grand blasphemy of the Pope, as the Head of the Romish Church, is his putting human Traditions in the place of Almighty God speaking in Holy Scripture;—“He, as God, sitteth in the temple of God, shewing himself that he is God.”—2 Thess. ii. 4.

\*.\* *The following observations of the BISHOP OF CALCUTTA, upon the "Catena Patrum," appended to the third edition of Mr. KERLE'S "Sermon on Primitive Tradition," are given in an Appendix to his Lordship's Charge.—ED.*

Upon the testimony of the writers arranged in the Appendix, it may be, perhaps, expected, that I should offer a remark or two.

1. The list seems to me to be essentially defective, as not containing extracts from the books of Homilies, and the writings of the Reformers themselves, of the sixteenth century—I mean defective, for the purpose of proving the sentiments of the Church of England, as settled at the Reformation. To say that the opinions of the Reformers is the point in dispute, and that therefore it is "safer" to make quotations only from Divines of a later period, is surely a singularly feeble assertion.

The question is, what is the fair and honest import of the authorized formularies of our Church, to which every Clergyman subscribes, and solemnly engages to conform? Surely, then, the obvious course would be, to examine, in the first place, the two books of Homilies, which are recognised in our Articles themselves, as part of our authoritative confession; and next, the copious writings of the great Divines themselves, who drew up those Homilies, as well as the Articles and Liturgy.

The suppression of all this large, and directly pertinent testimony, is a sufficient acknowledgment of its being supposed not to be very friendly to the author's views. But a second, and still weaker plea, is urged for the omission. "It might plausibly be asked," observes our author, "why the lists stopped with them, and did not ascend to the generation before them; as if they were to be considered the founders of our Church, instead of being, as they are really, one link in a chain." As if the Reformers were not confessedly the founders of our Church as it is, Protestant and Reformed—the founders of its Reformation from Popery—the founders of its Restoration, as far as possible, to the model of the primitive and apostolical ages—which is the only sense in which they are ever styled by that high and appropriate title.

With two pleas so deplorably feeble for omitting the most important branch of the testimony, it is really hardly worth while to proceed with further observations. The testimony is lame, incomplete, detruncate, in the most essential branch of the proof. The leading witnesses are not summoned. No doubt it was "safer," in a certain sense, to put them out of court; but whether it was manly and equitable, let the reader judge.

2. But to take the list as it stands, how obvious is the remark, that to prepare a selection of passages having some reference to a great question, is the easiest thing in the world, and generally the most inconclusive! Unless we know all a writer states upon any subject, we can judge very imperfectly from a few brief citations.\* It is true, that if you choose first the age when you commence your inquiry, next the particular authors, and lastly the passages, your case must be a bad one indeed, if you do not, in appearance at least, gain your cause. But how far such a course may commend itself to impartial readers, is another question.

3. I suppose, however, the learned and pious leaders in the new Doctrine of Tradition have persuaded themselves that, at least, the extracts they have produced, such as they are, support their main position. I confess myself of a different opinion.

The question to be determined, was not whether the witness of the early Fathers to the facts of Christianity is of the greatest importance—this is

\* How easy, for example, would it be to frame a "Catena Patrum" on the Inspiration and exclusive Authority of Holy Scripture; and yet how inconclusive might it really be!

admitted. Nor was the question, whether their testimony to the broad matter of fact, as to the Faith of the universal Church at the Council of Nice, in the Doctrines of the Holy Trinity, and the incarnation of our Lord, strengthens and sustains the interpretation of the orthodox Church in subsequent ages—all this we admit. Nor was the question, whether our Church, in her authorized formularies, especially in the three Creeds, makes this testimony a Rule and Term of Communion—this is most fully conceded. Nor was the question, whether all the weight and influence which a sound criticism will ever give to writers situated like the Fathers, should be constantly granted them, especially where a consent of them can be shewn—that is, where the *Quod semper, quod ubique, quod ab omnibus, traditum est*, applies—this is cheerfully allowed.

But the question was and is, whether these present extracts go the length of the principle which they are advanced to maintain. Whether what they say supports those particular statements which I have ventured to oppose; that is, That Scripture and Tradition, unwritten and written, taken together, are the joint Rule of Faith—That Catholic Tradition comes first as the teacher of revealed truth, and Scripture comes next, to prove it—That the true Creed is scripturally proved Tradition, or Catholic Tradition supported by the Scriptures.

If the citations should turn out in favour of these positions, I should then allow, and not before, that they are at least pertinent. Much would still remain to be considered, and of the last importance; but this one particular I shall at once concede to my learned opponents—you have kept to the real question; the passages are in point.

To my understanding, however, there is not one single extract that comes up to the mark required. No doubt they all speak something in favour of Tradition, in a certain sense, and to a certain extent. But whether they mean to teach that unwritten and written Tradition, constitute a joint Rule of Faith; or, on the contrary, that Holy Scripture is the sole and adequate Rule of it, let the following passages from the “Catena,” as cited by my opponents, testify, for I confine myself to the single point—the principle which is involved.

What says BILSON, the fourth on their list?—“Not that the Canon of Scripture is not perfect and sufficient enough for all points of faith.” “It (image worship) is prohibited by God’s law; and where the text goeth against you, the gloss cannot help you.”—p. 9.

Tradition, it should seem, is the gloss; the Canon of Scripture the Rule of Faith.

BISHOP WHITE is yet stronger to the same purport—“The Holy Scripture is the fountain, and living spring, containing in all-sufficiency and abundance the pure water of life, and whatever is necessary to make God’s people wise unto Salvation. The consentient and unanimous testimony of the true Church of Christ, in the primitive ages thereof, is *canalis*, a conduit-pipe, to derive and convey to succeeding generations the celestial water.”—p. 15.

DR. JACKSON<sup>1</sup> goes further. He considers that unwritten Tradition undermines the structure of faith, and he rejects it from being any part of the Rule of Faith. “The second addition made by the Roman Church unto the ancient Canon of Faith, is a transcendant one, and illimited; and that is, the making of Ecclesiastical Tradition to be an integral part of the Canon of Faith; . . . the addition of unwritten Tradition, as part of the infallible rule, doth undermine the structure of faith . . . . We reject Ecclesiastical Tradition from being any part of the Rule of Faith . . . . This unanimous Tradition Ecclesiastic, was not in those times help for any proper part of the Rule of Faith . . . . I hope the same Scripture was (in Vincentius’ judgment) a Rule of Faith, neither incomplete for its quantity, nor insufficient for its quality; a rule every day competent for ending controversies in religion, without the assumption either of Tradition

<sup>1</sup> How far the views of the Tractarians, upon other important questions, are in accordance with those of Dr. JACKSON and BISHOP SANDERSON, may be seen by reference to the *Two Treatises on the Church*, lately edited by Mr. GOODE.—*Vide supra*, note 4, p. 146.—ED.



or Decrees of Council, as any associates or homogeneal parts of the same rule."—pp. 18–27.

ARCHBISHOP BRAMHALL proceeds on the same principle. "Scripture is sufficient of itself; but to opponents, Tradition renders the proof of some points more convincing. We believe Episcopacy, to an ingenuous person, may be proved out of Scripture, without the help of Tradition; but to such as are froward, the perpetual practice and Tradition of the Church render the interpretation of the text more authentic, and the proof more convincing."—p. 37.

So the very learned BISHOP SANDERSON<sup>2</sup>—"The orthodox Bishops and Doctors in the ancient Church . . . . had recourse very often, in their writings against heretics of their times, to the Tradition of the Church. Whereby they meant not (as the Papists would now wrest their words) any unwritten Doctrine not contained in the Scriptures, but the very Doctrine of the Scriptures themselves, as they had been constantly understood and believed by all faithful Christians in the Catholic Church, down from the Apostles' times till the several present ages wherein they lived."—p. 45.

Once more, BISHOP TAYLOR.—"Plainly directing us to the fountains of our Faith, the Old and New Testament, the words of Christ, and the words of the Apostles. For nothing else can be the fountain of our Faith: whatsoever came in after these, '*foris est*,' it belongs not unto Christ. To these we also add, not as authors or finishers, but as helpers of our Faith, and heirs of the Doctrine Apostolical, the sentiments and Catholic Doctrine of the Church of God, in the ages next after the Apostles."—pp. 59, 60.

BISHOP PATRICK, again, is express on the Scriptures being the only Rule of Faith, and the testimony of the Fathers being only a gloss, or attestation of their belief of their meaning—a witness of the received sense of them . . . . "I proceed further to affirm, that we reverently receive also the unanimous Tradition or Doctrine of the Church in all ages, which determines the meaning of the Holy Scriptures, and makes it more clear and unquestionable in any point of Faith, wherein we can find it hath declared its sense. For we look upon this Tradition as nothing else but the Scripture unfolded; not a new thing, which is not in the Scripture, but the Scripture explained, and made more evident" . . . . "And thus some part of the Nicene Creed may be called a Tradition, as it hath expressly delivered unto us the sense of the Scriptures. The famous emperor Constantine admonished those Fathers, in all their questions and debates, to consult only with these heavenly inspired writings; 'because the Evangelical and Apostolical books, and the oracles of the old prophets, do evidently instruct us what to think in Divine matters.' This is so clear a testimony, that in those days they made this complete Rule of their Faith, whereby they ended controversies" . . . . "And, on the other side, the Church pretended to no more than to be a witness of the received sense of the Scriptures: which were the bottom upon which they built this faith" . . . . "Now this, we are persuaded, may be plainly enough proved to any man that is ingenuous, and will fairly consider things out of the Holy Scriptures, without the help of Tradition. But we also take in the assistance of this for the conviction of gainsayers; and by the perpetual practice and Tradition of the Church from the beginning, confirm our Scripture proofs so strongly, that he seems to us very obstinate, or extremely prejudiced, that yields not to them."—p. 79

The ARCHBISHOPS SHARPE and POTTER decidedly pronounce the Holy Scriptures to be the only Rule of Faith. "We believe all that Jesus Christ and his Apostles taught to the world, so far as we have knowledge of it. We believe all the Holy Scriptures; and not only so, but we make them the Rule of our Faith."—*Archbishop Sharpe*, p. 88.

"I have all along declared, that, in my opinion, the Scripture is the only Rule of Faith; and have no further recommended the study of the primitive writers, than as the best method of discovering the true sense of Scripture."—*Archbishop Potter*, p. 93.

<sup>2</sup> *Vide* note 4, p. 146, *supra*.—ED.



Dr. BRETT places the testimony of the Fathers on its true ground ; it is just and proper evidence to matter of fact. " We must believe such a Tradition as deserves the name of a just and proper evidence ; and I conceive that to be just and proper evidence, which we receive from those who could not be themselves deceived in what they relate, nor could have any design or purpose to deceive us in the relation ; but, on the contrary, must have exposed themselves to all their contemporaries, if they had given a wrong account of those matters."

Dr. LESLIE applies his celebrated argument in his *Short Method with the Deists*, in a manner similar, but much more forcible, than Dr. Brett. " But there is infallibility in the Church, not personal in any one or all of Christians put together ; for millions of fallibles can never make an infallible. But the infallibility consists in the nature of the evidence, which, having all the four marks mentioned in the 'Short Method with the Deists,' cannot possibly be false. As you and I believe there is such a town as Constantinople, that there was such a man as Henry VIII., as much as if we had seen them with our eyes, not from the credit of any historian or traveller, all of whom are fallible ; but from the nature of the evidence, wherein it is impossible for men to have conspired and carried it on without contradiction, if it were false." . . . . . " Thus, whatever Doctrine has been taught in the Church, (according as the rule of Vincentius Lirinensis,) *semper ubique, et ab omnibus*, is the Christian Doctrine ; for, in this case, such Doctrine is a fact ; and, having the foresaid marks, must be a true fact, viz. that such Doctrine was so taught and received. And a Council assembled upon such an occasion, stands as evidence of the fact, not as judges of the faith, which they cannot alter by their votes or authority." . . . . . " A Council has authority in matters of discipline in the Church, but in matters of faith, what is called their authority, is their attestation to the truth of fact, which, if it has the marks before-mentioned, must be infallibly true ; not from infallibility of any or all of the persons, but from the nature of the evidence, as before is said."—*Dr. Leslie*, pp. 102, 103.

It seems to me that nothing can be added, in order to the complete refutation and demolition of our author's new theory of a joint Rule of Faith.

But I proceed. The elegant and learned Dr. WATERLAND admits no Doctrine as necessary, but what is contained in Scripture, which he considers the only Rule of Faith. " It has been objected, that our Sixth Article condemns the method of interpreting Scripture by Antiquity, or at least supersedes it ; because it says, ' Holy Scripture containeth all things necessary to Salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or necessary to salvation.' The Article says nothing but what is perfectly right, and perfectly consistent with all we have been pleading for. We allow no Doctrine as necessary, which stands only on Fathers, or on Tradition, oral or written ; we admit none for such but what is contained in Scripture, and proved by Scripture, rightly interpreted. And we know of no way more safe in necessities, to preserve the right interpretation, than to take the ancients along with us. We think it a good method to secure our Rule of Faith against impostures of all kinds ; whether of enthusiasm, or false criticism, or conceited reason, or oral tradition, or the assuming dictates of an infallible chair. If we thus preserve the true sense of Scripture, and upon the sense build our Faith, we then build upon Scripture only ; for the sense of Scripture is Scripture. Suppose a man were to prove his legal title to an estate ; he appeals to the laws ; the true sense and meaning of the laws must be proved by the best rules of interpretation ; but, after all, it is the law that gives the title, and that only. In like manner, after using all proper means to come at the sense of Scripture, (which is Scripture,) it is that, and that only, which we ground our Faith upon, and prove our Faith by. We allege not Fathers as grounds, or principles, or foundations of our Faith ; but as witnesses, and as interpreters, and faithful conveyers."

The palm of excellent sense and sound judgment in this whole "Catena," however, I should be inclined to give to the citations from BISHOP VAN MILDERT, whose observations, full upon the point before us, are too numerous to be transferred to my pages. His Lordship's testimony, like all the preceding, is in contradiction to the position of our authors. I cite the concluding sentence of the extracts.—"Nevertheless, we do not claim for them"—the Fathers—"any infallibility, any commission to make further revelations of the Divine will, or any absolute authority as Scripture interpreters. The appeal still lies from them, as from all other religious instructors, to that word itself, which was no less their Rule of Faith than it is ours; and the highest degree of deference that can be due to them, may be paid without any infringement of that inviolable maxim, 'If any man speak, let him speak as the oracles of God.'"—*Sermon V.*, p. 94.

In a word, in the quotations from Mr. BINGHAM, there are the only expressions I have found in the whole "Catena," bearing the appearance of admitting Tradition as a Rule of Faith; but it will instantly be found, on inspection, that he uses the expression only from the Creed as a term, or Rule of Communion, to the exclusion of heretics from Baptism; not at all in the sense of a joint Rule of Faith, as respects Divine Revelation.

"The Creed was commonly called by the ancients the *κἀνον*, and *Regula Fidei*, because it was the known standard, or Rule of Faith, by which orthodoxy and heresy were judged and examined . . . . Thus the Fathers, in the Council of Antioch, charge Paulus Samosatensis with departing from the Rule of Canon, meaning the Creed, the Rule of Faith, because he denied the Divinity of Christ. Irenæus calls it the unalterable Canon, or Rule of Faith, and says, 'This Faith was the same in all the world' . . . . And St. Jerome, after the same manner, disputing against the errors of the Montanists, says, 'The first thing they differed about was the Rule of Faith. For the Church believed the Father, Son, and Holy Ghost to be each distinct in his own person, though united in substance. But the Montanists, following the Doctrine of Sabellius, contracted the Trinity into one person.'—*Bingham*, p. 108.

I make no remarks on a variety of points involved in these extracts, beyond the single object I have in view. A great latitude in opinion on the details of so wide a subject as the Testimony and Tradition of the Fathers, will always be found to prevail, as, indeed, on every other subject not immediately and directly fundamental.

My concern has been simply to shew, that the false principle of a JOINT RULE OF FAITH was NOT supported by these alleged writers, late as is the date when they flourished.<sup>3</sup>

SUMNER, BISHOP OF CHESTER.—1838.

*Vide* Par. 3, in Chap. XXV.

PHILLPOTTS, BISHOP OF EXETER.—1839.

37. There is another subject, on which I would say a few words, because it also has been, and continues to be, the occasion of much of excitement and uneasiness to many, who sincerely seek, and would gladly acquiesce in, the Truth, on which ever side it be;—I

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<sup>3</sup> The reader will find the subject of *Tradition*, and many other important topics connected with the controversy, most ably discussed in his Lordship's Sermon on *The Sufficiency of Holy Scripture as the Rule of Faith*.—See note 4, p. 32, *supra*.—ED.

mean, the use of primitive Tradition. Some learned and pious Ministers of our Church claim for it that it not only was a mode of imparting Divine Truth, chosen in the Apostolic Age by the Holy Spirit, before the Canon of Scripture was formed; but also is still continued to the Church; and that, as such, it demands the attention and reverence of all Christians.

38. I will not express an opinion on this matter, because, the Church having delivered no judgment upon it, it would be foreign from my present purpose to give any of my own; my sole object being to caution you against adopting false or exaggerated opinions from others.

39. I need not tell you, that the notion, which I have just stated, has excited the warmest and most clamorous opposition. Those who put it forth are unscrupulously charged with wishing to raise Tradition to equal authority with the Scriptures, though they distinctly declare, that they look to it only as "subsidiary to the Scriptures."<sup>4</sup> In spite, however, of every such declaration, the notion is assailed with more than ordinary violence—"Popery," "Heresy," "The awful Oxford Heresy," are among the phrases unreservedly applied to it.<sup>5</sup>

40. Now, do the persons who use this language consider, or understand, what they say? Do they remember, or do they know, that no private man can, without sinful presumption, pronounce any opinion to be heresy, until the Church shall have solemnly declared it such?<sup>6</sup> Do they further remember, or do they need to be informed, that it is not every false opinion in Religion which the Church pronounces to be heresy; but only such as is contrary to some article of *the* Faith, or something which, by necessary consequence, leads to the subversion of some fundamental truth? In the present case, has the Church made any such declaration? Has it either condemned as heresy, or in any way condemned, the opinion in question? Yes, we shall be told, in its Sixth Article. That Article says, "Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation." Do the writers, whose opinion in commendation

\* "Primitive Tradition recognised by Scripture."—A Sermon by the Rev. J. Keble.—p. 33.

<sup>4</sup> Yet the BISHOP OF EXETER himself "laments to hear them speak of adherence to 'the Bible, and nothing but the Bible,' as 'an unthankful rejection of another great gift *equally from God.*'" He "laments" also "to see them state, as 'the sounder view, that the Bible is the *record* of necessary truth, or of matters of faith, and the Church Catholic's Tradition is'—not a most venerable witness, or most useful assistant in interpreting it, but—'*the* interpreter of it.'"—*Vide* par. 45 of his Lordship's Charge, *infra*.—ED.

<sup>5</sup> See note 5, *infra*.—ED.

<sup>6</sup> See note 5, page 174, *supra*.—ED.

of Tradition is so fiercely assailed, contradict this? So far from it, they expressly state, that “Scripture is the sole and paramount Rule of Faith;”<sup>\*</sup> that every fundamental point of Doctrine is contained in Canonical Scriptures; and that nothing is to be insisted on as an Article of Faith, necessary to Salvation, which is not contained therein.

41. But, while such is their language,—while they may truly thus assert, that they are innocent of violating the Sixth Article, can their accusers say the same of themselves? Are they equally free from the offence which they thus unscrupulously charge upon others? Let us see.

42. By calling the opinion, which they oppose, Heresy, they affirm, by implication, that it is contrary to an Article of the Faith; in other words, they say, that we are bound to believe as a fundamental Article of Faith, and therefore of necessity to salvation, that the Holy Spirit did not give Tradition as a permanent mode of imparting Divine Truth subsidiary to Scripture. But if they affirm this, they are required by the Sixth Article to adduce proof of their assertion from Scripture;—a task which, I am sure, would be most difficult, which I believe is impracticable, and which has not, so far as I know, been seriously attempted by any one worthy of notice. When it shall have been accomplished, we will join in calling on the Traditionists to renounce their wicked error, or to submit to be branded as “heretics.”<sup>7</sup> But meanwhile,

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\* “Primitive Tradition recognised by Scripture,” p. 31.

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<sup>7</sup> The BISHOP OF CALCUTTA, in his recent Charge (1843), thus alludes to the term *Heresy*, as applied to the Tractarians:—

“I am ready to concede to the authors of ‘The Tracts for the Times,’ that they hold all the fundamental facts of Redemption: the Incarnation, the holy and ever-blessed Trinity of the Godhead, the Atonement, the Personality, Deity, and Grace of the Holy Spirit, the Fall of Man, the Moral Law, the Inspiration of the Holy Scriptures. There are no heresies, *as the word has been hitherto usually applied*, mingled with their teaching—not the Arian—not the Socinian—not the Pelagian—not the Neologian. All this is matter of great thankfulness to Almighty God.”—pp. 33, 34.

But in what sense do the Tractarians apply the term to those who differ from them? That they do constantly charge them with heresy, and with “awful heresy,” is a fact too notorious to have escaped the notice of BISHOP PHILLPOTTS; and it would have been but fair had his Lordship divided his censure between the offending parties.

We have seen that the *heresies* of ARCHBISHOP WHATELY cause no small difficulty to all true Churchmen, confessedly because “the points at issue are” *not* “short of *fundamental Articles of Faith*.” (*Vide British Critic*, quoted in note 5, page 174, *supra*.) The BISHOP OF WORCESTER has been publicly accused of “*damnable heresy*,” and several of his Right Reverend Brethren are involved in the same condemnation. (See note on paragraph 6 of his Lordship’s Charge. See also Appendix G.) BISHOP JEREMY TAYLOR, in the judgment of *Mr. Froude*, was *shockingly heretical*. (Remains, vol. i., p. 322.) “The Protestant Doctrine on the subject of the *Eucharist*,” has been declared, upon the same authority, to be “founded on a principle as *proud, irreverent, and foolish, as that of any heresy, even Socinianism*.” (*Ibid.* p. 391. “The Lutheran Doctrine of Justification” is denounced as being *radically and fundamentally monstrous, immoral, heretical, and anti-Christian* ;” a “*heresy*,” than which none “*so subtle and extensively poisonous* ;” . . . . “has ever

their accusers should beware how they violate, not only the Sixth Article of the Church, but also the Ninth Commandment of God. Neither let them forget that the Church itself, in some of its most authoritative formularies, appears, at least, to favour the opinion which they so unsparingly condemn—that Tradition has been given to us as an enduring channel of instruction in Christian Truth, though not as the authority for any necessary Doctrine. For instance, what will they say of the Apostles' Creed? Has it not come to us by Tradition; and been adopted by the Church from Tradition? What of the Nicene Creed? Has it not been received on the authority of the first Council of Nice? What of the Athanasian Creed? Is not that, too, from Tradition?

43. The reading of the Holy Scriptures as part of the Divine Service, and the common prayers in the Church, is again and again recommended to us in the Preface to the Book of Common Prayer, as having "the first original and ground thereof" in primitive practice—as "the godly and decent order of the ancient Fathers." Be it remembered, too, that our very Ordination Vow implies, that Scripture *requires* (I do not say, absolutely needs) external aid for its due interpretation: for we thereby engaged, "the Lord being our Helper," to "be diligent," not only "in reading of the Holy Scriptures," but also "in such studies as help to the knowledge of the same; and among such studies must not the Traditions of the Fathers hold an important place? A Canon of the Convocation of 1571, which, I need not say, is part of the law of the Church, commands preachers "to be careful never to teach any thing in their sermons, as if to be religiously held and believed by the people, but what is agreeable to the Doctrine of the Old and New Testament, and collected from that very Doctrine by the Catholic Fathers and ancient Bishops."

44. After all, let me not be supposed to set myself forward as the advocate of these writers. They need not the aid of such an advocate; and I will not encumber them with it. I am not even their partisan; for I am far from subscribing to all they say, and still further from always approving the mode in which they say it.

45. Thus, on this very subject of Tradition, while I freely acquit them of all approach to heresy, I yet lament to see them give to it so definite, and so high a place in the great scheme of God's Revelation of His Will for the recovery of lost mankind. I lament to hear them speak of adherence to "the Bible, and nothing but the Bible,"<sup>8</sup> as "an unthankful rejection of another great gift, equally

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infested the Church." (*British Critic*, No. 62, p. 446, and No. 64, p. 390.) And,—not to quote further testimony to the fact,—*Mr. Palmer*, in his recent *Narrative of Events*, (p. 50,) reminds us that "BISHOP JEWEL, who is represented 'as a very unexceptionable specimen of an English Reformer,' is condemned as a heretic."—ED.

<sup>8</sup> "That ill-timed and unfortunate watchword, '*The Bible, and the Bible only*,' into which so many well-intentioned Church people have been betrayed;" and for which it seems that Dr. Hook has "proposed as a substitute, '*The Gospel, and the Gospel*'



from God, such as no true Anglican can tolerate." I lament to see them state, as "the sounder view, that the Bible is the *record* of necessary truth, or of matters of Faith, and the Church Catholic's Tradition is"—not a most venerable witness, or most useful assistant in interpreting it, but—"the interpreter of it."

PEARSON, DEAN OF SALISBURY.—1839.

9. The origin and source of what I consider to be the erroneous views alluded to, is an undue and excessive reverence for Catholic Antiquity. Upon this fundamental and interesting point, I am anxious that my sentiments should be distinctly understood. No one can be more inclined than myself, both by natural disposition and taste, and by the grateful recollection of early and of later studies, to admire the excellences, and to revere the character and the legitimate authority of the ancient Fathers of the Church. I reverence their devout and spiritual minds, their deadness to the world, their pastoral and charitable labours, their constancy amidst persecution, their faithfulness, in some instances, even unto death. In all these divine and holy qualities they are deserving of high admiration, and worthy to be had in everlasting remembrance.

10. But truth compels me to add, that their piety was too often alloyed by superstition, and that, with some exceptions, their learning was neither accurate nor extensive;—that their reasonings were often weak and inconclusive, their interpretations of Scripture fanciful and unsatisfactory, and their judgments incorrect and erroneous; and, consequently, that it is vain to look up to them as certain guides in Theology, or as judicious and safe expounders of Holy Writ.

11. As witnesses, together with the ancient Creeds and Confessions of the Church, to the principal facts of the Gospel, and to the outline of Doctrine comprised in the great "mystery of godliness," to the inspired Canon of Sacred Scripture, to the use of prescribed Liturgies, to the threefold order of the Christian Priesthood, to the Episcopal form of Ecclesiastical Government, and, generally, to the nature, offices, and authority of the Church,—the testimony of the primitive Fathers, continued in unbroken succession from the Apostolic times, and uniform and harmonious, is invaluable and conclusive against the errors of all who, whether in ancient or in modern times, had separated from the great body of the Catholic Church.

12. I am persuaded, also, that the celebrated challenge of Bishop Jewel,<sup>9</sup> with respect to the absence of any plain and unequivocal

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only.'"—*Vide British Critic*, No. 53, p. 242. No "*well-intentioned Church people*" will so extend the meaning of Dr. Hook's substitute as to render it, in the ears of a *Traditionist*, less "*ill-timed and unfortunate*" than the original.—ED.

<sup>9</sup> Quoted by the BISHOP OF CALCUTTA, par. 10, note, p. 182, *supra*.—ED.



evidence in favour of the peculiar errors and observances of the Church of Rome, in the Ecclesiastical writers of the first six centuries, and to their substantial agreement and consent with the Doctrines and Discipline of the Church of England, may be fully and successfully maintained.

13. But it is one thing thus, confidently and thankfully, to appeal to the support of Christian Antiquity for the general identity of our principles and our practices with the primitive Church, and quite another to elevate either the decisions of Councils, or the opinions of Fathers, into a standard of authority almost equal to, or divinely interpretative of, Scriptural Doctrines or Apostolic ordinances.

14. It was this which, amidst the darkening and downward progress of the middle ages, gradually and imperceptibly led to the errors and corruptions of the Romish Church. Nor must it be concealed, that, with the growing disuse of the devout study of the Holy Scriptures, and the nearly exclusive regard to human writings, the incautious, ambiguous, figurative, and illustrative expressions, which abound in the works of the Christian Fathers, little versed, in general, in critical accuracy, and, except when contending with Pagan or heretical opponents, chiefly intent on devotional or pastoral instruction, were easily diverted from their original and sounder meaning,\* and wrested to the countenance and support of the grossest errors and abuses, both of the Eastern and Western Churches—to the undue exaltation of Apostolic Tradition, falsely so called—to Monasticism, and the compulsory celibacy of the Clergy—to the efficacy of the Sacraments *ex opere operato*—to Transubstantiation, and the Sacrifice of the Mass—to Justification by Works, or by infused Grace—to the Doctrine of Penance and Purgatory—to uncommanded and excessive austerities—to the Adoration of Saints and Angels, and the Worship of Images, and to the tyranny and usurped dominion of the See of Rome.

#### KAYE, BISHOP OF LINCOLN.—1840.

1. There is still another subject to which I must draw your attention before I bring this address to a close. Fifteen years ago, I ventured to express the opinion that the time was not far distant, when the whole controversy between the Roman and Anglican Churches would be revived; and every point which had formerly been made a matter of dispute, would again be discussed.

\* Could these venerable men have foreseen the advantage which has thus been taken of many of their glowing and rhetorical expressions, they would, doubtless, have written more cautiously, and with more simple adherence to the language of inspiration; which, in its most sublime and mysterious forms, can never be legitimately charged with affording support either to the erroneous Doctrines or the superstitious practices which gradually arose in the Church. It would be easy to exemplify the truth of this observation; but those who are acquainted with the writings of Christian Antiquity will readily acknowledge it.

2. The event has proved that I was not mistaken in my anticipation; and I am, in consequence, induced to offer some brief remarks upon one of the most important of the controverted points—the Rule of Faith, in which is involved the question of the authority of Tradition.

3. You are, perhaps, aware that the expression “Regula Fidei,” or its equivalent, *ὁ κανὼν τῆς πίστεως, ὁ κανὼν τῆς ἀληθείας*, frequently occurs in the writings of the early Fathers. It is, therefore, important to ascertain what meaning they attached to it. Irenæus, who wrote in the second century in confutation of the Gnostic heresies, then prevalent, informs us, that when the heretics were confuted out of Scripture, they appealed to oral Tradition.\* He proceeds, therefore, to inquire where the true Apostolic Doctrine is to be sought. He† answers, in those Churches which were founded by the Apostles; “for it is not,” he says, “to be supposed that they would keep back from those whom they appointed to be their successors in presiding over and feeding the flock of Christ, any portion of the knowledge necessary to qualify them to become the instructors of others. This knowledge they left as a precious deposit in the Churches which they founded; so that, if they had committed nothing to writing, still the true Doctrine would have been preserved traditionally in those Churches, as it actually is among the barbarous nations which have been converted to Christianity, and do not possess the Scriptures.”

4. Here, then, Irenæus recognised the existence of an unwritten Tradition, from which Christians might collect all that it was necessary for them to know and to believe unto salvation. But what was this Tradition?‡ It was the Creed, the Regula Fidei;

\* Quum enim ex Scripturis arguuntur, in accusationem convertuntur ipsarum Scripturarum, quasi non recte habeant, neque sint ex autoritate, et quia varie dictæ, et quia non possit ex his inveniri veritas ab his, qui nesciant Traditionem. Non enim per literas traditam illam, sed per vivam vocem.—L. 3, c. 2.

† Traditionem itaque Apostolorum in toto mundo manifestatam, in omni Ecclesiâ adest perspicere omnibus qui vera velint videre: et habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiâ, et successores eorum usque ad nos, qui nihil tale docuerunt neque cognoverunt quale ab his deliratur. Etenim si recondita mysteria scissent Apostoli, quæ seorsim et latenter ab reliquis perfectos docebant, his vel maxime traderent ea quibus etiam ipsas Ecclesias committebant. Valde enim perfectos et irreprehensibiles in omnibus eos volebant esse, quos et successores relinquebant, suum ipsorum locum magisterii tradentes.—c. 3. Tantæ igitur ostensiones quum sint, non oportet adhuc quærere apud alios veritatem, quum facile est ab Ecclesiâ sumere: quum Apostoli, quasi in depositarium dives, plenissimè in eam contulerint omnia quæ sint veritatis: uti omnis quicumque velitumat ex eâ potum vitæ.—Quid enim? Et si quibus de aliquâ modicâ quæstione deceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias in quibus Apostoli conversati sunt, et ab iis de præsentî quæstione sumere quid certum et re liquidum est? Quid autem si neque Apostoli quidem Scripturas nobis reliquissent nonne oportebat ordinem sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias? Cui ordinationi assentiunt multæ gentes barbarorum eorum qui in Christum credunt sine chartâ vel atramento scriptam habentes per Spiritum in cordibus suis salutem, et veterem Traditionem diligenter custodientes, in unum Deum credentes, &c.

He then goes on to state concisely the principal Articles of the Apostles' Creed.—c. 4.

‡ Οὕτω δὲ καὶ ὁ τὸν κανόνα τῆς ἀληθείας ἀκλινῇ ἐν ἑαυτῷ κατέχων ὁ διὰ τοῦ

that summary of religious truth, in which every Catechumen was required to profess his belief before he was admitted to Baptism; and of which all the articles, as they are enumerated by Irenæus, are expressly contained in Scripture.

5. In distinguishing, therefore, the Tradition of the Apostolic Churches from Scripture, far from meaning to convey the notion that there was any difference between them, he meant to affirm that they were in perfect agreement. "We have arrived," he says, "at the knowledge of the dispensation of our salvation through no other channel than that through which the Gospel has come down to us. The Apostles first preached the Gospel, and then, by the will of God, delivered it to us in the Scriptures, that it might be, in all future ages, the ground and pillar of our faith."\* What the Apostles taught orally, and what they committed to writing, the unwritten and written Tradition, was one and the same; and when once the Gospel had been committed to writing, the appeal to oral Tradition was superseded.

6. According, then, to Irenæus, and all the early Fathers, the Rule of Faith was no other than the Creed, the summary of truths, of which the belief was a necessary condition of communion with the Catholic Church. Thus, then, the controversy between the Anglican and Roman Churches, with respect to Doctrine, is reduced to a question of fact. Are the articles in which the two Churches differ, and in support of which the Church of Rome appeals to the authority of Tradition, (Transubstantiation, for instance,)—are those articles to be found in the Creed, or the Rule of Faith, of the Primitive Church? The answer must be in the negative.

7. The Romanist, however, while he must admit the fact, will reject the conclusion which we deduce from it; and contend that we have overlooked an element essential to the right determination of the question—the authority conferred by Christ on His Church. The Primitive Creed, he will say, has undergone alterations; articles have been added to it, as the Descent of Christ into Hell. The Nicene Creed contains many expressions not found in the earlier Creeds; the Constantinopolitan Creed added articles to the Nicene. By what authority were these alterations and additions made? He answers, by the authority of the Church; and asks, Why might not the Church of the thirteenth do what the Church of the fourth century did? Why might it not declare what had always been the true belief respecting the manner of Christ's presence in the Eucharist, as in the Nicene Creed it declared what had always been the true belief respecting the unity

*Βαπτίσματος εἴληφε.* κ. τ. ε. Lib. i., c. 1, sub fin. He then, in c. 2, gives this Rule of Faith, agreeing in substance with the Apostles' Creed.

† "Non enim per alios dispositionem salutis nostræ cognovimus, quam per eos per quos evangelium pervenit ad nos; quod quidem tunc præconiaverunt, postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum et columnam fidei nostræ futurum."—Lib. iii.

of substance of the Father and the Son? Christ's promise is, that He will be with the Church till the end of the world; He has not cancelled that promise; and consequently, the authority which the Church received at first cannot be affected by the lapse of time. Thus,\* as was justly remarked by one of the Theologians at the Council of Trent, the question respecting the Rule of Faith and the authority of Tradition, resolves itself into the question of the authority of the Church. The Romanist affirms, not that the Church can decree any thing contrary to Scripture, or add any new Article of Faith; but it can *infallibly* declare what is the true interpretation of Scripture, and what has always been the true belief with respect to particular Doctrines.

8. I have, I believe, stated the reasoning of the Romanist fully and fairly. I mean at least to do so. You will not fail to perceive that one point is assumed in it—the appointment by Christ of an infallible judge of controversy in the Church. I say assumed; because if the Romanist is asked to prove this point, he must either decline to answer, on the plea that it is one which the Church cannot allow to be discussed; or, reasoning in a vicious circle, he must appeal to Scripture, as interpreted by the uniform Tradition of the Church. Having said that we are to receive the Church's interpretation of Scripture, on the ground of its infallible authority, he must now allege that very interpretation of Scripture in proof of its infallibility.

9. Supposing, however, the appeal to be made, where are we to look for the uniform Tradition of the Church? In the writings of the Fathers? Who are the Fathers? A series of writers extending through ten centuries, of whom the more recent cannot be regarded as independent witnesses to the Faith of the Primitive Church, but merely as repeating what had been declared to be such by those who preceded them.

10. To the authority, then, of the early Fathers alone, can weight in this question be attached; and when they, living as they did near to the Apostolic times, tell us what was the Rule of Faith then taught, and what were the sacred books then read in the Church, we receive their testimony as that of witnesses in whose means of information, and in whose integrity, we have perfect confidence. But when they put forth their own arguments in defence of the Rule of Faith, or their own interpretations of Scripture, we no longer regard them as witnesses,† but as reasoners; and we pay no greater deference to their authority than to that of other good and pious, but fallible men. In the exercise of the right of private judgment, we are bound to consult every source of information from which we are likely to obtain the means of arriving

\* History of the Council of Trent, in Courayer's Translation, Book ii. c. 45.

† "Non de testimonio eorum, sed vero de judicio est quæstio, in quâ nullum habent a sua vetustate præsidium."—Dodwelli Diss. Cyprianicæ, iv. sect 13.

at a just conclusion ; and an interpreter of the Bible would be guilty of great presumption, if he were to disregard, or to reject without examination, the opinions of the Fathers ; but he is not bound implicitly to subscribe to them, even when he finds a very general agreement in any one interpretation. The only authoritative Tradition is that of which Irenæus speaks, the doctrine delivered by the Apostles to the Churches which they founded, and afterwards consigned by them to writing, in the volume of the New Testament, in order that it might be, in all future ages, the ground and pillar of the truth.

11. The Church of England, therefore, almost speaks the language of Irenæus, when she declares that Holy Scripture contains all things necessary to Salvation ; and proposes it as the test by which the truth of every Doctrine is to be tried ; requiring her members to give their assent to the three Creeds, not because they were sanctioned by the Decrees of Councils, not in obedience to any infallible authority residing in herself, but because they can be proved by most certain warrants of Holy Writ. She calls not the Scriptures the Rule of Faith. The framers of her Articles knew that in the Primitive Church this title was applied to the Creed ; but she says that no Article is to be received as a part of that Rule which is not read in, or cannot be proved by, Scripture.

#### BROUGHTON, BISHOP OF AUSTRALIA.—1841.

30. Long, therefore, as I have already detained you, I cannot terminate this address without some notice of the call which is made upon us to vindicate once more the principles of our Reformation ; a call with which we cannot satisfactorily comply, unless our own views upon that subject are definite, the result of accurate inquiry and impartial meditation. It is not a narrow question, nor one which is easily mastered.

31. Whatever may have been the case in other quarters, our first English Reformers never admitted a doubt that the Church into which they were baptized was a Christian Church, though much encumbered with error ; and the ministry to which they were ordained a lawful ministry, in point of derivation. The fruit of that spirit of inquiry which was, as we think, providentially excited among them, was the discovery that many points, which they had hitherto considered of Divine authority, and therefore of an unquestionable certainty, were, in reality, of human origin and invention. The question between them and the Church to whose tenets they opposed themselves was, whether their departure from some of the opinions to which they had before subscribed, afforded just grounds for branding them with heresy, degrading them from their ministry, and expelling them the Church. To determine this, it was necessary to fix what had been the Faith delivered by the Apostles ; for both sides were ready to admit this as the true



object of inquiry, which being determined, there could be no room for further controversy. Both sides, again, were in agreement, that the entire deposit of their Faith was originally conveyed verbally; and must, for a season at least, have been traditionally preserved. On the Romanist part it is maintained, that although a portion of the Apostolical preaching was eventually committed to writing, many fundamental articles continued unwritten. These, however, it is believed, are no less secure in the keeping of the Church, and have been transmitted with no less fidelity and certainty than the written portion. Indeed it is not perfectly plain what actual usefulness there is, or can have been, in committing any part of the Word of God to writing; because, according to the approved hypothesis, no additional certainty, no greater plainness, no superiority of any kind, is attributable to the portion which is written, beyond what is possessed by the other portion which remains, it is pretended, in the distinct keeping of the Church.

32. The first objection which strikes a mind ordinarily conversant with the rules and habits of evidence is, that no reasonable proof—that is, no proof founded upon an appeal to evidence, can be furnished of the actual parentage of those unwritten portions of the Word of God. The subject does not admit of proof of that kind. If it should be demanded, the only reply would be, that the Tradition has been from the beginning in custody of the Church; and the only voucher for this, as well as for the fidelity of the guardianship exercised by the Church, is the *character* of the Church: a character of divinely appointed infallibility. After all the ingenious answers which have been put forth to meet this difficulty, there remains, to say the least, something unsatisfactory in this mode of appealing, first to the infallibility of the Church in proof of the fidelity of her guardianship, and then to the record of which the Church is thus the guardian, for proof of her infallibility.\*

\* The continued existence of a Church, from the days of Christ to the present, is a matter of fact and notoriety which requires no argumentative proof; or rather, admits of none which can render it more certain and evident than it is. It may, therefore, be admitted as a principle. And if the Roman Catholics and ourselves formed the same conception of the Church, there would be little or no controversy between us. Chillingworth, accurately conveying the sense of the Church of England upon this point, says to his opponent, "It is superfluous for you to prove out of St. Athanasius and St. Augustine, that we must receive the sacred Canon upon the credit of God's Church; understanding by *Church*, as here you explain yourself, the credit of Tradition. And that—not the Tradition of the present Church, which we pretend may deviate from the ancient—but such a Tradition which involves an evidence of fact, and from hand to hand, from age to age, bringing us up to the times and persons of the Apostles, and our Saviour himself, cometh to be confirmed by all these miracles and other arguments, whereby they convinced their Doctrine to be true." (*Relig. of Protestants*, Ans. ii., § 53, vol. i., p. 238.) But the fallacy on the opposite side is, as he observes, that they transfer what is true of "the Church in one sense," to "the Church taken in another sense:" or they acknowledge that alone to be the Church, which has the note or



33. But not to dwell upon this, nor upon the uncertainty attending the question, whether the Church of Rome is that infallible

characteristic of being in connection with, or rather, in subjection to, the particular See of Rome. The inextricable difficulty experienced by the advocates of that system, consists in shewing that this condition or limitation has been legitimately annexed to the definition of the Church; and hitherto, at least, their endeavours to furnish proof of this have been unsuccessful. Roman Catholics themselves are aware both of the difficulty, and of their own inability to solve it. In the *Roman Catholic Magazine*, for March, 1834, (Vol. V. No. 38,) is a very remarkable letter, addressed to the Rev. Dr. Fletcher, by the late Mr. Charles Butler, author of *The Book of the Roman Catholic Church*, and other well known works of controversy. In this letter, Mr. Butler gives an account of his having lent Dr. Milner's *End of Religious Controversy* to a lady of great intellectual powers, and of highly cultivated understanding—telling her, what he really thought, “that it would probably conduct her to the Catholic Faith.” But the lady returned the book, with the objection, that “to prove the preliminary proposition—the existence of the authority of the Church—a Roman Catholic must have recourse to the same mode of proof as the Protestant uses to prove the truth of his religion”—that is, she says, “you must prove the authority of the Church from Scripture, from general reasoning, or from both; and all Dr. Milner's objections to this mode of proof will then assail you. All that he says of the inability and the want of opportunity of the immense majority of mankind to convince themselves of the truth of the Protestant religion by Scripture, or general research, applies in an equal degree to your attempts to convince Protestants of the authority of your Church.”—p. 177. Mr. Butler acknowledges his own inability satisfactorily to meet the objection. He referred it to Dr. Milner, who confounded it with another and totally different difficulty; and to Dr. Poynter, who promised to supply an answer, but omitted to do so. “The task,” Mr. Butler adds, “is to state one or more facts, or one or more arguments, which shew the title of *the Roman Catholic Church* to the authority claimed for her, so clearly as to make it the duty of all to whom they are presented to assent and yield obedience to *her authority*.”—p. 178. Dr. Wiseman admits that, in his fourth lecture “On the Authority of the Church,” he had but vaguely determined the existence of authority in the Church of Christ, without defining where, how, or by whom, it has to be exercised.—*Lect. viii.*, p. 261. He is evidently sensible that this effected nothing for the cause of Rome; and therefore, anxious that he “may not appear to be building on a frail foundation,” he proceeds to meet the real difficulty in attempting to prove “that the Pope or Bishop of Rome, as the successor of St. Peter, possesses authority and jurisdiction in things spiritual, over the entire Church, so as to constitute its visible head, and the vicegerent of Christ upon earth.”—p. 263. The way in which he undertakes to prove this, is “from Scripture, from general research, or from both.” Independently of the objection which is urged, that this mode of proof, even if it were solid, could furnish no more infallible grounds of faith than the principles of the Reformed Church can supply, there is nothing in the proof itself which has not undergone the most anxious examination on the other side, by men of, at least, equal attainments with Dr. Wiseman; who have remained satisfied that the claim of the Roman bishop, to possess authority in things spiritual over the entire Church, is utterly groundless, founded in palpable error and usurpation, and not maintainable by Scripture, or general reasoning. “The task,” as Mr. Butler very justly terms it, “of stating one or more facts, or one or more arguments, which may clearly prove the title of *the Roman Catholic Church* to the authority claimed for her,” remains yet to be performed. Yet, most assuredly, this claim ought to receive the most rigorous proof, before so much

Church to whose charge such a trust was committed, strong reasons exist for doubting whether the possession of a Divine constitution by a Church, furnishes a full guarantee for its exhibiting, at each particular period of its existence, a true and correct exhibition of the testimony which it originally received. In the example of the Jewish Church, we find a flagrant instance to the contrary. In that case, there is a Church unquestionably of Divine institution, respecting the identity of which no question can be raised (for there was no other in existence), and in which there was no difference of opinion as to where the authority commissioned to pronounce in the last resort was constituted (a point which is not so well agreed on in the Church of Rome). To the Jewish Church belong promises, both clear and ample, of Divine light and guidance, and even of perpetuity. And yet, if we refer to the condition of belief in the existing Church in the age of our Saviour, and strive by means thereof to travel back to the uncorrupt principles of primitive Judaism, we shall be speedily convinced that no reliance can be securely placed upon mere Church authority, as a guarantee of the fidelity with which a religious system will be handed down through many ages.

is built upon it. "No one is, or can be a Catholic," Dr. Wiseman says, "but by his entire submission to the authority of the Church;" and "they cannot be its denizens and children, if they enter not by that one gate, of absolute, unconditional submission to the teaching of the Church;" so that Chillingworth did not misrepresent them, when he said, "in effect you say no man can have faith, but he must be moved to it by your Church's authority."—Vol. i., p. 235. That foundation, then, upon which every thing else is made to rest, ought to be itself immovably fixed; that truth, by which every other is to be tried and confirmed, ought to be first made infallibly clear and certain. "You will say," observes the great writer already quoted, "dependence on your Church's infallibility is a better way of proceeding. I answer, it would be so, if we could be infallibly certain that your Church is infallible; that is, if it were either evident of itself, and seen by its own light, or could be reduced unto, and settled upon, some principle that is so. But seeing you yourselves do not so much as pretend to enforce us to the belief hereof, (namely, that your Church is infallible,) by any proofs infallible and convincing, but only to induce us to it by such as are, by your confession, only probable and prudential motives, certainly it will be to very little purpose to put off your uncertainty for the first turn, and to fall upon it at the second; to please yourselves in building your house upon an imaginary rock, when you yourselves see and confess, that this very rock itself stands, at the best, but upon a frame of timber."—*Ibid, sup.*, sec. 28, p. 221. There was, therefore, slight ground for the assumed triumph of Bossuet, who, in his conference with Claude, thought he had brought the contest to a close in his own favour, by pressing his opponent with the consequence that, according to his principles, "there is, in your religion, a point at which a Christian is not certain whether the Gospel is a fable or the truth."—*Hist. de Bossuet*, par M. de Bausset, vol. ii., p. 26. Unless he will take every thing for granted, there must no less be such a point in the experience of every Roman Catholic, when he has not yet obtained the infallible assurance, which his religion requires he should possess, of the infallibility of his Church; for, until that conviction is fully formed, he cannot, as his teachers acknowledge, know any thing in religion with certainty.

34. In the cases both of the Jewish, and of the Roman Church, the same spirit of deference to Tradition has impaired the soundness of their faith. The instance of the former plainly proves the possibility that innovations upon the original purity of a religious system may be silently introduced ; and groundless opinions may, upon the credit of Tradition, be adopted as Articles of Faith, even with the sanction of the ruling authorities, and in a Church divinely instituted. Our Lord, indeed, is so far from supplying the defects of Scripture by the fulness of Tradition, that He, upon the great article of a future life, reproves the insufficiency of Tradition by an appeal to Scripture. Our Reformers, therefore, when first awakened to the incorrectness of the system with which they had been previously satisfied, came to the determination, that no Article of Faith should be retained, or required of any man to be believed, without *evidence* that it had been accepted by the Church from the beginning. The mere voice of authority—which says, such is the present persuasion of the Church, and, the Church being infallible, such *must* have been its belief from the beginning—was no longer listened to with implicit deference. A distinction was drawn by them, between the principles of the Church in that age, and in the age of the Apostles ; or, rather, that difference was too notorious to be disguised, unless they would close their eyes against all light of evidence, and be content that every thing should be sheltered under the cloak of infallible authority. The rule which they decided upon following was, to admit, as truth, no more than it could be shewn had been held at all times, in all places, and by all persons acknowledged as members of the Catholic Church. In carrying back this inquiry to the fountain-head, that is, to the belief and practice of the Church directed by the Apostles, it was found to be impracticable, as common sense shews it must be, to fix with certainty what that belief had been, otherwise than by reference to the writings of the Apostles, or the Book of the New Testament. Authority resting upon a supposed independent and indefectible possession of all truth, might dispense with such a reference. A system which professed to seek all its support in an appeal to the decision of Antiquity could not.

35. The noblest object of contemplation which the history of the world affords, next to the example of the inspired Apostles, is the conduct of those remarkable men, to whose hands, by the will of God, the management of this great cause was committed. Their unequalled learning and comprehensive judgment, their independence of spirit, yet becoming deference for all well ascertained authority—nay, their very faults, their caution sometimes degenerating into timidity, their occasional coarseness, the inconsistent recourse to persecution, to the charge of which, some of them, not yet released from the shade of error in which they were nurtured, are too justly liable—all contributed in the appointed

measure, to forward the great work of our Reformation from Popery. But principally, the blameless lives of all, and the painful deaths of most of the Reformers, have, indeed, lit up that candle which, by God's grace, shall never be put out. I think it even providential that the spirit of inquiry into their proceedings should have been again so largely awakened; because the more carefully such inquiries are prosecuted, the more durable (I speak it with full sincerity) will be our conviction of the solidity of the ground, hallowed by their footsteps, upon which we stand.

36. The distinction between the system which they adhered to, and that which they relinquished, or between the system of the Church of Rome and ours, *is the difference between an imperfect and a perfect testimony*. The system of the Roman Church fails in establishing, by motives of sufficient credibility, first, that the promise of infallibility to the Church includes an assurance, that the truth shall be at all periods maintained entire by the directive body, or visible heads of that Church; and, secondly, that the promise itself is limited to that portion only of the Church which acknowledges the jurisdiction of the See of Rome.

37. Again, as to the fundamental supposition upon which the whole fabric rests, that the decree of the existing Church, at any given time, concerning points of faith, conveys infallible assurance of correspondency with the Divine prototype, this, it has been said, does not admit of confirmation by *evidence*; but it must necessarily be admitted, if it *be* admitted, upon the sole ground of *authority*. It is impossible it should be otherwise, when the final confirmation of Scripture is not required; for Scripture is the only overt testimony which has come down to us, of the actual Doctrines held by the Apostles. Apply this test to any of the peculiar tenets of the Church of Rome, the adoration of the Virgin Mary, devotion to angels and saints, reverence for images and relics, prayers for the dead in purgatory, the sacrifice of the mass, private masses, and the like. It is well if Scripture be not pointedly against them, (as against the greater number of these it most certainly is :) but, even upon the most favourable supposition, after being traced in human writings up to some one or other point of time, in all cases very far short of the Apostolic age, all mention of those Doctrines is lost. Neither is there any resumption of it in Scripture. All attempts to bridge this chasm by *evidence* must be for ever ineffectual. The only substitute is *authority*; or the assumption that the Doctrine contended for having been at *one* time held by the Church, must have been *always* held; for an infallible Creed can never have varied. I speak, therefore, with every wish and disposition to represent things fairly, and as they really are, when I say, that the controversy between our Church and that of Rome, is a contest between *perfect* and *imperfect* testimony.

38. This controversy, it was publicly predicted, several years

ago, was on the point of revival.\* Now, therefore, that this has come to pass, it will be our own faults, if, having been thus warned, we be not duly prepared to meet the discussion, and to defend the citadel of our Faith. In undertaking this service, let me admonish you, my brethren, that, whatever may be your devotedness, it will be right that we proceed with caution, and not without having made ourselves fully acquainted with the subject. This is to be recommended, not only because an indiscreet or an unprepared advocate may injure a good cause, but also on account of the hazard of being disclaimed by some of those with whom we profess to be associated, if we should warmly, affectionately, and fearlessly espouse the cause of the Church; some of the principles of which have been herein referred to. Its supporters, that they may be prepared to meet the assault from such opposite quarters, must “approve themselves as the Ministers of God . . . . by the armour of righteousness on the right hand and on the left.”—(2 Cor. vi., 4, 7.)

See also Pars. 40 and 43, in Chap. XIX.

### *Postscript.*

47. Since the preceding pages were committed to the press, I have received, through the kindness of the Right Reverend author, “A Sermon delivered at the Cathedral Church of St. John, Calcutta, at an Ordination holden on Sunday, May 3rd, 1841, by Daniel, Bishop of Calcutta, and Metropolitan of India,” wherein his Lordship observes, “it cannot be dissembled that a great controversy is agitating the Church at home, on the question of the Rule of Faith.” With reference to this question, the Bishop of Calcutta adds—

“Let men once be taken off from the Inspired Scriptures, as the sole and adequate rule and standard of our religious belief, and let human Tradition, and the authority of the Church, be in part substituted, and a way is opened for every other corruption of faith and practice.”

48. In the truth of this declaration, I entirely and heartily concur. The observations contained in my Charge have reference to *principles*, rather than to any particular exposition of them; but *I would, without a moment's hesitation, retract all that I have said, if I could discover or suspect the existence of a disposition, in any person or party, worthy of consideration, within the Church of England, to substitute human Tradition, or the authority of the Church, in the minutest degree, in place of that of the Inspired Scriptures.*<sup>1</sup> I have, however, as yet, met with no evidence which creates an

\* See the Bishop of Lincoln's Eccles. Hist., illustrated from Tertullian.—p. 297.—1826.

<sup>1</sup> The italics in this sentence are not his Lordship's.—ED.



apprehension, much less convinces me, that there are any among us who would require any thing to be believed of any man as an Article of Faith, or be thought requisite or necessary to Salvation, except it be read in Holy Scripture, or may be proved thereby.

49. The Bishop of Calcutta observes, that “The Pamphlet in the series of *The Tracts for the Times*, No. 90, having reached him, he has substituted some remarks upon it, in place of those which he had delivered on similar, but less open, invasions of our Thirty-nine Articles of Religion.” Not having had an opportunity of meeting with the publication here named, I am unable (except in deference to the very high authority from which it proceeds) to form a judgment concerning the grounds upon which this severe censure rests; but it will be right my Clergy should understand that this pamphlet is not included among the works to which my remarks in the Charge were intended to apply.

W. G. A.

6th December, 1841.

#### CARR, BISHOP OF BOMBAY.—1841.

3. We venerate the primitive Fathers and Martyrs of the Christian Church, as examples of holiness and of patient endurance in the Faith; but they were fallible men like ourselves, and, as authoritative teachers, stand at an immeasurable distance from the *inspired* Apostles of our Blessed Lord. Hence we are alarmed at hearing any exalt the authority of the Traditions of the Fathers in the interpretation of Christian Doctrine, or set up any rule by which Scripture is to be interpreted, except that of comparing one part with another in a spirit of prayer.

“Let us reverently hear, and read Holy Scripture, which is the food of the soul. Let us diligently search for the well of life, in the books of the New and Old Testament, and not run to the stinking puddles of men’s Traditions, (devised by men’s imagination,) for our Justification and Salvation.” “Read it humbly, with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it: and read it not, without daily praying to God, that He would direct your reading to good effect; and take upon you to expound it no further than you can plainly understand it.”—*Homily on Reading and Knowledge of Holy Scripture.*

5. I refer to these subjects, with a view to caution you against leaving the pure Word of God, “which is profitable for Doctrine, for reproof, for instruction in righteousness;” in which will be found, strong meat for those of your flocks who may be “of full age,” and “milk” for those who may be as “babes.”

6. Let us, my Reverend Brethren, in these times, when some would unduly exalt outward ordinances and ceremonies, and others would altogether depreciate ordinances, even to discarding the observance of the Christian Sabbath, and to the neglect, even to the supercession of the Christian Ministry; each party professing



to aim at some higher degree of spirituality and purity than are usually attained, even by the most devoted and pious Christians; let us, in these days, and in these circumstances, more earnestly study the Scriptures, and I will add, in their original languages: also the Articles and the Homilies of our own Church. The first Homily clearly and strongly sets forth, for our guidance, and for our establishment in the Faith, the importance of turning away from all human compositions, and of giving diligent attention to the reading of the Holy Scriptures. In the Ordination of Priests, you have engaged, "out of the Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal Salvation, but that which you shall be persuaded may be concluded and proved from Scripture."

7. When we see that different and opposite views of Christian truth are entertained, that there is almost every shade of difference in Doctrine, and that nearly all profess to find support for their sentiments in Scripture, are we to admit that there is any uncertainty about what is the truth taught in Scripture? May not this question be answered by the observation, that it is one thing to seek the truth in the Scriptures, and another thing to seek to confirm sentiments already entertained by Scripture. The language of our Church deserves particular attention; she declares her faith in the Creeds, in the Articles and Homilies; but, above all, in the Word of God as it stands;—and further states, that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation." Read and study the Scriptures themselves in their original tongues; pray for the teaching of the Holy Spirit; seek to be conformed in conduct, in conversation, in mind, in temper, and in spirit, to what is taught in the Word; remember, obedience is the path to religious knowledge; "If any man will do His will, he shall know of the Doctrine."

WHATELY, ARCHBISHOP OF DUBLIN.—1841.

[ . . . . If any persons claim for any Traditions of the Church, an authority, either paramount to Scripture, or equal to Scripture, or concurrent with it, or, which comes to the very same thing, *decisive as to the interpretation of Scripture*,\* taking upon them-

\* MANY persons are so accustomed to hear "the Tradition of the Primitive Church" spoken of as "designed to be the *interpreter of Scripture*," that they insensibly lose sight of the well-known facts of early Christian History. Conformably with those facts, it would be much more correct to speak of *Scripture* as having been designed to be the *interpreter of Tradition*. For the first Churches did not, it should be remembered, receive their religion from the Christian *Scriptures*, (as the Israelites did theirs from the Book of Moses,) but from *oral* teaching.

To guard against the errors, and doubts, and defects, and corruptions, to which oral Tradition must ever be liable, the sacred books—all of them addressed to persons who

selves to decide what is “the Church,” and *what* Tradition is to be thus received,—these persons are plainly called on to establish, by miraculous evidence, the claims they advance.]

*Vide* Par. 3, also Pars. 7—13, in Chap. X.

*were already Christians*—were provided as a lasting, pure, and authoritative record ; “that they might know the certainty of those things wherein they had been instructed.”

We find accordingly, as might have been expected, the references to Scripture, in the works of the early Fathers, less and less frequent and exact, the higher we go back towards the days of the Apostles ; i. e. towards the time when the Churches had received Christian History and Doctrines by oral instruction *only*.

The scattered notices, however, in the works of the early Fathers, of facts and Doctrines substantially the same as we find in the Sacred Books, and also of those books themselves, is a most valuable evidence, that, (as Paley remarks) the Gospel which Christians have now, is the same as Christians had then. This evidence has been well compared to that afforded by the fossil remains of antediluvian animals which Geologists have examined, and which prove that elephants, for instance, and such other animals, inhabited the earth at a certain remote period.

And it may be added, that Naturalists are accustomed, in examining fossil remains, —often mere fragments of skeletons—to compare them with such existing animals as appear to be of kindred nature ; *interpreting*, if we may so speak, the less known by the better known, and thus forming reasonable conjectures as to the general appearance and character of the fossil animal as it formerly existed. But no one would think of *reversing* this process, and taking the fossil elephant, for instance, as a standard by which to correct and modify the description and delineation of the animal now existing among us.

Even so, when we meet with any thing in the Ancient Fathers, which was likely to have been derived by Tradition from the Apostles, the obviously rational procedure is, to expound and interpret this by the *writings* of the Apostles that have come down to us.

*Kingdom of Christ.* Ap. to Essay ii. Note H.

But neither the Reformers of our Church, nor any other human being, could frame any expressions, such as not to admit of being explained away, or the consequences of them somehow evaded, by an ingenious person, who should resolutely set himself to the task. And accordingly, our Church has been represented as resting her Doctrines and her claims, on Scripture and Tradition *jointly*, and “blended” together.

We have been told, for instance, of a person held up as a model of *pure Anglican Church principles*, that he “submitted to the decisions of inspiration, *wherever* it was to be found, whether in Scripture or Antiquity.” And again, we have been told that “Rome differs from us as to the *authority* which she ascribes to Tradition : she regards it as *co-ordinate*, our Divines as *sub-ordinate* ; as to *the way in which it is to be employed*, she, as *independent* of Holy Scripture ; ours as subservient to, and blended with it : as to *its limits*, she supposes that the Church of Rome has the power of imposing new Articles, necessary to be believed for Salvation ; ours, that all such Articles were comprised at first in the Creed, and that the Church has only the power of clearing, defining, and expounding these fixed Articles.”

Now, whether the above description be a correct one, as far as regards the tenets of the Church of Rome, I do not pretend to decide, nor does it belong to my present purpose to inquire : but the description of the tenets of the Anglican Church, is such as I feel bound to protest against. If, indeed, by “*us*,” and “*our Divines*,” is to be understood certain individuals who profess adherence to the Church of England, the above description is, no doubt, very correct, as far as relates to *THEM* : but if it be meant that such are the tenets of our Church itself, as set forth in its authoritative Confession of Faith,—the Articles,—nothing can be more utterly unfounded, and, indeed, more opposite to the truth. Our Church not only does *not* “blend Scripture with Tradition,” but takes the most scrupulous care to *distinguish* from every thing else the Holy Scriptures, as the sufficient and sole authoritative standard.

Our Reformers do not merely *omit* to ascribe to any Creed, or other statement of any Doctrine, an *intrinsic* authority, or one derived from Tradition, but, in the Article on the three Creeds, they *take care distinctly to assign the ground* on which those are to be retained ; viz., that “they may be proved by Holy Writ.”

As for the distinction drawn between making Tradition on the one hand, “an

MALTBY, BISHOP OF DURHAM.—1841.

11. They, who have shewn such anxiety to improve the state of religious feeling in this our Church, would have done well to recollect, when they began to defer with such implicit reverence to the authority of the Fathers, and endeavoured to trace the true meaning of Revelation through the medium of Tradition, that, before the Fathers wrote, or any matter of opinion or of fact could be conveyed through those who succeeded them, there existed the infallible Word of God, dictated by his Holy Spirit,

authority *co-ordinate with* Scripture,” on the other hand “*subordinate and blended with* Scripture, I cannot but think it worse than nugatory. The latter Doctrine I have no scruple in pronouncing the worse of the two ; because, while it virtually comes to the same thing, it is more insidious, and less likely to alarm a mind full of devout reverence for Scripture.

When men are told of points of Faith which they are to receive on the authority of Tradition alone, quite independently of any Scripture-warrant, they are not unlikely to shrink from this, with a doubt or a disgust, which they are often relieved from at once, by a renunciation, in words, of such a claim, and by being assured that Scripture is the supreme authority, and that Tradition is to be received as its handmaid only,—as not independent of it, but “subordinate and blended with it.” And yet, if any or every part of Scripture is to be interpreted according to a supposed authoritative Tradition, and from that interpretation there is to be *no appeal*, it is plain that, to all practical purposes, this comes to the same thing as an independent Tradition. For on this system, any thing may be made out of any thing. The Jews may resort, whenever it suits their purpose, (and often do,) to an appeal to their Scriptures INTERPRETED *according to their Tradition*, in behalf of any thing they are disposed to maintain. I remember conversing, some years ago, with an educated Jew, on the subject of some of their observances, and remarking, in the course of the conversation, that their prohibition of eating butter and flesh at the same meal, rested, I supposed, not, like several other prohibitions, on the Mosaic written Laws, but on Tradition alone. No, he assured me it was prohibited in the Law. I dare say my readers would be as much at a loss as I was, to guess where. He referred me to Exod. xxiii. 19.

In like manner, if an ordinary student in Scripture declares that he finds no warrant there for believing in the bodily presence of Christ in the Eucharist, and that he finds, on the contrary, our Lord Himself declaring that “it is the *Spirit* that quickeneth” (giveth life) ; “the *flesh profiteth nothing*,” he is told that Tradition directs us to interpret literally the words “This is my Body,” and that he must not presume to set up his “private judgment” against the interpretation ; and this, when perhaps he is assured by the same person, on similar grounds, that “the whole Bible is one great Parable !”

If, again, he finds the Apostles ordaining Elders (Presbyters), and never alluding to any person, except Christ Himself, as bearing any such office in the Christian Church as that of the Levitical Priest (Hiereus), he is told, on the authority of Tradition, which he must not dispute, that Presbyter means Hiererus, a sacrificing Priest. Mahomet’s application to himself of the prophecy of Jesus, that He would “send another Paraclete,” or Comforter, was received by his followers on grounds not dissimilar ; that is, it was an interpretation which he chose to put on the words ; and woe to him who should dispute it !

If, again, we find the whole tenor of Scripture opposed to Invocation of Saints and Image-worship, we may be told that there is a kind of Invocation of Saints, which the Scriptures, as interpreted by Tradition, allow and encourage. And so on, to an indefinite extent ; just as effectually, and almost as easily, as if Tradition had been set up independent of Scripture, instead of being “blended with it.”

“Tradition,” and “Church-interpretation” are made, according to this system, subordinate to, and dependent on Scripture, much in the same way that some parasite plants are dependent on the trees that support them. The parasite at first clings to, and rests on the tree, which it gradually overspreads with its own foliage, till, by little and little, it weakens and completely smothers it :—

“Miraturque novas frondes, et non sua poma.”

Kingdom of Christ. Essay ii. Sect. 24, 25.

and preserved, for our study and edification, by the special care of His good Providence. To this one only mean of truth and source of faith they should have directed their unremitting attention. In the interpretation of dark passages, and the explanation of essential Doctrines, their learning, diligence, and acuteness, would have found ample scope, and might have done good service to the cause of Sacred Truth. In such labours, their researches into Antiquity, and their acquaintance with the writings of the Fathers, might have been useful; although I am of opinion that the aid, which may be derived from such sources towards the elucidation of Holy Writ, has been rated too highly. A thorough knowledge of the original languages, (of one of which—that in which the Old Testament is written,—the Fathers, be it remembered, were almost all ignorant,) a study of the works of the best critical expounders, with a careful weighing of different opinions and arguments, will, by God's help implored in fervent but humble supplication, lead the mind to a clearer perception of the truth as it is in Jesus, than all the writings of the Fathers; and will also put in a striking point of view the little dependence that can be placed on the fallacies or sophistries of Tradition. "Let us reverently hear and read Holy Scripture, which is the food of the soul;" is the exhortation of the first of our Homilies; and justly does it call for our compliance as it proceeds, though in the quaint language of the times:—

"Let us diligently search for the Well of Life in the Books of the New and Old Testament, and not run to the stinking puddles of men's Traditions (devised by men's imagination) for our Justification and Salvation. For in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length."

MONK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

5. These writers speak of Scripture and Tradition as the two channels in which the Christian Revelation has been communicated. That they mean thereby to elevate Tradition into the same rank with the written Word of God, I will not believe; but the vulgar and unlearned may, and will be induced to suppose, that such is their intention; and hence a fatal delusion may ensue, tending to recall the various errors and abuses of Romanism. Respecting the sufficiency of Scripture, our Sixth Article of Religion is so distinct and explicit, declaring that it contains all things necessary for Salvation, and requiring nothing to be believed, as an Article of the Faith but what is contained therein, or can be proved thereby, that upon this head there hardly seems to be any room for controversy among ourselves. And in regard to points of discipline, our Church has endeavoured to preserve a similar rule, adopting the practices of the earliest period which the records of Christian Antiquity have preserved; but still, even in these cases, appealing

for their confirmation or justification to the Scriptures. Thus are the institution of Infant Baptism, and the observance of the Lord's Day enjoined, not merely on the authority of Tradition, however ancient and undoubted, but because, though not commanded in Scripture, they have the warranty of Scriptural authority, inasmuch as they may fairly be inferred from what is actually written. To recount the evils which would flow from a large admission of Traditional authority, the present occasion would not permit. But this main distinction is never to be lost sight of—What is found in the inspired Scriptures has come to us with the warranty of Heaven: what is handed down through other sources of primitive belief rests, after all, upon the authority of man, exposed to the errors, distortions, and corruptions arising from the ignorance, superstition, or presumption of our nature, from which the early ages of Christianity were not exempt. Those, therefore, who would receive Tradition as a part of Revelation, must appeal to something more than earthly sagacity and judgment to separate truth from error; and they will find themselves driven to the necessity of investing some human authority with the Divine attribute of Infallibility—that very assumption of the Romish Church, from which so many of its corruptions have been derived.

BOWSTEAD, BISHOP OF LICHFIELD.—1841.

[ . . . . . A reaction which denies the Holy Scriptures to be the sure Rule of Faith, and thus saps the foundations of Protestantism.]

*Vide* Par. 5, in Chap. XXIII.

STRACHAN, BISHOP OF TORONTO.—1841.

1. Our Church, my Reverend Brethren, recognises in the truths of Revelation a most invaluable gift from God to man: not the discoveries of science, but communications from heaven; and she understands them as they were understood by the primitive disciples to whom they were at first revealed. She pronounces every novelty in their interpretation as at once condemned, because unknown to the first recipients of God's holy will; and she admits of no sure way of getting at their interpretation, but by tracing it backwards to the first witnesses.

2. Hence, the writings of the Fathers, or early Christian authors, are valuable, not so much for the opinions they contain, as for the facts which they attest. Matters of fact are capable of historical proof, and therefore each particular Doctrine is susceptible of the test, by which we ascertain whether it was received in the Church from the beginning. If so received, it becomes our duty to submit our private judgment to the Catholic voice of Antiquity.

3. Now, the Book of Common Prayer contains all those Doctrines



of Scripture which were acknowledged and believed by the Church Universal in the primitive age, and rejects any other as spurious and unsound, or supported by insufficient evidence ; and in this we perceive the just and reasonable limit which she places on private judgment,—a limit readily admitted by the most scrupulous in all matters. To ascertain the customs and manners of the Romans, for example,—their policy, jurisprudence, and principles of religion,—we have recourse to their ancient records, and historians, and we would hold in contempt the man who preferred to such authorities his own vague and foolish conjectures. And is it not still more necessary, in order to guard against errors in our religious inquiries, to have recourse to the Scriptures, which are the early records of Christianity, and to their most ancient expounders.

4. The Scriptures possess an authority of their own, wholly distinct from, and superior to, any other records of former times. They have been deposited from the first in the Church, and their true interpretation, as regards their great Doctrines, must, of necessity, be that which she has declared in her authorized formularies and Creeds. These Creeds, and a great portion of the formularies of the primitive Church, have been adopted by ours, so far as they can be clearly proved by Scripture. For the Church of England requires nothing to be believed as necessary to Salvation, but that which is either plainly contained in the revealed Word of God, or may be clearly proved therefrom. She gives countenance to no loose fancies, whether termed Evangelical or Catholic, but appeals to the Bible, and insists only upon such Doctrines as may be proved to be historical facts, derived from the Apostles, and retained in the Church from the first. Such is the acknowledged basis on which the Church of England establishes her principles, and proves herself Catholic and Apostolic.

#### SUMNER, BISHOP OF WINCHESTER.—1841.

8. There is ground, again, for fear, if we are in peril of losing sight of the opinion of Bishop Hall, that the chief ground of all the errors of the Church of Rome is the overvaluing of Tradition ; or of the cautious warning of Bishop Jewel, that we may in no wise believe the Churches themselves, unless they say such things as are agreeable to the Scriptures ; if we derogate from the exclusive Supremacy of the Word, as containing all things necessary to Salvation, by a phraseology which, in effect, gives a co-ordinate authority to the interpretation of Antiquity, instead of making the Church, with our Article, “a witness and a keeper of Holy Writ ;”—or if, finally, instead of taking Holy Scripture, with Bishop Taylor, as “a full and sufficient Rule to Christians . . . because there is no other,”\* we distinguish “two instruments

\* Second Part of the Dissuasive from Popery, sect. II., Works, vol. x. p. 384. See also the Rule of Conscience, book II. chap. iii. rule xiv. “That the Scriptures



of Christian teaching,—Holy Scripture and the Church :” and after adjusting their respective offices, so as to establish, not an exclusive, but a combined or joint Rule of Faith, conclude, that in the sense in which the phrase “is commonly understood at this day, Scripture, it is plain, is *not*, on Anglican principles, the Rule of Faith.” What is this, but to imply, in spirit, if not in terms, a double revelation !\*

\* Tract 90, pp. 5, 7, 11.

Take first the language of the Tracts in the order of their appearance.

“The intelligible argument of Ultra-Protestantism may be taken, and we may say, ‘the Bible, and nothing but the Bible ;’ but this is an unthankful rejection of another great gift, equally from God, such as no true Anglican can tolerate.”—*Tract 71*, p. 8.

“Catholic Tradition teaches revealed truth, Scripture proves it ; Scripture is the document of Faith, Tradition the witness of it ; the true Creed is the Catholic interpretation of Scripture, or Scripturally proved Tradition ; Scripture by itself teaches mediately, and proves decisively ; Tradition by itself proves negatively, and teaches positively ; Scripture and Tradition, taken together, are the joint Rule of Faith.”—*Tract 78*, p. 2. In this, to use the language of Bishop Meade, “there is one great defect, that it puts Scripture in the back-ground, whereas the Church should teach chiefly by it, and not merely keep it for proof.”—*Sermon at the consecration of the Right Rev. Stephen Elliott, by the Right Rev. William Meade, D. D., Assistant Bishop of Virginia. Appendix*, chap. ii., p. 48.

“As to the nondescript system of religion now in fashion, that nothing is to be believed but what is clearly in Scripture, that all its own Doctrines are clearly there, and none other, and that, as to history, it is no matter what it says, and what it does not say, except so far, that it must be used to prove the canonicity of Scripture, this will come before us again and again, in the following lectures. Suffice that it has all the external extravagance of latitudinarianism, without its internal consistency. Latitudinarianism is consistent, because it is intellectually deeper. Both, however, are mere theories in theology, and ought to be discarded by serious men.”—*Tract 85*, p. 25.

“All Protestants, then, in this country, Churchmen, Presbyterians, Baptists, Arminians, Calvinists, Lutherans, Friends, Independents, Wesleyans, Unitarians, and whatever other sect claims the Protestant name, all who consider the Bible as the one standard of Faith, and much more, if they think it the standard of morals and discipline, are more or less in this difficulty.”—*Ib.* p. 29.

“Both the history of its composition, (of the Bible,) and its internal structure, are against its being a complete depository of the Divine will, unless the early Church says that it is. Now the early Church does not tell us this. It does not seem to have considered that a complete code of *morals*, or of Church *government*, or of *rites*, or of *discipline*, is in Scripture ; and therefore, so far, the original improbability remains in force. Again this antecedent improbability tells, even in the case of the *Doctrines* of Faith, as far as this, but it reconciles us to the necessity of gaining them *indirectly* from Scripture, for it is a near thing, (if I may so speak,) that they are in Scripture at all ; the wonder is, that they are *all* there ; humanly judging, they would not be there but for God’s interposition ; and, therefore, since they are there by a sort of accident, it is not strange they shall be but latent there, and only indirectly producible thence.”—*Ib.* pp. 33, 34.

are not a perfect Rule of Faith and Manners, but that Tradition is to be added to make it a full repository of the Divine will, is affirmed by the Church of Rome.”—*Works*, vol. xiii. p. 97.

"The voice of God, whether oral or written, 'the traditions which we have been taught, whether by word or epistle,' St. Paul has pointed out as the anchor we are to hold by."—*Tract 86*, p. 40.

"Scripture was never intended to teach Doctrine to the many."—*Newman on Romanism*, p. 189.

"She (the Church) is ever Divinely guided to teach the truth; her witness of the Christian Faith is a matter of promise, as well as duty; her discernment of it is secured by a heavenly, as well as human rule. She is indefectible in it, and . . . . not only transmits the Faith by human means, but has a supernatural gift for that purpose."—*Ib.*, pp. 232, 233.

"The Church Catholic is unerring in its declarations of faith on saving Doctrines . . . . will never depart from those outlines of Doctrine which the Apostles formerly published."—*Ib.*, pp. 259, 260.

"Scripture is the foundation of the Creed; but belief in Scripture is not the foundation of belief in the Creed."—*Ib.*, p. 290.

"I cannot allow that a revelation, if made, must necessarily be plain, or that faith requires clear knowledge; and that, in consequence, the uncertain character, supposing it, of Catholic Tradition, is a decisive objection to its being considered a Divine informant in religious matters."—*Ib.*, p. 329.

"If one external means of information (the Word) is admitted as intervening between the Holy Ghost and the soul, why not another (the Church?)"—*Newman's Lectures on the Church*, p. 87.

"The Divinity of Traditionary religion."—*Newman's Arians*, p. 87.

"Your trumpety principle about Scripture being the sole Rule of Faith in fundamentals, (I nauseate the word,) is but a mutilated edition, without the breadth and axiomatic character of the original."—*Froude's Remains*, vol. i., p. 294.

I add some anonymous extracts, in which the progress of the theory is very observable.

"He (Mr. Froude) was one of those who, feeling strongly the inadequacy of their own intellects to guide them to religious truth, are prepared to throw themselves unreservedly on revelation, wherever found, in Scripture or Antiquity."—*British Critic*, No. 54, p. 224. And again, after speaking of his studying Hebrew, and the Ante-Nicene Fathers—"It is most striking to observe a mind like the author's . . . . prepared on principle to submit himself almost unlimitedly to the unproved dicta of superior goodness, or to what was—or was likely to be—the voice of revelation."—*Ib.*, p. 213.

"We wish our author (the writer of *Tract 86*) had entered a more decided protest than he has against the common Protestant objection to the practice of extreme unction. The case of that practice is a proof of the danger of going by Scripture only. The real disproof of it is surely in the want of Catholic consent; for, as to the passage of St. James, on which Protestants are apt to insist, we confess, it seems to us, as far as it goes, to make for, and not against, the practice."—*Ib.*, vol. xxvii. p. 259.

"Now to the Catholic Christian, as we have already intimated, the uncatholic *appearance* of Scripture, putting it at the highest, is a subject of not even momentary perplexity. He does not, like the Protestant, *profess* that the Bible only is *his* Rule of Faith and practice; he interprets it by the Church, as well as the Church by it. The Faith and practice of the Church Universal he knows it *cannot* really discredit, for, as we have said, the language of the Spirit is but one; and the unequivocal voice of Christendom is as certainly the expression of the 'mind of the Spirit,' as Holy Scripture itself. The Scripture *appears* to go against the Church, he distrusts, not the Church, not the Scripture, but his own erring judgment; and when he comes to look more deeply into Scripture itself, with the help of the light, without which it was never meant to be examined, he is satisfied of the shallowness of his first criticism. But besides this, he has much more reason to trust the voice of the Church than his first off-hand judgment of the Scripture text. He has

## MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

7. Be it, then, our first caution, not to deviate from our National Church, by adopting any guide to faith or practice, other than that which the Church herself acknowledges and prescribes.

8. To elevate Tradition into an authority, independent of, and paramount to, the written Word of God, was the fatal error on which the Romish Church made shipwreck; to reduce Tradition to its secondary station, and to value it as subordinate only, and auxiliary to God's Word, contained in Holy Scripture, was the first step to our religious Reformation. Holy Scripture, with respect to matters of faith, is pronounced by the Church to "contain all things necessary to Salvation;" and with respect to practice, in the decreeing of Rites and Ceremonies, she pronounces

known the Church longer than the Scriptures; the Scriptures, perhaps, 'from a child,' but the Church from an infant. He is born into the Church, when a few days, or a few weeks old, his eyes open upon a *visible* system; and he comes, when he comes, to the study of the Bible, with a heart pre-engaged to the Church, and a mind pre-occupied with Catholic impressions. He does not apply himself to the Bible, with the view of testing the religious discipline in which he has been nurtured: as well might we think of his proceeding to investigate, upon Scriptural principles, the claims of his parents or instructors. On the contrary, he is led to the Scriptures by the hand of his spiritual mother, and reads them under her eye. He has been long encompassed by Ecclesiastical associations, which haunt him along the path of religious study, correct his critical impatience, and solve many Scripture difficulties, far better than the best of individual commentators. As long as he can remember any thing, he has said his prayers on his knees; the world has not looked to him quite the same on holy days as on work days; nor would it have seemed so natural to him to talk loud in a Church, as in a room."—*Ib.*, No. 60, pp. 435, 436. See also *On Romanism*, pp. 308—310.

"If it were His purpose to appoint *two* conditions of spiritual light, it would seem quite in keeping with the ways of his Providence, that He should put his servants upon the use of both necessary helps to the understanding of his will, by forcing upon their notice the inadequacy to this end of the one without the other."—*Ib.*, pp. 436, 437.

"That the Bible, then, is in the hands of the Church, to be dealt with in such a way as the Church shall consider best for the expression of her own mind at the time . . . this may surely be considered as a Catholic axiom." *Ib.*, p. 453. This disposes at once of one of the constituents of the famous axiom—"Quod semper," &c.

Compare with the foregoing extracts the following remarks by Bishop Marsh, on the Sixth Article of our Church.

"Our Sixth Article . . . instead of describing the *total* Rule of Faith, as composed of two *partial* Rules of Faith, viz., Scripture and Tradition,—instead of describing Tradition, or the unwritten word, as *equal* in authority with Scripture, or the written word—gives the whole authority to Scripture alone."—*Comparative View*, p. 22. And again—"The Council of Trent had acknowledged *two* equal and independent authorities, as foundations of Doctrines. Our Sixth Article declares, that there is only one such authority, and rejects entirely and absolutely Tradition as a Rule of Faith. The Twentieth and Twenty-first Articles are no less decisive."

"The rejection of Tradition, as a Rule of Faith, was the vital principle of the Reformation."

it to be “not lawful for her to ordain any thing that is contrary to God’s Word written.”\*

9. The Church, indeed, cherishes and professes a high respect for the sentiments of the ancient Doctors and Bishops of the early Church, as best qualified, by their opportunities of time and place, to illustrate and aid the true interpretation of the written Word of God; and as embodying the sentiments of those ancient Doctors, she has regarded, with special veneration, the decrees of the first four General Councils,—those of Nice, of Constantinople, of Ephesus, and of Chalcedon. But whilst she protests that “things ordained by them as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture,”† so she receives them only upon the ground of their ordinances being of Scriptural origin.

10. Thus, in the Council of Nice, it was decided, that the Son is truly God, of the same substance with the Father; in that of Constantinople, that the Holy Ghost is also truly God; in the Council of Ephesus, the Divine nature was affirmed to be truly united in Christ to the human, and with it to constitute one person; and in the Council of Chalcedon both natures were affirmed to remain distinct, and that the human nature was not swallowed up in the Divine. But why does the Church receive these Decrees of the Four Councils? Is it upon the authority of the Decrees themselves? Surely not; but because they have their foundation in Holy Writ. “These truths,” as Bishop Burnet says, “we find in the Scriptures, and therefore we believe them: we reverence those Councils for the sake of their Doctrine; but we do not believe the Doctrine for the authority of the Councils.”‡

11. Thus, again, with respect to the Athanasian Creed, which is a practical application of these Decrees, setting forth that the Son and Holy Ghost, who are each truly God, are, in the unity of the Godhead, justly the objects of Divine worship. But here also the Church maintains this position, not because the Athanasian Creed asserts it, but because the Creed may be “proved, by most certain warrants of Holy Scripture, and, therefore, ought to be thoroughly received and believed.”§

12. Let us, however, put a different case. Let us suppose that the ancient Doctors of the Church were favourable to an opinion and a practice agreeable thereto, not of an indifferent nature, such as might be safely and harmlessly embraced, but involving a Theological Doctrine, would it be consistent with the principles of the Church to follow such an example, if it could not be shewn to rest upon Holy Scripture, but were “rather repugnant to the Word of God?”||

13. I will put the question in a specific form. Let us suppose

\* Articles vi. and xx.

† Art. xxi.

‡ Bp. Burnet on Art. xx.

§ Art. viii.

|| Art. xxii.

that the ancient Doctors of the Church were favourable to the usage of Prayers for the dead: an usage which presupposes that the dead are capable of being profited by the prayers of the survivors; for otherwise the prayers were nugatory; but such a supposition is unfounded, and gratuitous at least, not to say at variance with God's written Word: an usage which supposes likewise that such prayers are agreeable to God's will and pleasure; but this supposition also is without Scriptural foundation, or, if it have foundation, it makes the usage matter of obligation rather than of permission; and, instead of leaving it to the option of the Church, imposes it on her as a duty. But supposing the practice of the Doctors of the ancient Church to be precedents for Prayers for the dead, would it be a fit example for our National Church to follow, in accordance with her declared principles?

14. The answer shall be given in the language of the Church, in her "Homily concerning Prayer."

"Now to entreat of that question, whether we ought to pray for them that are departed out of this world, or no? Wherein, if we will cleave only unto the Word of God, then must we needs grant, that we have no commandment so to do."

Again:—

"Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come."

And again:—

"Neither let us dream any more, that the souls of the dead are any thing at all holpen by our prayers: but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell, whereof the one needeth no prayer, the other is without redemption."

15. The fact is, that this practice of praying for the dead is not recognised in the sacred Scriptures of Christianity, by way either of precept or of example. In the Apostolical age, in the first century, no such practice was known. It had its origin in the curiosities of the second century, and by degrees became more widely spread and more firmly established, but with no other authority than custom.

16. Before the Reformation, it was admitted generally, if not universally. At the Reformation it was abolished by our Church; who, having at first retained it in her Liturgy, subsequently saw better reason to displace it, and left it altogether out of her Common Prayer Book. In times succeeding the Reformation, some of our Divines have spoken with tenderness of the practice, but it has received no countenance or encouragement from our National Church.

17. Nor has any attempt been made for reviving it in the use of

her members, till of later years, first by the Non-Juring<sup>2</sup> *Clergy*, *early in the eighteenth century, and now in the nineteenth by some of our brethren, whose proceedings are the subject of our present inquiry.* With them it rests upon the precedent of the ancient Catholic Church, independently of the guide which our Church recognises and prescribes: a precedent which, if consistently followed, would lead to very serious and dangerous consequences; for, if Prayers for the dead be revived in the Church, as an ancient Catholic practice, of which we have the evidence, for instance, of Tertullian, in the second century, why should not the practice of offering annual oblations at the tombs of the dead be restored on the same authority? Why should not the practice of making a cross on the breast upon every trivial occasion be also revived? a practice so general, that, as Tertullian also relates, not a shoe could be put on by a Christian, until he had thus testified his reliance on the Cross of Christ.\* How, in a word, shall we resist that host of superstitious usages, which, on the authority of Catholic Antiquity, the Romanists will be ready to pour in upon us, and which, the principle being once admitted, we shall find it impossible to controvert and repel? So important is it, on account of the consequences, as well as of the principle, that we should adhere to the guidance of Holy Scripture, which our National Church acknowledges and prescribes.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

1. And now, Reverend Brethren, I would willingly bring this address to a close, and after a few words of exhortation, send you away in peace. But some topics still remain, on which I must make some brief remarks. The Clergy in large towns, or with populous and extensive cures, find their time almost wholly occupied with pastoral and parochial duty, leaving them often but uncertain chances of prosecuting their studies, and of adding to that stock of knowledge with which they began their career, that further “learning which cometh by opportunity of leisure.” With us, in this Diocese, the case is not so. Your duties in general are not onerous, and you have much time at command. You will endeavour, especially the younger among you, to keep pace with the increasing intelligence, in order to satisfy the increasing demands of the age, that you may take and maintain your proper place.

\* Bishop Kaye on Tertullian, pages 345 and 456.

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<sup>2</sup> See MR. PALMER'S Account of the Views of the Non-Jurors, and of the “very powerful influence exercised by their Theology over the *writers of the Tracts*.”—*Supra*, note 5, page 98.—The italics, &c., in the text are not his Lordship's.—ED.



2. Much of the comparative leisure which it is your lot to enjoy, should be devoted to professional study, and in addition to the Sacred Writings themselves, you will not fail to bestow some care on those of the earliest ages of the Christian Church. To entertain no respect for the authority of past ages, savours of vanity and self-esteem. But Antiquity must not be lifted out of its place—it must ever be subordinate to Scripture; nor must every claim to it be too easily credited, nor our veneration extended too far.

3. If we except the inspired pages of the New Testament, very scanty are the genuine remains of the first century of the Christian era—and they may soon be read. But, in perusing them, and some of the best of the more voluminous authors of the three following centuries, your labour will be profitably recompensed. You must read them, however, warily, as Cardinal Bellarmine speaks, and with caution, exercising your own judgment on their interpretation of Scripture, and not be led away by their fondness for allegory; nor by their fanciful habit of spiritualizing every thing.

4. You need not pin your faith upon their writings, as if they were the work of inspired men, for it does not appear either that they possessed or claimed any miraculous powers, or extraordinary spiritual gifts; or that they were aided any further than by those ordinary operations of the Spirit of God, which are vouchsafed, in our day, as well as in theirs, to every sincere and devout inquirer after Divine truth. They were, doubtless, influenced by their own education and habits of life, by their situation, by the learning, philosophy, and circumstances of their times. Even when orthodox, they were not always precise enough in their language, nor sufficiently guarded. In disputing with heretics, they were often hasty and wrong. They frequently contradict themselves, or each other, and when supposed to express the sentiments of the Church at large, are but delivering their own.

5. Yet, with all these, and other abatements, their testimony has been of utmost importance in deciding on some high points of controversy, which from time to time have arisen. As witnesses to facts, to the events of Ecclesiastical history, to the form of Church government, to ritual injunctions, to ceremonial observances, to the practice of their respective localities, and to the canonicity of the Scriptures, they are invaluable.

6. But we do them, as well as ourselves, grievous wrong, if we carry our admiration so far as to imagine that we ought to receive their statements of Doctrine, as of Divine and Apostolical authority, and therefore, almost, or every-whit, as binding on our belief and conscience, as the Scriptures themselves; for, except in so far as the same Doctrines can be proved from Scripture, no testimony of any number of these early writers can be binding upon us. To the testimony of Scripture, and to that alone, they were themselves in the constant habit of appealing for decision of controversy

during several of the first centuries, little dreaming of the use that after ages would make of their incidental notices, and of the unreasonable claims that would be set up in their behalf.

7. Read these authors, and you will soon discover into what egregious errors many of them fell—a thing not much to be wondered at, seeing that very many of them had been but newly converted from Heathenism, and were endowed with no greater spiritual help than any of you may attain, if, with lowliness of mind, and with sincerity of heart and purpose, you apply to the fountain of all spiritual light and energy; or take as many of these writers as have come down to our times, and you will find that there is scarcely any one Traditive interpretation of Scripture—or any one Article of belief essentially necessary to Salvation, in which they afford an unanimous and consentient testimony, except where the same can be ascertained without their aid from the inspired Word of God; nor, except in some essential, and, among ourselves, undisputed points, is there that harmony and agreement which will justify any rational man in considering their authority, in such matters, supreme, or their judgment decisively binding on our consciences; so that, in estimating the value of their testimony, the noted rule of Vincent of Lirins, “*quod semper, ubique, et ab omnibus*,” may be safely adopted; for, if honestly inquired into, and authenticated, it will not greatly encumber your minds by multiplying Articles of belief.

8. In the impossibility of determining whether any single Doctrine of Apostolical origin or authority be exclusively contained in the writings of the earlier Fathers, we need not be under any alarm as to the sufficiency of a foundation for our Faith to rest on. For this, we can have recourse to genuine and primitive Antiquity, acknowledged to be such on all hands, in the Apostolical writings themselves, which unquestionably contain the substance and the essence of the Tradition and oral teaching of the Apostles, in all things necessary to Salvation. That these writings are sufficient to that end, we have the highest possible assurance—for that “if the Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them.”

48. The Church of Rome holds many things, yea, many saving truths, in common with ourselves. Who denies this? But she superadds other things, to which, as Members and Ministers of a Reformed Church, we dare not give our assent. We differ on a very primary and essential principle; as to what is to regulate faith, and to be the measure of duty. Herein we refer wholly to Scripture, admitting not the co-ordinate authority of Tradition, nor bowing in abject and uninquiring submission to Antiquity and the Church's teaching; as if she had ever been, and were still, em-

powered to decide the quantity and quality of the religious knowledge which the faithful ought to be allowed.

49. No word, no intimation, no distant allusion to any such right, can be found in the Offices or authorized standards of our Church. Even "the three Creeds" are "thoroughly received and believed," not because of their high Antiquity, as witnessed by the Church, but because "they may be proved by most certain warrant of Holy Scripture."

50. Nor are we to regard the early Councils, except as their decisions are consonant with these same Scriptures; of which consonance, we must necessarily judge for ourselves.

51. So that, as did "the ancient Fathers" for several centuries, we adhere to their sole sufficiency and supremacy, not venturing to remove them from their high and palmy eminence, and to substitute man's authority, in the form of Tradition, for the authority of God in his revealed and written Word. Were we to act, or disposed to teach otherwise, we should contravene the mind and will of the Church in which we Minister, and set at defiance the spirit and letter of our own vows on several solemn occasions.

52. Upon this supremacy of Scripture, as held by the primitive, no less than by our own Church, there should be now no controversy. They both speak plainly and perspicuously, in language free from all that subtilty and artificial obscurity which men are wont and forced to employ, when exhibiting questionable Doctrines, in what they mean to be a Scriptural garb.

See also Pars. 9 and 14, in Chap. XVII. ; Pars. 29-32, in Chap. XIX. ; Pars. 17 and 18, in Chap. XXI.

#### BLOMFIELD, BISHOP OF LONDON.—1842.

18. The question, which concerns the right *interpretation (sic)* of the Articles, is intimately connected with that which relates to the *foundation (sic)* upon which they rest. If we desire to prove whether the Doctrine set forth in any Article be true, our single ultimate reference is to the written Word of God, which we believe to contain all truths, a knowledge whereof is necessary to Salvation; and so to contain them, that by the diligent use of the ordinary means of instruction in the Church, and with prayer for God's enlightening grace, they may be certainly discovered therein. This *absolute completeness* of the Holy Scriptures, as the source and proof of our Faith, I hold to be *a vital Doctrine of our Reformed Church*.<sup>3</sup> It is our duty, in searching those inspired records, to

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<sup>3</sup> "Do you suppose that with a Bible open before him, there is one man in ten thousand who could or would work out his religious system for himself?"—Rev. F. E. PAGET. *Tales of the Village*. Third Series, p. 96.

"He will know better by and by; and *when he really comes to study his Bible diligently*, he will find so many things hard to be understood, that he will be very

avail ourselves of all the helps to a right understanding of them, placed within our reach ; to ascertain, when it is possible, the sense in which they were understood by the disciples and immediate successors of the Apostles, and which was derived from them to the early Church at large ; to take the Creeds received by the Church for our guides : but not to look to *them (sic)*, nor to Traditions of any kind, as being *so* necessary, that Holy Scripture, without them, would not have been sufficient to teach all things requisite to Salvation.

19. I think it *a mistaken and dangerous position*, to maintain, that without the Creeds we could not have discovered for ourselves some of the great Doctrines of our Faith—that, for instance, of the Holy and Undivided Trinity.<sup>4</sup> To suppose that the Spirit of God dictated the *materials (sic)* only of saving truth to be written by his inspired servants, while He communicated the right interpretation of them *not (sic)* to be committed to writing till after a considerable period of time, is surely an hypothesis of the most unreasonable and improbable kind : yet this is the position which must ultimately be taken by those, who maintain that the Bible could not have been fully understood without the Creeds. The Creeds have indeed, *a priori, (sic)* a claim to our attention, as having been delivered to us by the Church ; but they are entitled to our assent no further than as they are contained in Holy Scripture, or may be proved thereby. This is the ground upon which

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glad to seek that external aid which he once despised ; and he will discover that it is *all a fallacy to suppose*, that any man can make out his religion for himself, with *no other help than the Bible*. If he will not listen to what *the Church* would teach him, he will be sure to adopt (though, perhaps, unconsciously) the Doctrines of some other instructor.”—*Ibid.* p. 143.

Numberless quotations to the same effect might be adduced from the writings of the Tractarian School. The following is curious, as shewing, at all events, the “*progressive principle*” of the *British Critic*.

“It is clear, then, that our Reformers established no such progressive principle. *They* had no thought of erecting the idol of private judgment against truths to which the Faith of the Catholic Church bore witness : *these truths were those for which they suffered, and for which alone THEY HAVE TRULY EARNED THE TITLES OF CONFESSORS AND MARTYRS.*” (Compare extract from the *British Critic*, given in note 7, p. 34, *supra.*) “*They* had no thought that *the reading of the naked Word* would lead the individual into all necessary belief ;

‘ That every saint had to himself alone,  
The secret of this philosophic stone.’

*They* did not so undermine the foundations of the Christian Church.”—*British Critic*, Jan. 1838. p. 28.

“When He, the Spirit of Truth is come, He will guide you into all truth.” “If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him.” “If any man will do His will, he shall know of the Doctrine whether it be of God.” These and many similar passages of Holy Writ seem to be quite forgotten by Mr. PAGER and the *Traditionists*, when they speak of a man “making out his religion for himself with *no other help than the Bible* ;” or being “led into all necessary belief by *the reading of the naked Word.*”

The BISHOP OF LONDON puts the question in its true light. The italics in the text are not his Lordship’s, except where it is stated to the contrary.—ED.

<sup>4</sup> See Note 3, in the preceding page.

our own Church requires us to receive and believe the Creeds, "that they may be proved by most certain warrants of Holy Scripture."<sup>\*</sup> I set a very high value upon those ancient formularies of Catholic belief: but I am firmly persuaded, that *if no such formularies had ever been drawn out, all the essential Doctrines of Christianity would have been discoverable in the Bible.* The implement, with which the secrets of God are to be dug out of the mine of His written Word, is not Tradition; but a *plain and rightly informed understanding, guided by an honest and good heart, and aided by the Holy Spirit.*<sup>5</sup>

20. At the same time, Tradition is of excellent use, in establishing historical facts, as, for example, the appointment of Bishops to govern all the Churches; and of the Lord's Day, as the day of public worship; the general prevalence of Infant Baptism, and some other points; in teaching us the practical inferences, drawn by the primitive Church from the truths declared in Holy Scripture, and so guiding us to its interpretation of Holy Scripture itself,—such as the right of our Saviour to Divine worship, and the implied assertion of a Trinity of Persons in the form of Baptism; and in making us historically acquainted with the belief of that Church in general; with which belief, if our own be found to coincide, we have not an absolute proof, but a very strong presumptive evidence, of its being indeed that *Faith which was once delivered unto the Saints.*<sup>†</sup> (*sic.*)

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Par. 100, page 47; and Par. 124, page 75, Chap. IV.

DENISON, BISHOP OF SALISBURY.

*Charge to the Candidates for Holy Orders.—Lent,† 1842.*

1. "Take thou authority to preach the Word of God in the congregation where thou shalt be lawfully appointed thereunto," is the

<sup>\*</sup> Art. viii.

<sup>†</sup> Jude 3.

<sup>‡</sup> It may seem necessary to explain why I have been led to publish what was intended merely as private instruction and exhortation to the Candidates for Holy Orders at my late Ordination.

I have been induced to take this course from the belief that it is not a matter of indifference to the Clergy to learn the sentiments of their Bishops on any topics of importance, especially on such as happen to excite an unusual degree of interest. And the rare occurrence of opportunities of general communication, and the variety of subjects on which it is then almost necessary to touch, make it very difficult to speak of each with sufficient clearness in the compass of a single Charge.

If brief allusions, by way of commendation or censure, are made to what has been said or done by others, they are frequently understood in a different sense or degree from that which was intended. General approval is inferred from partial assent; or particular objections are perverted into sweeping condemnations. As, therefore,

<sup>5</sup> See Note 3, page 223.—Ed.

solemn sentence in which the function of preaching is associated by the Church with the office of the Priest: and the question which we are now about to consider, and the succeeding one, define the limits within which, and the mode according to which, this function is to be exercised.

2. The question is,

*“Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal Salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal Salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?”*

3. As together with the Word spoken, by which authority to preach is conveyed to the Priest, the Bible also is put into his hand, as being that which contains the subject-matter of his instructions, so does this previous inquiry relate to his belief and purpose in reference to the Word of God, and primarily to that most important question of the sufficiency of the Holy Scriptures for Salvation.

4. And in giving a rule to her Ministers by which to instruct the people, the Church here plainly declares, that that rule, in all necessary things, is to be the Word of God; as, in the Sixth Article, she has explicitly laid it down, that—

*“Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it shall be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.”*

And again, the same great truth is set forth in the first Homily, in the words—

*“There is no truth nor Doctrine necessary for our justification and everlasting Salvation, but that is, or may be, drawn out of that fountain and well of truth.”*

5. This question, as well as the Article of our Church to which I have referred, is plainly directed against the Doctrine of the Church of Rome, which so exalts Tradition as to make it an equal authority with the written Word, in matters both of faith and practice.

6. The words of the Decree of the Council of Trent are,—

*“Sacrosancta œcumenica et generalis Tridentina Synodus . . . . perspiciens hanc veritatem et disciplinam contineri in libris scriptis, et sine scripto traditionibus quæ ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ ad nos usque pervenerunt; orthodoxorum Patrum exempla secuta, omnes libros tam Veteris quam Novi*

the natural course of instruction to the Candidates at my Ordination had led me to apply rules, drawn from the offices of our Church, to a subject which has been of late much called into discussion, and so to give a somewhat fuller exposition on a single topic than I might be able to do on another occasion, it seemed not unsuitable to communicate to the rest of the Clergy of my Diocese, what was originally addressed only to a very few of the youngest among them.



*Testamenti, cum utriusque unus Deus sit Auctor, necnon traditiones ipsas, tam ad fidem tam ad mores pertinentes, tanquam vel ore tenus a Christo, vel a Spiritu Sancto dictatas, et continuâ successione in Ecclesiâ Catholicâ conservatas pari pietatis affectu suscipit et veneratur.\**

7. Our Church, on the contrary, without, as I shall shew hereafter, neglecting the legitimate use of Tradition, or denying its proper authority, refuses to place it, or aught else, on an equality with the Scriptures, asserts that these are not incomplete, but contain whatever truths are necessary for the Salvation of man; and solemnly inquires of those to whom she commits the charge of instructing the people, whether they are persuaded of this—whether they are determined to draw their teaching from this source, to deliver these to the people as the Word of God, and to refer to these alone, as of supreme authority, in the Doctrines of the Christian Faith.

8. Our Church thus, in opposition to Rome, establishes the Scriptures in their supremacy, as the foundation, the proof, the guide, or, in other words, *“the Rule of Faith.”* And in this, however she may be at variance with the decrees of the Church of Rome, she is in accordance with the declared Doctrine of the earlier ages of the Catholic Church: for, as Bishop Jeremy Taylor says, in his *“Dissuasive from Popery,”* *“the religion of our Church is, therefore, certainly primitive and Apostolic, because it teaches us to believe the whole Scriptures of the Old and New Testament, and nothing else, as matter of faith.”*† And in proof of this position, out of many passages from the writings of the Fathers, which have been frequently alleged by the Divines of our Church, it may suffice to cite the words of Irenæus, *“We, following the one sole true God as our teacher, and having His words for the Rule of Truth, say always the same things concerning the same subjects.”*‡ Of Athanasius, *“The holy and Divinely-inspired Scriptures are of themselves sufficient for the discovery of the truth.”*§ Of Cyril of Jerusalem, *“Nothing at all ought to be delivered concerning the Divine and holy mysteries of faith without the Holy Scriptures.”*|| Of Chrysostom, *“if we will search the Scriptures, not barely, but with accuracy, we shall be able to attain unto Salvation: If we will continually dwell on them, we shall know both the right Rule of Doctrine, and the exact practice of life.”*¶ Of Jerome. *“As we do not deny those things that are written, so we reject those things that are not written.”*\*\* Of Augustin, *“In those things that are openly set forth in the Scriptures, is to be found every thing which contains the Faith and practice of life.”*††

9. On testimony such as this, which may be multiplied, as it often has been, to a much greater extent, our Church is assured

\* Decreta Con. Trid. Sess. iv.

† Adv. H. lib. iv. c. xxxv. sect. 4.

|| Catech. iv.

\*\* C. Helvid. sect. 19.

† Works, vol. x. p. 131.

§ Orat. c. Gent.

¶ Hom. in S. Johan. liii.

†† De Doct. Christi, l. xi 9.

that, in asserting the sufficiency of the Holy Scriptures as the standard of Faith, she is not resting only on the natural reasonableness of supposing that such surely must be the case, (as on the presumption of God having given a written revelation at all, it is hardly possible to believe that it would have been other than complete,) but is asserting a truth, not of her own discovery, but one recognised and declared in those ages of primitive Antiquity to which the great Divines of our Church have always been in the habit of appealing with confidence and success. And when this great truth had been obscured, and, as it were, set aside, while the Church, under the dominion of Rome, held the Doctrine of the revelation of the Faith having been made partly in Scripture and partly in Tradition, and of the existence of a living earthly authority able infallibly to declare the Doctrines thus Traditionally derived from our Lord and his Apostles,\* we owe the recovery and re-establishment of this truth, as one of the great fundamental principles of our Church, to the enlightened and pious wisdom of our venerable Reformers, who, in the study of Scripture and Antiquity, were alike assured that saving Faith could securely rest on Divine revelation alone; and that the written Word of God supplies the limit beyond which Divine revelation cannot be proved to extend.

10. It is, then, in order to secure an adherence to this great principle of our Church, that we require those who are to be admitted to the Priesthood, to declare their belief, that all saving truth is to be found in the written Word of God, or may be deduced from it.

11. Next let us observe the care and moderation with which the question is framed. It does not say that there is nothing true about religion, no true Doctrine, but such as is contained in Scripture, but “*no Doctrine required of necessity for eternal Salvation.*” It does not say that the truths of religion are always declared in Scripture in the fullest and plainest manner, so as to give no trouble, and to require no assistance, in order to be understood and harmonized; but that they are contained therein “*sufficiently.*” It does not say that the Ministers of religion are not to teach any thing which is not written in the Word of God, or which cannot be proved thereby; but that they *are* to teach that which is written; and that if they do teach any thing else, they are not to teach it as though it were “*required of necessity to eternal Salvation.*”

12. Thus far, then, we have the Scriptures vindicated in their supremacy, and put into the hands of the Priest, as the source from which he is to instruct the people; and yet so put into his hands, as to imply that there is room for careful judgment in deciding what Doctrines are expressly contained in them, or may

\* For the manner in which the Church of England is opposed, in this respect, to that of Rome, the latter insisting on the authority of the existing Church, the former appealing to the witness of Antiquity, see *Waterland on the Use and Value of Ecclesiastical Antiquity*, Works, vol. v. p. 318.

be concluded and proved by them. And if there be this room for the exercise of judgment, and therefore this danger of error, we are naturally led, in the next place, to expect that the Church should give assistance to her Ministers in this part of their work. For if she were merely to put the Bible into their hands, and to tell each of them to teach the people whatever scheme of Doctrinal truth his own judgment might enable him to draw from it, it is obvious that a latitude would be given for diversities of teaching, as great as those which separate any denominations of Christians, or any individuals who profess to receive the Bible as the revelation of God; and how great those diversities are, it is needless for me now to particularize.

13. The Church, indeed, is here addressing those whom she believes to have received the truth from that source from which it has been received from the very beginning of the Christian dispensation, *i. e.*, from the Church herself—those, who have not been left to draw for themselves, as best they could, their system of faith from the Written Word, which was never designed to be the sole teacher, though it ever has been the sole proof; but who, having imbibed in their tender years the body of Christian Doctrine from those, whether parents or teachers, whose duty it was to communicate it to them, have learnt, as they have become capable of examining for themselves, to find in Scripture the “*certainty of those things wherein they have been instructed.*”<sup>\*</sup> And carrying on the same principle, now that she commits to them the ministration of the Word, she does not leave them therein an unbridled license of private judgment: but, inasmuch as she holds the Scriptures to contain that one Catholic Faith, in the exposition of this, she would have her Ministers follow those rules of interpretation which she has furnished for their guidance. And our next inquiry, therefore, is, what these rules are.

14. And first in order and weight, in this respect, we shall find the three Creeds; which are recognised by our Church in the Article which immediately follows those relating to the Scriptures, because, in the interpretation of the Scriptures, these are the first and most important guides.

15. Here, then, in the interpretation of Scripture, comes in the genuine and legitimate use of that Tradition, by which, as an independent authority, our Church refuses to be bound in matters of faith. For these Creeds represent the Traditional teaching of the Church. And though Apostolic authority certainly cannot be claimed for any of them in the precise form in which they now exist, yet we may reasonably believe, that in their main substance, they are not less ancient than the Scriptures themselves; and that they convey to us the sum of the truths which the Apostles taught, though these truths were more fully developed at successive periods,

<sup>\*</sup> See *Hawkins' Bampton Lectures*. Lect. ii.

as the rise of various heresies made it necessary to evolve in detail the Doctrine which had been received from the beginning.

16. The existence of a body of Doctrine, in some such systematic form, appears to be recognised in Scripture itself; as, for instance, when St. Paul speaks of Timothy having "*professed a good profession before many witnesses*," he refers probably to a formal declaration of faith, which was even then required at Baptism and at Ordination. The same thing is again alluded to as "*the form of sound words*," which he directs him to "*hold fast*;" and as "*the good thing committed unto him*," which he was to "*keep*."\* Such a body of Doctrine as this, being the expression of those truths which the Apostles taught to the Church before the delivery of the written Word, would obviously, where this was certainly known to be the case, have an independent authority of its own; though as soon as the revelation of God was embodied in Scripture, the latter became the proof and touchstone of whatever truth claimed to be derived from Him. "*The Apostles*," says Irenæus, "*first preached the Gospel, and then, by the will of God, delivered it to us in the Scripture, that it might be, in all future ages, the ground and pillar of our Faith*."† From this preaching of the Apostles, their authoritative oral teaching, was framed the Creed; which, the same in substance, however varying in expression in the different branches of the Church, was proposed to all who were made by Baptism members of Christ, and was professed by them as the standard of the Christian Faith. It is, indeed, to this, that the

\* Bishop Burnet, whose authority on this point will not be open to suspicion, speaks of this as an admitted fact. He says, "There was a form settled very early in most Churches. This, St. Paul, in one place, calls 'the form of Doctrine that was delivered;' in another place, 'the form of sound words,' which those who were fixed by the Apostles in particular Churches had received from them. These words of his do import a standard or fixed formulary, by which all Doctrines were to be examined."

Again: "These forms were preserved with that sacred respect that was due to them. This was esteemed the depositum or trust of a Church, which was chiefly committed to the keeping of the Bishop."

Again: "The Council of Nice examined many of these Creeds, and out of them they put their Creed in a fuller form. The addition made by the Council of Constantinople was put into the Creeds of some particular Churches several years before that Council met. So that, though it received its authority from that Council, yet they rather confirmed an Article which they found in the Creeds of some Churches, than made a new one."—*Introduction to Expos. of Articles*, pp. 2, 3. See also *Bull's Vindication of the Church of England*, Works, vol. ii. p. 217; and his *Judicium Eccles. Catholicæ*, Works, vol. vi. p. 132, &c., where he shews the near agreement of the Ancient Creed of Jerusalem with that established at Nice.

It is obvious, that what is here asserted is not that the Apostles by common consent established, as a fixed formulary, either that which has since been called "the Apostles' Creed," or any other precise form of words; but that various forms, agreeing in substance, though differing in expression, were established in different Churches, as derived from their oral teaching; and, therefore, the argument is not affected by the disproof of the existence of any single form of words throughout the Church.—See also *Waterland's Use and Value of Ecclesiastical Antiquity*, Works, vol. v. p. 268, and p. 316, &c.

† Irenæus, quoted by Bishop of Lincoln, Charge, p. 38.<sup>6</sup>

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<sup>6</sup> *Vide supra*, page 199, par. 5.—Ed.

term, "the Rule of Faith," κανὼν τῆς ἀληθείας, κανὼν τῆς πίστεως, *Regula Fidei*, is ordinarily applied by the Fathers, not as competing with Scripture, but as the condensed expression of those great truths which were more fully delivered in the written Word.\* The proof, indeed, of the Doctrines delivered in these Creeds must be drawn from Scripture; and therefore our Article assigns, as the reason of their reception, that "*they may be proved by most certain warrants of Holy Scripture.*" They could not be received if it might not be shewn that they agree with Scripture; but still their authority is not that of mere deductions from the written Word; but that of a testimony to the same great truths, which we may reasonably believe to be in substance of an independent origin; and of an explanation of them, to which our judgment may not, without presumption, refuse to submit. And thus, while Scripture is the proof of the Creeds, the Creeds are the first and most certain guides in the interpretation of Scripture. But in speaking of the Creeds, as we rightfully may do, as unerring guides in the interpretation of Scripture, we must not fall into the error of considering them to have this character on the ground of any gift of infallibility residing in the Church by which they were framed, but because we have sufficient evidence that they convey the truth as it was received from the beginning. And again, we must bear in mind, that even what has the strongest claim to be considered as a report of the oral teaching of the Apostles, cannot be proved to be conceived, as the Scriptures are, in their very words, but is derived to us through fallible men. The very earliest portion of the Creeds can only be shewn to be what men who heard the Apostles' words, understood to be their meaning; and the same remark will apply more strongly to the additions made at subsequent periods. The Creeds, therefore, could not properly be binding on the conscience till they had been tested by the Scriptures; nor could they be taken, on their own authority, as infallible guides, though we have the highest moral certainty that they are true guides.

17. Next to the Creeds, with reference to the same subject, are to be mentioned the Articles of our Church. These, however much they were framed, as we know that they were framed, with a careful deference to primitive Doctrine, as well as a complete submission to the written Word, must, in the shape in which they are presented to us, be taken as deductions made from the latter, at the time of their promulgation. As such, they may be deemed as of inferior authority, in themselves, to the Creeds; but nevertheless, they have an authority, which to candid minds must in any case be of no slight weight, as being, on points in which it has appeared most needful to provide us with such a guide, the

\* Bishop of Lincoln's Charge, 1840, p. 42.<sup>7</sup>—See also *Bull's Works*, vol. ii. p. 238.

<sup>7</sup> *Vide supra*, page 201, par. 11.—ED.



recorded judgment of our own Church, which is to us "*the Witness and Keeper of Holy Writ*," and to which there belongs its due measure of "*Authority in controversies of faith*."\* And while, on this ground, the lay members of our Church are justly required to shew that measure of respect, as not to impugn any of these Articles of belief,† the Clergy are further bound, by their subscription and voluntary declaration, to take them as guides in their teaching, and to be concluded by them in their judgments, so far as our Church in the imposition of them, intended that they should.‡ And as our Articles have thus been given as authoritative declarations of Doctrine, so have our Liturgical formularies equal authority both in point of Doctrine, where Doctrine is expressed, and as the practical development of the Faith, and spirit, and feeling to which those Doctrines should lead. Nor are the Homilies again to be undervalued, as expressions of the mind of our Church, in respect to the great truths of our Faith; for we receive them, as is declared in the Thirty-fifth Article, as containing "*a godly and wholesome Doctrine*;" though we are not bound to adopt the expressions used in them on all subjects, or to regard their statements as binding upon us in all points of detail.§

18. The Articles are not imposed upon the Laity as terms of communion; but subscription to them is required of the Clergy, as a condition of the license to teach. The latter, previous to Ordination, subscribe the Articles, professing that they do so willingly, and *ex animo*,|| and declare their belief that the Book of Common

\* Art. xx.

† Can. v.

‡ *Bull's Works*, vol. ii. p. 225.

§ See *Hey's Lectures*, vol. iv. p. 463. *Jebb's Pastoral Theology*.

|| Though the Clergy are thus bound to subscribe the Articles, various questions have been raised as to the sense in which this subscription is to be taken. On this point I would offer the following considerations:—

I presume, in the first place, that it is hardly necessary now to assert, that "*Articles agreed upon for the avoiding of diversities of opinions, and for the establishment of consent touching true religion*," are not merely, as they have sometimes been called, "*Articles of peace*," i. e. Articles, which those who subscribe them agree not to oppugn, whether they believe them or not; but that subscription is understood to express, in some sense, the real honest belief of the parties who subscribe.

[It must be observed, that we are here speaking of those who subscribe. To the Laity in general, who are not called upon to subscribe the Articles, but are only required by Can. v. not to impugn them, they may, perhaps, more properly be considered as Articles of peace; and it is their case which appears to have been in the view of those who have so described them, as Bull, and Usher, and Hall.—See *Bull, Works*, vol. ii. p. 211.]

It is true, that it is admitted on all hands, that some of the Articles are so framed, as to allow of their being subscribed by persons who hold different opinions on portions of the subjects to which they relate. But this is very well shewn by Waterland, in his "*Case of Arian Subscription considered*," (*Works*, vol. ii. p. 312,) to arise from their being conceived in general terms, within which a variety of particular propositions may equally be contained. In the cases, therefore, in which the Church has deemed it sufficient to affirm the general proposition, this is capable of being subscribed, with equal integrity, by persons who would differ, if called upon to fill up the meaning in detail. The Third Article, "*Of the going down of Christ into hell*," is adduced by Burnet, in his introduction, as an illustration of this. The Article is couched in the mere general terms, that Christ "*went down into hell*." With respect to what is meant by the descent into hell, Burnet shews that three different inter-



Prayer contains nothing contrary to the Word of God, and that they will use it, and none other, in public worship. And again, when instituted or licensed to any cure, they are required, publicly in the congregation, to declare their unfeigned assent to both the Articles and Liturgy. And in doing this, they accept these as their appointed guides in the interpretation of the written Word, and in the instruction of their flocks. And thus, if we speak of Scripture as the sole foundation, and standard, and Rule of Faith, the Creeds, and Articles, and Formularies of the Church, are to us authoritative rules of interpretation. To these it is plain that the Clergy are pledged in distinct words by the above-mentioned subscriptions and declarations; and beyond this, in answer to the next question, they promise generally, so "*to minister the Doctrine of Christ as the Lord hath commanded, and as this Church and Realm hath received the same.*" The latter clause will, of course, comprehend all that I have brought forward hitherto; and we shall also find that *this Church and Realm* has received the Doctrinal decisions

pretations may be given, and infers that the Church did not wish to impose a declaration of any one of these senses in particular on subscribers; as words in the Article, as framed in the reign of Edward VI., which limited the meaning to one of these senses, were omitted in 1562, and the words were left general. Here, then, the Article might equally be subscribed, as a general assertion, by parties who would diverge when they came to define the particular meaning. But even when the generality of the proposition thus allows of a latitude of interpretation, the Article is to be subscribed according to that which is the first rule in interpreting all documents whatsoever, viz., that they be taken according to *the plain obvious sense of the words*, or, as the Royal declaration prefixed to the Article directs, "*in the literal and grammatical sense.*"

But, in case there be any doubt, as there may be, as to what the literal sense is, the rule of interpretation to which we must then resort, in this as in all similar cases, is undoubtedly *the intention of the party imposing the obligation*, i. e. in this instance, the Church to which we belong. "*The Church,*" says Waterland, "*requires subscription to her own interpretation of Scripture, so the subscriber is bound, in virtue of his subscription to that, and that only.*"—(*Case of Ar. Subscr.*) And by "*the Church,*" I do not mean any particular body of Divines of the reign of Edward VI., or Elizabeth, or of Charles II.; but the Church, in its comprehensive character, as embracing them all. And the sense of the Church is surely, in the first place, to be collected, not from the opinions of individuals, but from her authorized Formularies. In any point, therefore, in which the meaning of an Article is doubtful or obscure, a comparison of it, in the first place, with other Articles, and then with the Creeds, the Liturgy, and the Homilies, would appear to be the right mode to arrive at a true interpretation. Should this not suffice, we must then resort to *historical inquiry*; and further fix the meaning by endeavouring to ascertain the Doctrine which was formerly held on the same subject before the corruption of the Church of Rome, and the nature of any corruption to which it may have been subjected, *the occasion* which gave rise to the Article, *the controversies* which then existed, and *the opinions of the parties by whom the Articles were framed*. All these, in this as in similar cases, are distinct and important elements, not to be overlooked in forming a judgment. But, in applying the latter test, we must remember that wise and cautious men, such as our Reformers were, would not necessarily intend to embody in such a document the opinions which any, or even all of them, as individuals, may have maintained. Their private opinions give a presumption in case of doubt, and no more, and that presumption subordinate to the testimony of authorized documents, where such exist.

Whenever the true sense of the Article has been thus ascertained, we are not at liberty to evade it by nice and subtle distinctions, or to explain it away; but are bound to receive and subscribe it in the sense which we believe to have been intended by the Church

of the four first General Councils. As early in the Reformation as in the Articles set forth in 1536, express reference is made, together with the Scripture and the Creeds, to these Councils, which were thus declared at that time, to convey, as they had always been held to do before, the authority of *the Church*,\* a decision which was not contradicted by any opposing one in the further progress of the Reformation. And by *the Realm* they were adopted and sanctioned by the Act, 1 Elizabeth, c. 1, s. 36; which, in laying down rules for the judgment of heresy by the Court of High Commission, constitutes the Decrees of these Councils a requisite part of the rule whereby the Court was to be guided. And this law, though since repealed, has generally been taken to govern the judgments of the Ecclesiastical Courts in such cases. We must therefore add the decisions of these Councils to our rules of interpretation, as laid down above.†

19. It is my business now merely to inquire what positive rules the Church distinctly sets before her Ministers, for their guidance in the preaching of the Word of God, when she gives them their commission for this work. And I do not see that these extend beyond the limits I have described. We may term, if we please, the Creeds, the four first Councils, the Articles, the Liturgy, and the Homilies, the authorized expositors of the Faith, as holden in the Church; and we shall find that their guidance extends over the great body of revealed truth. They do not, indeed, ordinarily give us the interpretation of particular passages of Scripture. This

\* “We will, that all Bishops shall instruct and teach our people, by us committed to their spiritual charge, that they ought and must most constantly believe and defend all those things to be true which be comprehended in the whole body and canon of the Bible, and also in the Creeds and Symbols, &c. &c., and that they ought, and must take and interpret all the same things according to the self-same sentence and interpretation which the words of the self-same Creeds or Symbols do purport, and the holy and approved Doctors of the Church do entreat and defend the same.

“*Item*.—That they ought, and must utterly refuse and condemn all those opinions contrary to the said Articles, which were of long time past condemned in the Four Holy Councils, that is to say, in the Councils of Nice, Constantinople, Ephesus, and Chalcedonense, and all others sith that time in any point consonant to the same.” —*Formularies of Faith*, p. xviii.

† It is true, that in thus specially referring to these Four Councils, we do not exclude others from all authority; and many of our Divines count, as received by our Church, the two next Councils, the 2d and 3d of Constantinople, together with the above four; but even then not always as of equal weight. Thus Hammond, who is quoted by Mr. Palmer (*Treatise on Church*, part iv. c. 9,) as allowing six œcumenical Synods, says, “And, therefore, of the Scriptures, of the Creed, (that *regula fidei una, sola, immobilis et irreformabilis*, that one only immovable and unreformable Rule of Faith, as Tertullian calls it,) and of those four Councils, as *the repositories of all true Apostolic Tradition*, I suppose it very regular to affirm that the entire body of the Catholic Faith is to be established, and all heresies convinced.” And he then goes on to say in what manner, and how far the next two Councils are also to be received.—*Hammond on Heresy*, sec. v. 7.

Again, it may be observed, that in 1710, when the Convocation was engaged about Whiston's book, the Archbishop pointed out as one of the things to be done, “to fix the particular places of Scripture, and in the Council of Nice, and the Articles of our own Church, upon which the charge of heresy may be most clearly founded.” —*Cardwell's Synodalia*, p. 754. See also *Hooker, Eccles. Pol.* b. v. 54. 10 and viii. ii. 17.

is not their office. But they do give the condensed sense of Scripture, as a whole; the Doctrine deduced from it in general. In the exposition of particular texts, or in any questions of doubt which arise beyond these limits, or, as not clearly defined within them, the Ministers of religion are left to the exercise of their own judgment, in subordination to that general principle which is implied in the reception of the above guides. That principle is, that we are not to seek for ourselves new interpretations—to exercise our ingenuity on the Word of God, and to try and make new discoveries, and, so called, improvements in religion; but to lead our minds to acquiesce in that which has been received as truth in the Church from the beginning, and to defer teachably to sufficient evidence on this point where it may be had.

20. In forming, therefore, his judgment on these matters, which are thus left open to its exercise, the conscientious Divine will feel that he is bound to avail himself of all the means of assistance which he can derive, from whatever quarter. He will ever, in the first place, be diligent in reading the Word of God, with prayer to Him for the true understanding of the same. He will estimate the value of a careful comparison of Scripture with Scripture, and with the authorized formularies of our Church. He will duly regard the helps to be drawn from the critical labours which have been bestowed on the elucidation of the sacred text, and from the recorded opinions of learned Divines, both of our own and other days. And in thus seeking to direct his own judgment, the testimony of primitive Antiquity, where it can be duly ascertained—the consent of the Fathers of the Church, where such consent can be really shewn, must needs exert the most powerful influence on a candid mind. He will not, however, forget that it is not as reasoners, but as witnesses of facts or received Doctrines, that the Fathers may justly claim deference, and that the application of such testimony to the interpretation of Scripture is not ordinarily to be looked for in respect to particular texts, but in reference to important Doctrines of Faith. As regards these, the testimony of Antiquity may, in the way of negative application, be deemed conclusive, and we may surely infer that such Doctrines, of which no trace can be found therein, can have little claim to be received.\*

\* For instance, when Calvin and his followers claim Scriptural authority for the institution of Lay Elders, on the ground of the text in 1 Tim. v. 17, it seems conclusive to argue, as Bilson has done, that this cannot be the just interpretation of the passage, inasmuch as "*it would be strange, if Lay Elders every where governed the Church under the Apostles, that no Council, no History, no Father, did ever so much as name them, or remember them; and that whereas many learned and ancient Fathers have debated and sifted the force of these words, not one of them ever surmised any such thing to be contained in this text. Chrysostom, Jerome, Ambrose, Theodoret, Primasius, Ecumenius, Theophylact, and divers others, have considered and expounded these words, and never dreamed of any Lay Presbytery to be mentioned in them.*" I quote this as an instance, in which it appears to me, that the testimony of Antiquity must be deemed conclusive against an interpretation of a text, the mere letter of which, without such assistance, would probably, to most persons, appear to render such a construction plausible.—(See *Bishop Russell's Sermon on the Historical Evidence of Episcopacy*, note, p. 52.)

It is in this manner, as a negative argument, that the evidence of Antiquity has been triumphantly appealed to by our Church in the controversy with Rome, as is particularly instanced in Jewel's celebrated challenge, in his Sermon at Paul's Cross.\* And this is its safest and most certain use; though it may justly also be taken to have great weight positively, when clearly and decisively expressed.† But the estimate of this, and the inferences to be drawn both ways, are subjects for the reasoning faculty, and belong to that rightful exercise of private judgment in the interpretation of the Word of God, which our Church, within its proper limits, has left free to her Ministers, in the commission with which she has entrusted them, and has, indeed, impressed upon them, as a duty they are bound to discharge.‡

21. From what has been said above, it would appear that the practical duty of the Clergy, in reference to that most important part of their ministerial work, which consists in teaching the Word of God, may be laid down in the following manner.

22. (1.) They are "*out of the Scriptures to instruct the people committed to their charge.*" This is the positive part of their commission. It is their great and essential duty to draw their teaching from Holy Scripture, and to set before their congregations freely and fully the Doctrines of Faith, and Rules of Life, thence deduced, which are necessary for the Salvation of mankind. In expounding these, they are to follow the guidance which the Church has provided for them in her Creeds, and Articles, and Liturgical Formularies, so far as this guidance is definite, and to be influenced by its spirit, even where their judgment is left more free.

23. (2.) They are not to teach anything "*as required of necessity to eternal Salvation, but that which they shall be persuaded may be concluded and proved by Scripture.*" This is the negative, or restraining part of their commission. There are some things, not thus capable of being proved from Scripture, which, nevertheless, it may be desirable, or even necessary, for the complete discharge of their sacred office, that they should teach their people. And of course, it is fitting that they should not neglect to instruct them in

\* *Jewel's Works*, fol. ed. p. 58.

† See *Hawkins' Bampton Lectures*, Lect. vi. p. 207, and note, p. 369; also *Van Mildert's Life of Waterland*, p. 122; and *Waterland's Use and Value of Ecclesiastical Antiquity*, Works, vol. v. p. 275—330.

‡ Speaking as I have been, more especially with reference to the assistance to be derived from Tradition in the interpretation of Scripture Doctrine, I have not referred to its other great branch of use—viz., with reference to the ordinances of the Church: though its value as regards these is even more unquestionable than in simple Doctrine, and its authority more complete, inasmuch as rites and institutions are more undeniable subjects of testimony than Doctrinal statements; and we must never forget, that the value of Tradition is as testimony, not as authority properly so called. No one who has carefully considered the grounds on which the Church has received the institution of the Lord's Day, of Episcopacy, of Infant Baptism, of Confirmation, will have failed to observe in how large a measure the testimony of Antiquity has filled up the notices to be found in the written Word of Ordinances, which we believe to rest on the authority of the Apostles and of our Lord himself.—See *Hawkins' Bampton Lectures*, Lect. v.

such points. But, in bringing them forward, they must bear in mind their relative place, and not exalt them into an importance which is not their due.\* Things incapable of proof from Scripture are not things necessary to Salvation: and they who speak as messengers from God to man—the ambassadors of a merciful Saviour to a sinful world, are charged primarily and mainly with things which are necessary to Salvation—with those glad tidings whereby the subjects of God's wrath and condemnation may be made the partakers of his promises, and the inheritors of his kingdom in heaven. Truth, in proportion as it is important and certain, is that on which they should dwell. The lost estate of man, in the corruption of his fallen nature, and his restoration by grace; Christ, and Him crucified—the Saviour in all his relations to the Church, his mystical body—the Holy Spirit, the Author of all good influence in the heart of man, and the Sanctifier of the people of the Lord—sin, as the cause of man's present and eternal misery—repentance and faith, as the conditions of Justification—holiness, as the essential qualification for the happiness of heaven—the ordinances of God, as the appointed means and channels whereby the benefits of the Redeemer's blood, and the sanctifying graces of the Spirit, are conveyed to his Church; these are the topics wherein the preacher will love to expatiate, and in enforcing which he will best fulfil his ministerial charge.

24. It might, perhaps, appear hardly needful to direct your attention to a truth so obvious as this. But I am the rather led thus to advert to it, because we live in an age of controversy; and controversies have an especial tendency to magnify unessential into

\* The remarks of Waterland on this point, in reference to the Canon of 1591, "about Preachers," appear to me so just and well expressed, that I subjoin them. The part of the Canon containing the rule is, "*Preachers shall not presume to deliver any thing from the pulpit, as of moment to be religiously observed and believed by the people, but that which is agreeable to the Doctrine of the Old and New Testament, and collected out of the same Doctrine by the Catholic Fathers and Bishops of the Ancient Church.*" Waterland says, "A wise regulation, formed with exquisite judgment, and worded with the exactest caution. The Canon does not order that they should teach *whatever had been taught* by the Fathers; no, that would have been setting up a new Rule of Faith: neither does it say that they shall teach *whatsoever* the Fathers had collected from Scripture; no, that would have been making them *infallible* interpreters, or *infallible reasoners*: the *Doctrine* must be found first in Scripture; only to be the more secure that we have found it there, the *Fathers* are to be called in to be, as it were, constant checks upon the presumption or wantonness of *private* interpretation. But then, again, as to *private* interpretation, there is liberty enough allowed to it. Preachers are not forbidden to interpret this or that text, or hundreds of texts, differently from what the Fathers have done; provided they still keep within the analogy of Faith, and presume not to raise any new Doctrine: neither are they altogether restrained from teaching any thing new, provided it be offered as *opinion* only, or an *inferior* truth, and not pressed as *necessary* upon the people. For it was thought that there could be no necessary Article of Faith, or Doctrine, now drawn from Scripture, but what the *Ancients* had drawn out before from the same Scripture: to say otherwise would imply that the *Ancients* had failed universally in *necessaries*, which is morally absurd."—*Use and Value of Ecclesiastical Antiquity*, Works, vol. v. p. 317. It is obvious that the use of Antiquity, which is directed to be made by this Canon, is only that of preventing the introduction of novelties in Doctrine. It is its negative, not its positive use.—See *Goode's Divine Rule of Faith*, vol. ii. p. 689.



essential things ; and to give to that, which is, perhaps, on that very account, the subject of controversy, because it is doubtful, and which has been allowed to be doubtful, because it is not necessary to Salvation, the importance which belongs alone to the truth declared of God.

PEARSON, DEAN OF SALISBURY.—1842.

14. My first great objection to the system, or school, attempted to be revived by the Oxford Tracts, is, then, the undue prominence and authority which it assigns to *Tradition*, with regard to the Rule of Faith. It does not, indeed, like the Church of Rome, place it on a level with Holy Writ, or invest any earthly head with the attribute of infallibility ; but it claims for what it calls the consent of Catholic Antiquity, or Catholic Tradition, the authoritative, and, virtually, the infallible, interpretation of the Holy Scriptures, as the standard and test of Divine truth.

15. The right use and the real value of Tradition, relative to the facts, whether of secular or religious history, is unquestionable : yet, even here, in the absence of any historical, or other equivalent and coinciding evidence, it would be impossible to depend upon the perfect truth and accuracy of Traditionary report ; more especially, if the facts so transmitted were connected with religious belief, and involved the spiritual and eternal interests of mankind.

16. There cannot be a more striking or deplorable proof of the uncertainty and insufficiency of oral Tradition, as the medium of conveying the facts and truths of religion, than the gradual corruption, and, at length, the utter extinction of the patriarchal testimony respecting the great truths of the creation and the fall, of the being and worship of the Almighty Creator, and of the promise of redemption, among the nations of the heathen world. Upon this point there can, surely, be no difference of opinion among us. But when the remedy, Divinely appointed to check this universal tendency to ignorance and idolatry, by an express revelation from heaven, and an inspired record of it, was introduced and established, both were, in the course of ages, misunderstood and disregarded. The Son of God appealed to the Scriptures of the Old Testament, as testifying of him as the promised Messiah ; but his claims were rejected and disallowed by the ignorance and misinterpretation of the Jewish doctors. We find him repeatedly charging them with “teaching for Doctrines the commandments of men,” and “making void the law of God through their Traditions ;” while his Apostle Peter reminds the Jewish converts to the Gospel, that they had been “redeemed from their vain conversation, which they had received, by *Tradition*, from their fathers,”—which Tradition remaining with their descendants, they continue in prejudice and unbelief.

17. When Christianity was fully established, and the Canon of



Scripture completed and recognised, a fresh current, not of Apostolic, but of human Tradition, originating in the primitive times, began to flow, and gradually, and, at first, almost imperceptibly, corrupting and perverting the pure Doctrine of the Apostles, as taught by themselves, and recorded in their writings—the only sure and authoritative Tradition, as Irenæus justly styles it—overspread the face of the Church. Traces of this rising corruption are plainly visible in the Apostolic Epistles; and when the gift of inspiration ceased, the opposite but equally debasing influences of Paganism and Judaism, combined with the natural difficulty of perceiving and maintaining the spirituality of Christian truth, contributed to confirm and increase it. The declension and superstitions of the Greek Church, at a comparatively early period, subjected her to the incursion and devastation of Mahomedanism, from which she has not yet recovered; while the western branch, though, for the most part, spared from that scourge, sunk still more deeply into error and idolatry, and anti-Christian tyranny and corruption, until the providence of God interposed, for the rescue of Apostolic and Scriptural truth, by the blessed Reformation.

18. The principle upon which that great event was founded, was *an appeal from Tradition to the testimony of the Holy Scriptures*. It was the translation and revived study of the sacred volume from the time of Wickliffe, its morning star, which led to the English Reformation. Secular and selfish interests, doubtless, tended to hasten and to establish it; but nothing short of the flood of light which from that Divine source was shed upon the great truths of the Gospel, could, under the influence of the Holy Spirit, have so illuminated the minds, and impressed the hearts of multitudes, not only of the Clergy of all ranks, and chiefly of the higher orders, but of the great body of the people of this kingdom, as to persuade them to abandon the long-cherished and naturally-attractive errors and superstitions of the Church of Rome, to adopt the humbling and self-denying Doctrines and principles of the Reformed Faith, to brave, during one short but trying period, the terrors of persecution, and, in many signal instances, to seal the truth of their testimony at the stake; and at length successfully, and as I trust for ever, to shake off the yoke of that corrupt and idolatrous communion.

19. It is true, that our wise and deeply-learned and pious Reformers, in pursuing the great and difficult work to which the providence of God had called them, did not repudiate and reject the treasures of Christian Antiquity, and Christian wisdom and piety; but in framing or reforming the English Liturgy, carefully availed themselves, not only of the three venerable Creeds of the Catholic Church, as the symbols of their Faith, and the pledges of their union with true believers in all ages, but of what was Scriptural and pure, and there was and is much of both, in the Roman Breviary and Missal, and of the stores of devotional excellence contained in the more ancient Liturgies of the Eastern Church.

20. It is also true, that, in defending the English Reformation against the objections and cavils of the Church of Rome, its martyred founders, and subsequent apologists and supporters, appealed to the Fathers of the first six centuries, in proof that the Doctrines which they asserted were such as had been taught from the beginning—the “Faith once delivered to the Saints”—that *they* were not the innovators, but the Romanists themselves, who, in addition to the tenets which they held in common, had introduced many others, for which they had no warrant, either from Scripture or the Fathers, together with a mass of superstitious rites and ceremonies condemned by both.

21. This important distinction must, however, be carefully borne in mind, with reference to the alleged consent of Catholic Antiquity; that the appeal on the part of the English Reformers was, from first to last, not to the Fathers of the Church, as the authorized or infallible interpreters of Scripture, but to the Word of God itself; and to the Fathers, as satisfactory and valuable, so far as their testimony extended, but still, as subsidiary and secondary supporters of the Doctrines which the Reformers themselves had originally and purely drawn from the sacred records.

22. In proof of this position, I would confidently refer you to the authorized formularies and documents of our Church—to the Sixth Article, which declares, that “Holy Scripture containeth all things necessary to Salvation: so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation”—to the Eighth Article, which, in asserting that the three Creeds, the Nicene, the Athanasian, “and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed,” adds, as the reason for this requirement—not the mere authority of Tradition, or of the Church, though this is, doubtless, considerable—but because “they may be proved by most certain warrants of Holy Scripture”—and to the twentieth, and several others, which equally assign the authority of the inspired Word as the exclusive ground upon which the Doctrine or the practice in question is affirmed or rejected.

23. But I would, upon this important point, particularly direct your attention to several of the questions, to which distinct affirmative answers are required, in the Office for the Ordering of Priests in our Church. After inquiring, in the terms of the Sixth Article, whether the candidate is persuaded “That the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal Salvation, through Faith in Jesus Christ,” it thus proceeds: “And are you determined, out of the said Scriptures, to instruct the people committed to your charge; and to teach nothing as required of necessity to eternal Salvation, *but that which you shall be persuaded* may be concluded and proved by the Scripture?”

Again: Will you, then, give your faithful diligence, always so to minister the Doctrine and Sacraments, and the Discipline of Christ, *as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God?*" And, again: "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange Doctrines *contrary to God's Word?*" Once more: "Will you be diligent in prayers, and in reading of the *Holy Scriptures*, and in such studies as help to *the knowledge of the same?*" I add, with regard to this last most important question, the similar inquiry in the Office for the Consecration of Bishops, in which the same qualification is more pointedly expressed: "Will you, then, faithfully exercise yourself in the same Holy Scriptures, *and call upon God by prayer, for the true understanding of the same?*"\* In illustration of which, the Church, in unison with numerous examples of such petitions in Holy Writ, teaches her Members to pray, "That it may please God to *illuminate* all Bishops, Priests, and Deacons *with true knowledge and understanding of His Word*,"—plainly implying, as in the Prayer of St. Chrysostom, at the close of Morning and Evening Service, the necessity of such illumination, and the duty of imploring it, which could not be enjoined with regard to any Traditional or mere human compositions or interpretations whatsoever.

24. I have reminded you, my Reverend Brethren, of these passages, which, with one exception, so intimately concern us all, for the purpose of distinctly marking the views of our Church with regard to the Holy Scriptures, as the exclusive Rule of Faith and practice. It may, perhaps, be replied, that the writers to whom this discussion chiefly refers, do not, with the Romanists, ascribe equal authority to what is, without proof, and therefore falsely, called Apostolic Tradition; but simply, that the Church enjoins us to receive the Traditional consent of Catholic Antiquity as the authoritative, and virtually and practically, as the infallible *interpreter* of Scripture; and that the Church, by this injunction, does not intend to claim any superiority *over the Scriptures*, but only *over ourselves*. Now, however plausible this statement may appear to some, I have no hesitation in asserting, that it is at once fallacious and untrue.

25. It is fallacious, because, while the Church cordially recognises and claims the consent of Catholic Antiquity as to the grand outline of her Doctrine, especially in the shape of her Creeds and early Confessions of Faith, it is notorious that these embrace, for the most part, only the principal facts of Holy Scripture, concerning

\* The Doctrine of the Church of England upon this important subject is strongly enforced in the Homily against Wilful Rebellion; at the close of which the following striking passage occurs:—"For all are commanded to read or hear, to search and study the Holy Scriptures; and are promised understanding to be given them from God, if they so do."

the Divine Trinity, the Incarnation, Sufferings, Death, Resurrection, and Ascension of the Son of God; the existence and communion of His Church, the forgiveness of sins, the resurrection of the body, and the life everlasting.

26. I need not inform you, my Brethren, that, in connection with these primary Articles of the Christian Faith, and in addition to them, there are many others, and much that concerns the true meaning, development, and application of them all, which it is of the utmost importance to understand and to ascertain; and that upon these almost innumerable points there is, in reality, *no such Catholic consent* as concerning those historical and fundamental facts and Doctrines themselves; that upon these, which comprise no less than the subject of man's acceptance in the sight of God, the office and efficacy of Faith, the nature and extent of Divine Grace, of holiness and obedience to the will of God, the Doctrine of the Sacraments, and much that relates to man's connexion with the invisible and eternal world—there is considerable *diversity* of opinion amongst the Fathers and ancient Doctors of the Church; and that it is merely gratuitous and delusive to assume, as some do, that there is, among the writers of Catholic Antiquity, one uniform and harmonious interpretation of Scripture upon these momentous subjects, which is as much a matter of fact as the Articles of the Apostles' or the Nicene Creed. The learned in Ecclesiastical History know perfectly, that, with the exception of the general outline to which I have already referred, it is, in truth, far otherwise. Of this there is sufficient and significant proof in the well-known fact, that the Romanists, however unjustly, yet not, it must be confessed, without some degree of plausibility, claim the consent of Catholic Antiquity in favour of their own corruptions of the pure Apostolic Doctrines of the Christian Church.

27. But even if such an uniform and consentaneous interpretation of Scripture as to the grand principles and precepts of the Gospel really existed among the ancient Fathers of the Church, it is not true that the Church of England demands of her Ministers an implicit and unqualified acquiescence in it. She has her own standard of Doctrine, to which she requires our unfeigned assent and consent in her Liturgy and Articles, which last are expressed nearly in the language of Scripture. And while, as we have seen, she asserts that her Faith is that of the primitive and Catholic Church, rightly understood and fairly collected, she does not impose even this, except as consistent with the declarations of Holy Writ, and as capable of being satisfactorily proved by it; and appeals upon every occasion "to the law and to the testimony" of inspired Scripture, cordially acquiescing in the conclusion of the Prophet, that, "if any speak not according to that word, it is because there is no light in them."

28. It follows from this, that the Church never intended to admit, and much less to sanction, the principle contended for by

some, that her Ministers are not only at liberty, but bound upon all points, whether of Doctrine, discipline, or practice, to regulate their Faith or their conduct by the supposed consent of Catholic Antiquity ; as if the vast, and often discordant, mass of devotional, practical, mystical, and controversial Theology, which is comprised under that designation, were collectively recognised as the criterion and standard of Divine truth, instead of her own authorized formularies, which the Church presents to us for our deliberate judgment and acceptance, as founded upon, and proved by, those "Holy Scriptures," of which she is a "witness and a keeper ;" and which, "given by inspiration of God, are profitable for Doctrine, for reproof, for correction and instruction in righteousness, that the man of God," the Minister of Christ, "may be perfect, thoroughly furnished unto all good works."

29. I have dwelt the longer, my Reverend Brethren, upon this great topic, because it lies, in fact, at the root of the whole discussion. So long as men are contented to derive their views of Divine truth, and their interpretation of Holy Scripture, not, as required of her Ministers by our Church, from the diligent and devout study of the sacred records themselves, under the guidance of her own Scriptural Liturgy, Articles, and Homilies, assisted, indeed, though not controlled, by the labours as of other authors, whether ancient or modern, so especially of her venerable Reformers and most accredited writers ; but, primarily and principally, through the medium of the Fathers and other Ecclesiastical writers preceding the Reformation, they can scarcely fail of misunderstanding and misinterpreting the true and Scriptural system of the Gospel, and of adopting the errors, and incurring the dangers, of the school of Divinity, which it is my present purpose briefly, but earnestly, to oppose.

#### THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

25. Much offence and alarm has been caused by statements with regard to the relation between Scripture and Tradition, which have been put forward on one side as neglected and almost forgotten truths, and condemned on the other as repugnant to the spirit at least of our Sixth Article, and a virtual abandonment of a fundamental principle of our Reformation.

26. No topic of the recent controversy has been more fruitful than this: none, it may perhaps be added, has led to more important and profitable inquiries.<sup>8</sup> If it be true, as seems hardly to

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<sup>8</sup> The following are a few of the numerous publications in which the views of the Tractarians, upon this important subject, have been examined and exposed:—

*A Brief Examination of Professor Keble's Visitation Sermon.* By W. WILSON, D.D., Canon of Winchester.

*Not Tradition, but Scripture.* By the Rev. PH. N. SHUTTLEWORTH, D.D., Warden of New College, and late Bishop of Chichester.

be denied, that Tradition had not only become “to most of us an unpalatable word,” but one of “vague use,” and “closely associated in most men’s minds with a whole host of partialities and antipathies,” then certainly we have reason to congratulate ourselves, that so much has been done of late to clear up its ambiguity, to distinguish and ascertain its various meanings, and to enable us, whether we relish it or not, to use it calmly and soberly, in its proper place, and with a right conception of its import.

27. For my present purpose, it will be sufficient to express my opinion, that the progress of the controversy has shewn that the difference between the two parties, on this point, is not one of principle,<sup>9</sup> but of fact. There is no dispute as to the nature of the

*Essays on some of the Dangers to Christian Faith.* By RICHARD WHATELY, D.D., Archbishop of Dublin.

*The Kingdom of Christ.* By the same Author.

*Tradition Unveiled.* By the Rev. BADEN POWELL, M.A., &c., Savilian Professor of Geometry, Oxford.

*A Lecture on Tradition*, read before the University of Oxford, March 7, 1839. By R. D. HAMPDEN, D.D., Regius Professor of Divinity, and Canon of Christ Church.—Fourth edition, 1841.

*Discourses upon Tradition and Episcopacy.* By CHRISTOPHER BENSON, M.A., Master of the Temple, and Canon of Worcester.

*A Defence of the Principles of the English Reformation.* By the Rev. C. S. BIRD, M.A., Prebendary of Gainsborough.

*Scriptural Grounds of Union*, considered in Five Sermons preached before the University of Cambridge. By JAMES SCHOLEFIELD, A.M., Regius Professor of Greek.—Sermon 5th.

*Provincial Letters from the County-Palatine of Durham.* By G. STANLEY FABER, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury.—Letters 17 and 18.

*The Divine Rule of Faith and Practice.* By WILLIAM GOODE, A.M., Rector of St. Antholin, London.

*The Case as it is.* By the same author.

*The Bampton Lectures for 1842.* By JAMES GARBETT, M.A., Professor of Poetry in the University of Oxford, and Prebendary of Chichester.

*Ancient Christianity.* By ISAAC TAYLOR, Esq.

*The Sufficiency of Holy Scripture as the Rule of Faith.* An Ordination Sermon. By DANIEL, BISHOP OF CALCUTTA.

*The Standard of Faith.* A Visitation Sermon. By J. DAVIES, B.D., Rector of Gateshead, and Master of King James’ Hospital, Durham. Published at the request of the Clergy, 1841.

*Perverted Tradition the Bane of the Church.* A Sermon preached at St. Paul’s Cathedral. By JOSIAH PRATT, B.D., Vicar of St. Stephen’s, Coleman-street.

*The Written Tradition.* A Sermon preached in the Parish Church, Cheltenham, Nov. 5th, 1842. By the Rev. FRANCIS CLOSE, A.M.—[For a notice of this Sermon by the Tractarian party, see Appendix F.]

*Letter to the Laity of the Church of England.* By FRANCIS T. HILL, Esq., M.A.—Ed.

<sup>9</sup> Dr. PUSEY, in his *Letter to the Archbishop of Canterbury*, endeavours to establish a similar conclusion:—

“Whatever difference there is, relates not to the Sufficiency of Holy Scripture in any way, nor to its being the sole source of saving Faith, nor to its superiority to man, nor to its authority over the Church; it relates not at all to Holy Scripture, but to *us*; not to the Sufficiency of Holy Scripture, but to *ours*; not to submitting Holy Scripture to the Church Catholic, but *ourselves*;”—p. 71.

Upon this passage Mr. GOODE remarks—

“What! ‘no difference as to *the Sufficiency of Scripture*,’ when we are told that ‘the Gospel Message is but *indirectly and covertly* recorded in Scripture under the surface’? (Tract 85, p. 27.)



supreme authority in matters of Faith ; it is admitted to be not the decision of uninspired men in any age, much less of any human arbitrator, but the teaching of our Lord and His Apostles : but one question is, whether any record of that teaching is still to be found, beside that which is contained in Holy Writ.<sup>1</sup> Those who have most magnified the authority of Tradition have proceeded on the supposition, express or implied, that the Tradition they speak of has preserved a portion of that teaching. They are met with the assertion, that either no such record exists, or that it is impossible to discover it. This is certainly a fair subject for historical investigation and argument.

28. But it is not this that constitutes the most interesting and important point of variance : the main point is the relation in

“What ! no difference as to Scripture ‘being the sole source of saving Faith,’ when we are told that it is *not* ‘the only ground of Faith,’ (NEWMAN, *Lectures on Romanism*, p. 369,) that Catholic Tradition is ‘a Divine informant,’ (*Ib.* 329,) ‘the unwritten Word’ (*Ib.* 355,) to be received ‘with the same reverence’ as the written Word, (KEBLE’s *Sermon on Tradition*, p. 26,) and that our controversy with Rome is not on the Doctrine of Tradition, but only as to the truth of some particular Traditions?”—(PUSEY. *Earnest Remonstrance*, p. 15.)—*The Case as it is*.—pp. 9, 10.—ED.

<sup>1</sup> It will be seen from the following observations of the late lamented Dr. ARNOLD, that there is no little inconsistency and contradiction in the writings of the Tractarians upon this point :—

“Since this was written, I have found out, what certainly it was impossible to anticipate beforehand, that our Lord’s words, ‘Do this in remembrance of me,’ are supposed to teach the Doctrine of the Priest’s consecrating power. But the passage to which I refer is so remarkable, that I must quote it in its author’s own words. Mr. NEWMAN, for the Tract is apparently one of his, observes, that three out of the four Gospels make no mention of the raising of Lazarus. He then goes on,—

“‘As the raising of Lazarus is true, though not contained at all in the first three Gospels, so the gift of consecrating the Eucharist may have been committed by Christ to the Priesthood, though only indirectly taught in any of the four, will you say I am arguing against our own Church, which says that Scripture “contains all things necessary to be believed to Salvation”? Doubtless Scripture *contains* all things necessary to be *believed* ; but there may be things *contained* which are not *on the surface*, and things which belong to the *Ritual*, and not to *belief*. Points of Faith may lie *under* the surface : points of observance need not be in Scripture at all. The consecrating power is a point of Ritual, yet it is indirectly taught in Scripture, though not brought out, when Christ said, “Do this,” for He spake to the Apostles, who were Priests, not to His Disciples generally.’—*Tracts for the Times*, Tract 85, p. 46.

“This passage is, indeed, characteristic of the moral and intellectual faults which I have alluded to as marking the writings of the supporters of Mr. Newman’s system. But what is become of the assertion, that this security of the Apostolical Commission was ‘*expressly authorized*’ by our Lord, when it is admitted that it is only *indirectly* taught in Scripture ? And what becomes of the notion, that *what our Lord did or instituted* may be learned from *another source than Scripture*, when Mr. NEWMAN has most truly stated, in the passage quoted in the preceding note, that [‘Scripture *alone* contains what remains to us of our Lord’s teaching,’ and that—ED.] our Lord’s history, the history of his words and works, ‘is in Scripture, and Scripture only : Tradition has no part in it’ ? I pass over the surprising state of mind which could imagine a distinction between things necessary to be believed, and necessary to be done ; and could conceive such a distinction to be according to the meaning of our Article. It would appear that this shift has been since abandoned, and others, no way less extraordinary, have been attempted in its place ; for an extraordinary process it must be which tries to reconcile Mr. NEWMAN’s opinion with the declaration of the Sixth Article.”—ARNOLD’s *Christian Life ; its Course, its Hindrances, and its Helps*. Introduction, pp. 33, 34.—ED.

which Tradition is made to stand to Scripture. If Scripture not only contains all things necessary to Salvation, but delivers them so plainly that every one may find them there for himself, it is comparatively of little moment, whether fragments of the teaching of our Lord and His Apostles have or have not been preserved elsewhere. But if Scripture itself needs an interpreter, it becomes a question of the highest importance, whether there exists any Tradition capable of discharging that office, and how far it is to be trusted.

29. And here the divergency between the opposite parties appears at first sight very great indeed: the one urging all that can be said to prove the obscurity of Scripture, the other insisting on its plainness and perspicuity. Nevertheless, on closer inspection, the points on which they agree will, perhaps, be found both more numerous and more essential than those on which they differ.

30. It seems to be admitted, on both sides, that the right understanding of Scripture is not to be attained by the exercise of the unassisted reason; that it depends on certain moral conditions, and a certain measure of spiritual illumination. And even those who contend that this is the only assistance absolutely necessary, would hardly deny, that the experiment has rarely, if ever, been tried; or that the persons who come to the study of Scripture with such assistance, also generally bring with them notions and impressions derived from early instruction.

31. Nor, again, is it maintained by either party, that the sufficiency of Scripture is such as to render all other external helps to the right understanding of it useless. That would be condemned as a mark of ignorant presumption, or of blind enthusiasm. It is admitted, "that there are many useful guides to the truth besides the Scriptures, of which the writings of the early Fathers are one, and an important one."\*

32. But further, it is not pretended, that to appeal to the consent of primitive Antiquity, for the purpose of ascertaining the sense of Scripture on Articles of Faith, is any peculiarity of the modern school, which is charged with unduly exalting the authority of Tradition. On the contrary, it has been laid down by an eminent living Divine, who is not only unconnected with that school, but one of its most zealous opponents, that, "in the settlement of Articles of Faith on the authority of Scripture, the principle of the Anglican Church is that of an appeal to the recorded consent of primitive Antiquity from the very beginning."† Here, indeed, it has been justly observed by others, that if this consent is to be taken in its strict sense, as including the assent of every individual Christian in any age of the Church, it is something which either

\* Goode: *Divine Rule of Faith and Practice*, I. p. 18.

† Faber: *Primitive Doctrine of Justification*. 2d edit. p. 365.

never existed, or, at least, is utterly incapable of proof. And this observation—if it was ever needed—is certainly very valuable. But how far the consent of the great majority may be properly considered as answering the same purpose, and again, how far such a consent is represented by any records which have been preserved to us—these are questions on which every one may be allowed to form his own opinion.

33. So far, then, we discover no difference as to any principle which is peculiar to any modern school. But when we proceed a step further, we meet with an apparent difference of principle, and one which has been represented as of vital moment. For the consent of Antiquity, in whatever sense it is understood, may be regarded either as simply the evidence of a witness, or as the authoritative decision of an infallible judge. And this, indeed, sounds like a very important distinction, though, I must own, that it appears to me a difference more of sound than of substance.<sup>2</sup> For if it is the character of the witness, and not the nature of his testimony, that makes his evidence decisive, it seems to matter little, as to the practical result, which view we take. The exercise of private judgment on the Doctrine delivered is equally excluded by each. But even this point is one in which the controversy of our day is not concerned. The party, which appeals to the consent of Antiquity, professes to hold, that “the Scripture is the sole authoritative source of the Faith,” *i. e.*, “of things to be believed in order to Salvation; and that the Church only testifies to her children what truths are necessary to be believed in order to Salvation, in subjection to Scripture; and even when she determines controversies, does this not in the character of a judge, but as a witness to what she herself received.”\* I am aware, unhappily, that it has been not unfrequently insinuated, that such professions are not to be trusted. I do not inquire whether insinuations of this kind are charitable or

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\* Pusey: *Letter to the Bishop of Oxford*, p. 31, 3d Ed. The whole passage runs thus:—“In brief, then, my Lord, the meaning of our Church (as we conceive) in these Articles is, that the Scripture is the sole authoritative source of the Faith, *i. e.*, of ‘things to be believed in order to Salvation’; the Church is the medium through which that knowledge is conveyed to individuals; she, under her responsibility to God, and in subjection to His Scripture, and with the guidance of His Spirit, testifies to her children, what truths are to be believed in order to Salvation; expounds Scripture to them; determines when controversies arise; and this, not in the character of a judge, but as a ‘witness’ to what she herself received.”

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<sup>2</sup> “The sole question is, whether the Tractators make Tradition the authoritative interpreter of Scripture, from which every man is to learn the Faith, and from whose decision there is no appeal. If they do, and *the fact cannot be denied*, they give Tradition authority over Scripture, that is, in the only sense of the phrase in which it has ever been used. No one charges them with supposing that Tradition may say, So and so is in Scripture, but it is not true, or may *avowedly* explain away or contradict Scripture. The question is, whether, if it appears to us to explain away or contradict Scripture, we are to put our Faith in it as the authoritative interpreter of Scripture, (which, if it is the unwritten Word of God, we ought to do,) or in Scripture itself. And the *former* they expressly maintain.”—GOODEN’S *Case as it is*, p. 10.—ED.

just.<sup>3</sup> I only notice them for the purpose of remarking, that when we are speaking about terms of communion, it is only the Doctrines which men profess that we can take as the ground of our judgment, as we have no other means of discovering what they really hold. For the same reason, I pass over the attempts which have been made, by disputable inferences, to prove, that a principle has been admitted, in appeals to Tradition on points as to which Scripture is silent, which, if followed out, would open a door for the corruptions of Romanism.

34. And on the other hand, I must observe, that the object which I have now in view, does not lead me even to inquire, whether the language which has been employed to convey certain views of Doctrine, is not liable to grave objections, or just censure, as ambiguous, or unguarded, harsh, extravagant, and ill-sounding. It is not with modes of expression that we are at present concerned, but with the nature of the things expressed.

<sup>3</sup> The inquiry, however, is one of so much importance, that I venture, briefly, to propose and answer it upon the principle suggested by his Lordship.

IS IT "CHARITABLE OR JUST" TO INSINUATE THAT THE "PROFESSIONS" OF THE TRACTARIANS, ON THE SUBJECT OF TRADITION, "ARE NOT TO BE TRUSTED"?

"The Party, which appeals to the consent of Antiquity, PROFESSES to hold:

"That,—'The Scripture is the sole authoritative source of Faith,' i. e., 'of things to be believed in order to Salvation.'"

"That,—'The Church only testifies to her children what truths are necessary to be believed in order to Salvation, in subjection to Scripture; and even when she determines controversies, does this not in the character of a judge, but as a witness to what she herself received.'"

But the same Party has propounded the following "DOCTRINES," which "we take AS THE GROUND OF OUR JUDGMENT," having "no other means of discovering what they REALLY hold:"

"The points of Catholic consent, known by Tradition, . . . being such as these; the Canon of Scripture,—the full Doctrines of the Trinity and Incarnation," &c.—KEBLE'S *Sermon on Tradition*, p. 41.

"Scripture and Tradition, taken together, are the joint Rule of Faith."—TRACT 78.

"He" (MR. FROUDE) "was one of those who . . . are prepared to throw themselves unreservedly on Revelation, wherever found, in Scripture or Antiquity."—BRITISH CRITIC, 45—224.

"This antecedent improbability . . . reconciles us to the necessity of gaining them (the Doctrines of Faith) indirectly from Scripture; for it is a near thing, if I may so speak, that they are in Scripture at all; . . . therefore, since they are there by a sort of accident," &c.—TRACT 85, p. 34.

"The notion that the Bible is the SOLE authoritative judge in controversies of Faith, is a self-destructive principle." NEWMAN'S *Lectures on Romanism*, p. 35.

For a full investigation of the subject, see the publications recommended in note 8, pp. 243-4, *supra*; especially Mr. GOODE'S *Divine Rule of Faith and Practice*, vol. i.—ED.

## CHAPTER IX.

THE CHURCH: ITS CONSTITUTION, AUTHORITY, AND CLAIMS.—  
CHURCH-PRINCIPLES.

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WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Par. 17, in Chap. VIII.; Par. 18, in Chap. XXV.; and 26, in Chap. XXVI.

PEARSON, DEAN OF SALISBURY.—1839.

*Vide* Par. 8, in Chap. VI.

WHATELY, ARCHBISHOP OF DUBLIN.—1841.

At variance with what has been now said, and also at variance with each other, are some opinions which are to be found among different classes of Christians, in these, as well as in former times. The opposite errors (as they appear to me to be) of those opinions may in many instances be traced, I conceive, in great measure, to the same cause; to the neglect, namely, of the distinction—obvious as it is to any tolerably attentive reader—which has been just noticed, between those things, on the one hand, which are either plainly declared and strictly *enjoined*, or distinctly *excluded*, by the Sacred Writers; and on the other hand, those on which they give no distinct decision, injunction, or prohibition; and which I have thence concluded they meant to place under the jurisdiction of each Church. To the neglect of this distinction, and again, to a want of due consideration of the character, offices, and rights of a Christian community, may be attributed, in a great degree, the prevalence of errors the most opposite to each other.

There are persons, it is well known, who, from not finding in Scripture precise directions, and strict commands, as to the constitution and regulation of a Christian Church, the several Orders of Christian Ministers, the distinct functions of each, and other such details, have adopted the conclusion,—or, at least, seem to lean, more or less, towards the conclusion,—that it is a matter entirely left to each individual's fancy or convenience, to join one Christian Society, or another, or none at all; to take upon himself,

or confer on another, the Ministerial Office, or to repudiate altogether any Christian Ministry whatever : to join, or withdraw from any, or every religious assembly for joint Christian worship, according to the suggestion of his individual taste ;—in short, (for this is what it really amounts to, when plainly stated,) to proceed as if the sanction manifestly given by our Lord and his Apostles to the establishment of Christian communities, and consequently, to all the privileges and powers implied in the very nature of a community, and also the inculcation in Scripture of the *principles* on which Christian Churches are to be conducted, were all *to go for nothing*, unless the application of these principles to each particular point of the details of Church government, can also be found no less plainly laid down in Scripture.

Now, though I would not be understood as insinuating any thing against the *actual* morality of life of those who take such views, I cannot but remark, that their *mode of reasoning* does seem to me perfectly analogous to that of men who should set at nought all the moral principles of the Gospel, and account nothing a sin that is not expressly particularized as forbidden,—nothing a duty, that is not, in so many words, enjoined. Persons who entertain such lax notions as I have been alluding to, respecting Church-enactments, should be exhorted to reflect carefully on the obvious and self-evident, but often-forgotten truth,—the oftener forgotten, perhaps, in practice, from its *being* self-evident,—that *right* and *duty* are reciprocal ; and, consequently, that since a Church has a *right* (derived, as has been shewn, both from the very nature of a community, and from Christ's sanction) to *make* regulations, &c., not at variance with Scripture principles, it follows that *compliance* with such regulations must be a *duty* to the individual members of that Church.

On the other hand, there are some, who, in their abhorrence and dread of principles and practices subversive of all good order, and tending to anarchy and to every kind of extravagance, have thought—or, at least, professed to think—that we are bound to seek for a distinct authoritative sanction in the Scriptures, or *in some other ancient\* writings*,—some *Tradition*, in short,—for each separate point which we would maintain. They assume, that whatever Doctrines or practices, whatever institutions, whatever regulations respecting Church-government, we can conclude, either

\* By “Ancient,” some persons understand what belongs to the first *three* centuries of the Christian era ; some, the first four ; some, seven ; so arbitrary and uncertain is the standard by which some would persuade us to try questions, on which they, at the same time, teach us to believe our Christian Faith and Christian Hope are staked !

“ Scire velim, pretium chartis quotus arroget annus :

Est vetus atque probus, centum qui perficit annos,  
Quid ? qui deperit minor uno mense vel anno,  
Inter quos referendus erit ? veterane ?” . . . .

Horace, Epist. I., b. 2.



with certainty or with any degree of probability, to have been either introduced by the Apostles, or to have prevailed in their time, or in the time of their immediate successors, are to be considered as absolutely binding on all Christians for ever—as a model from which no Church is at liberty to depart. And they make our membership of the Church of Christ, and our hopes of the Gospel-salvation, depend on an exact adherence to every thing that is proved, or believed, or even suspected, to be an Apostolical usage; and on our possessing what they call Apostolical Succession;—that is, on our having a Ministry whose descent can be traced up in an unbroken and undoubted chain, to the Apostles themselves, through men regularly ordained by them or their successors, according to the exact forms originally appointed. And all Christians (so called) who do not come under this description, are to be regarded either as outcasts from “the Household of Faith,” or, at best, as in a condition “analogous to that of the Samaritans of old,”<sup>4</sup> who worshipped on Mount Gerizim, or as in “an intermediate state between Christianity and Heathenism,” and as “left to the uncovenanted mercies of God.”

Those who on such grounds defend the institutions and ordinances, and vindicate the Apostolical character, of our own (or, indeed, of any) Church,—whether on their own sincere conviction, or as believing that such arguments are the best calculated to inspire the mass of mankind with becoming reverence, and to repress the evil of schism,—do seem to me, in proportion as they proceed on those principles, to be, in the same degree, removing our institutions from a foundation on a rock, to place them on sand. Instead of a clearly-intelligible, well-established, and *accessible* proof of Divine sanction for the claims of our Church, they would substitute one that is not only obscure, disputable, and out of the reach of the mass of mankind, but even self-contradictory, subversive of our own, and every Church's claims, and leading to the very evils of doubt, and schismatical division, which it is desired to guard against.

The rock on which I am persuaded our Reformers intended, and rightly intended, to rest the ordinances of our Church is, the warrant to be found in the Holy Scriptures, written by, or under the direction of, those to whom our Lord has entrusted the duty of “teaching men to observe all things whatsoever He had commanded them.” For, in those Scriptures we find a Divine sanction clearly given to a regular Christian community—a Church; which

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<sup>4</sup> “O rail not at our brethren of the North,  
 Albeit Samaria finds her likeness there;  
 A self-formed Priesthood, and the Church cast forth  
 To the chill mountain air.”

*Lyra Apostolica* ? p. 141.

See also Note 9, p. 44, *supra*.—ED.

is, according to the definition in our Nineteenth Article,\* “a congregation (*i. e.* society or community; *Ecclesia*) of faithful men,† in the which the pure Word of God is preached, and the Sacraments duly administered according to Christ’s ordinance, in all those things which, of necessity, are requisite to the same.” Now since, from the very nature of the case, every society must have officers, appointed in some way or other, and every society that is to be *permanent*, a perpetual *succession* of officers, in whatever manner kept up, and must have also a power of enacting, abrogating, and enforcing on its own members, such regulations or by-laws as are not opposed to some higher authority, it follows inevitably (as I have above observed) that any one who sanctions a society, gives, in so doing, his sanction to those essentials of a society, its government—its officers—its regulations. Accordingly, if our Lord had *not* expressly said any thing about “binding and loosing,” still, the very circumstance of his sanctioning a Christian community, would necessarily have implied his sanction of the Institutions, Ministers, and Government of a Christian Church, so long as nothing is introduced at variance with the positive enactments, and the fundamental principles, laid down by Himself and his Apostles.

This, which I have called a foundation on a rock, is evidently that on which (as has been just observed) our Reformers designed to place our Church.

While they strongly deny to any Church the power to “ordain any thing contrary to God’s Word,” or to require, as essential to Salvation, belief in any thing not resting on Scriptural authority, they claim the power for each Church, of ordaining and altering “rites and ceremonies,” “so that all things be done to edifying,” and nothing “contrary to God’s Word.” They claim on that ground for our own Church a recognition of that power, in respect of the forms of public service; on the ground, that is, (Art. 36,) that these “contain nothing that is, in itself, superstitious and ungodly.”

And they rest the claims of Ministers, not on some supposed sacramental virtue, transmitted from hand to hand in unbroken

\* In our Article, as it stands in the *English*, it is, “*The visible Church of Christ is,*” &c.; but there can be no doubt, I think, that the more correct version from the Latin (the *Latin* Articles appear to have been the original, and the English a translation—in some few places, a careless translation—from the Latin) would have been, “*A visible Church,*” &c. The Latin “*Ecclesia Christi visibilis*” would, indeed, answer to either phrase; the want of an *article*, definite or indefinite, in that language, rendering it liable to such ambiguity. But the context plainly shews that the writer is not speaking of the Universal Church, but of particular Churches, such as the “Churches of Jerusalem, Alexandria, and Rome.” The English translator probably either erred from momentary inattention, or (more likely) understood by “*Ecclesia*,” and by “the Church,” the particular Church whose Articles were before him,—the Church of England. If it had been designed, and deliberately designed, to describe “*The Universal Church*,” it would most likely have been called “*The Congregation*,” &c., instead of “*A Congregation*.”

† *I. e.*, Believers in Christ;—*fideles*;—*πιστοί*.

succession from the Apostles, in a chain, of which, if any one link be even doubtful, a distressing uncertainty is thrown over all Christian ordinances, Sacraments, and Church privileges for ever; but, on the fact of those Ministers being the *regularly-appointed officers of a regular Christian community*. "It is not lawful" (says the Twenty-third Article) "for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be *lawfully called and sent* to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard."

Those who are not satisfied with the foundation thus laid,—and which, as I have endeavoured to shew, is the very foundation which Christ and his Apostles have prepared for us,—who seek to take higher ground, as the phrase is, and maintain what are called, according to the modern fashion, "Church-principles," or "Church of England principles," are, in fact, subverting the principles both of our own Church in particular, and of every Christian Church that claims the inherent rights belonging to a community, and confirmed by the sanction of God's Word as contained in the Holy Scriptures. It is advancing, but not in the right road,—it is advancing, not in sound learning, but error,—not in Faith, but in superstitious credulity, to seek for some higher and better ground on which to rest our Doctrines and institutions, than that on which they were placed by "the Author and Finisher of our Faith."\*

On this point I will take the liberty of inserting an extract from a Charge (not published) which was delivered a year ago; because I wish to point out that the views I am taking, whether sound or unsound,—and this I sincerely wish to be decided according to the reasons adduced—are at least not hastily but deliberately adopted, and have undergone no change in that interval.

1. "When I speak of unceasing progress,—of continual improvement in all that pertains to the Christian life,—as what we ought

\* It is curious to observe how very common it is for any sect or party to assume a title indicative of the very excellence in which they are especially deficient, or strongly condemnatory of the very errors with which they are especially chargeable. Thus, those who, from time to time, have designated themselves "Gnostics," i. e., persons *knowing* the Gospel, in a far superior degree to other professed Christians,—have been generally remarkable for their *want* of knowledge of the very first rudiments of Evangelical truth.

The phrase "Catholic" religion, (i. e., "Universal,") is the most commonly in the mouths of those who are the most limited and *exclusive* in their views, and who seek to shut out the largest number of Christian communities from the Gospel-Covenant.

"Schism," again, is by none more loudly reprobated than by those who are not only the immediate authors of schism, but the advocates of principles tending to generate and perpetuate schisms without end.

And "Church principles,"—"High-Church principles,"—"Church of England principles,"—are the favourite terms of those who go the furthest in subverting all these.

Obvious as this fallacy is, there is none more commonly successful in throwing men off their guard.

to aim at, both in ourselves, and in those with whom we have influence, it may perhaps be proper to add, that this does not imply any attempt 'to be wise above that which is written,'—any expectation of a new and additional Revelation, or of the discovery of new Doctrines,—any pretensions to inspiration,—or hopes of a fresh outpouring of that, or of any other miraculous gifts. It seemed needful to make this remark, because such hopes have been cherished,—such pretensions put forth,—from time to time, in various ages of the Church, and not least in the present.

2. "I have coupled together these two things,—miraculous gifts and a new Revelation, because I conceive them to be in reality inseparable. Miracles are the only sufficient credentials on which any one can reasonably demand assent to Doctrines not clearly revealed (*to the understanding of his hearers*) in Scripture. The promulgation of new Articles of Faith, or of articles which, though not avowedly new, are yet not obviously contained in Scripture, is most presumptuous, unless so authenticated. And again, pretensions to miraculous powers, such as those of Moses and the Prophets,—of Christ and the Apostles, seem to imply some such object to be furthered by them. At any rate, those who shall have thus established their claim to be considered as messengers from Heaven, *may* evidently demand assent to whatever they may, in that character, promulgate. If any persons, therefore, pretend to such a mark of a Divine commission as the gift of tongues, or any such power, no one who admits their pretensions can consistently withhold assent from any thing they may declare themselves commissioned to teach.

3. "And, again, if any persons claim for any Traditions of the Church, an authority, either paramount to Scripture, or equal to Scripture, or concurrent with it, or, which comes to the very same thing, *decisive as to the interpretation of Scripture*,\* taking on themselves to decide what is 'the Church,' and *what* Tradition, is to be thus received,—these persons are plainly called on to establish by miraculous evidence the claims they advance. And if they make their appeal, not to miracles wrought by themselves, but to those which originally formed the evidence of the Gospel, they are bound to shew, by some decisive proof, that that evidence can fairly be brought to bear upon and authenticate their pretension;—that they are, by Christ's decree, the rightful depositories of the power they claim.

4. "But to such as reject and protest against all such groundless claims, an interminable field is still open for the application of all the faculties, intellectual and moral, with which God has endowed us, for the fuller understanding and development of the truths

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\* See note (H).<sup>5</sup>

<sup>5</sup> This note will be found in Chap. VIII.—ED.

revealed in his written Word. To learn and to teach what is there to be found ;—to develope more and more fully to your own minds and to those of your hearers, what the Evangelists and Apostles have conveyed to us, will be enough and more than enough to occupy even a longer life than any of us can expect.

5. “The Mosaic Dispensation was the dawn of ‘the dayspring from on high,’ not yet arrived,—of a Sun, only about to rise. It was a Revelation in itself imperfect. The Sun of the Gospel arose ; ‘the true Light, which lighteth every one that cometh into the world’ appeared ; but it was partially hidden, and is so, still, by a veil of clouds,—by prejudices of various kinds,—by the passions, and infirmities, and ignorance, of mankind. We may advance, and we may lead others to advance, indefinitely in the full development of Gospel-truth,—of the real character, and meaning, and design of Christ’s religion,—not by seeking to *superadd* something to the Gospel-Revelation, but by a more correct and fuller comprehension of it :—not by increasing, absolutely, the light of the noon-day-sun, but by clearing away the mists which obscure our view of it. Christianity itself cannot be improved ; but men’s views, and estimate, and comprehension of Christianity, may be indefinitely improved.

6. “Vigilant discretion, however, is no less needful than zeal and perseverance, if we would really advance in the Christian course. The most active and patient traveller, if he be not also watchfully careful to keep in the right road, may, after having once diverged from it into some other track, be expending his energies in going further and further astray, while he fancies himself making progress in his journey.

7. “In various ways is the Christian, and not least, the Christian Minister, liable to this kind of self-deception. I am not now, you will observe, adverting chiefly to the danger of mistaking what is absolutely false for true, or wrong for right ; but rather, to that of mistaking the real character of some description of truth, or of valuable knowledge. We have to guard against mistake, for instance, as to what is, or is not, a part of the Christian *Revelation* ;—a truth *belonging* to the Gospel, and resting, properly, on Divine authority. While advancing in the attainment of what may be, in itself, very valuable and important knowledge, we may be, in fact, going further and further in error, if we confound together the inspired and the uninspired,—the sacred test, with the human comment.

8. “There are persons, (such as I have above alluded to,) who, in their zeal—in itself laudable—to advance towards a full comprehension of the Gospel Revelation, have conceived that they are to seek for this by diligent research into the tenets and practices of what is called the Primitive Church ; *i. e.* the Christian world during the first three or first four ages ; and some have even gone so far as to represent the Revelation of the Christian scheme con-

tained in the New Testament as a mere imperfect and uncompleted outline, which was to be filled up by the Church in the succeeding three centuries;—as a mere beginning of that which the early Fathers were empowered and commissioned to finish; though, on what grounds any kind of authority is claimed for the Church *then*, which does not equally belong to it at this day, or at any intermediate period, no one, as far as I know, has even attempted to make out.

9. “Now, to learn what has been said and done by eminent men in every age of the Church, is, of course, interesting and valuable to a Theological student. And a man of modesty and candour will not fail to pay great attention to their opinions, in whatever period they may have lived. He will also inquire with peculiar interest into the belief and the practices of those who had been instructed by the immediate disciples and other contemporaries of the Apostles themselves. But the mistake is, to assume, on the ground of presumptuous conjecture, (for of proof, there is not even a shadow,) that these men were infallible interpreters of the Apostles, and had received from them by Tradition something not contained, or not plainly set forth, in their writings, but which yet were designed by those very Apostles as a necessary portion of Christianity.

10. “Not only are all these assumptions utterly groundless and unwarrantable, but, on the contrary, even if there is any thing which we can be morally certain *was* practised in the time of the Apostles, and with their sanction, (as is the case, for instance, with the Agapæ, or Love-feasts,) we must yet consider it as not designed by them to be of universal and perpetual obligation, where they have not distinctly laid it down as such in their writings. By omitting, in any case, thus to record certain of their practices or directions, they have given us as clear an indication as we could have looked for, of their design to leave these to the free choice and decision of each Church, in each age and country. And there seems every reason to think that it was on purpose to avoid misapprehensions of this kind, that they did leave unrecorded so much of what we cannot but be sure they must have practised, and said, and established, in the Churches under their own immediate care.

11. “And it should be remembered, that what some persons consider as the *safe* side in respect of such points,—as the extreme of scrupulous and cautious veneration,—is, in truth, the reverse. A wise and right-minded reverence for Divine authority, will render us doubly scrupulous of reckoning any thing as a Divine precept or institution, without sufficient warrant. Yet, at the first glance, a readiness to bestow religious veneration, with or without good grounds, (which is the very characteristic of superstition,) is apt to be mistaken for a sign of pre-eminent piety. Besides those who hold the ‘double Doctrine’—the ‘*disciplina arcani*’—and concerning whom, therefore, it would be rash to pronounce whether



any particular tenet taught by them, is one which they inwardly believe, or is one of the exoteric instructions deemed expedient for the multitude; besides these persons, there are, no doubt, men of sincere, though mistaken piety, who, as has been just intimated, consider it as the safe side in all doubtful cases, to adhere with unhesitating confidence to every thing that *may possibly* have been introduced or practised by the Apostles; to make every thing an article of Christian Faith that could have been implied in any thing they may have taught. But such persons would perceive, on more careful and sober reflection, that a rightly-scrupulous piety consists, as has been said, in drawing the line as distinctly as we are able, between what is, and what is not, *designed* by our Divine instructors as a portion of their authoritative precepts and directions. It is by this careful anxiety to *comply with their intention with respect to us*, that we are to manifest a true veneration for them.

12. "Any thing that does not fall within this rule, we may believe, but not as a part of the *Christian Revelation*; we may practise, but not as a portion of the *Divine institutions essential to a Christian Church*, and binding on all men in all ages: not, in short, as something placed beyond the bounds of that 'binding and loosing' power which belongs to *every* Church, in reference to things neither enjoined in Scripture, nor at variance with it. Otherwise, even though what we believe should be, really and in itself, true, and though what we practise, should chance to be, in fact, what the Apostles did practise, we should not be honouring, but dishonouring God, by taking upon ourselves to give the sanction of his authority to that from which He has thought fit to withhold that sanction. When the Apostle Paul gave his advice on matters respecting which he 'had no commandment from the Lord,' he, of course, thought that what he was recommending was good; but, so far was he from presuming to put it forth as a Divine command, that he expressly notified the contrary. Let us not think to manifest our pious humility by reversing the Apostle's procedure!

13. "I have thought it needful, in these times especially, to insert this caution against such mistaken efforts after advancement in Christian knowledge and practice; against the delusions of those who, while they exult in their imagined progress in the Christian course, are, in reality, straying into other paths, and following a bewildering meteor."

Those whose "Church-principles" lead them thus to remove from a firm foundation the institutions of a Christian Church, and especially of our own, and to place them on the sand, are moreover compelled, as it were with their own hands, to dig away even that very foundation of sand. For, in respect of our own Church, since it inculcates, repeatedly and earnestly, as a fundamental principle,\*

\* Besides the Articles, see, on this point, the Ordination Service.

that nothing is to be insisted on as an essential point of Faith, that is not taught in Scripture, any member of our Church who should *make* essentials of points confessedly not found in Scripture, and who should consequently make it a point of necessary Faith to *believe* that these *are* essentials, must unavoidably be pronouncing condemnation, either on himself, or on the very Church he belongs to, and whose claims he is professing to fortify.

But moreover, not from our own Church only, but from the Universal Church,—from all the privileges and promises of the Gospel,—the principles I am condemning go to exclude, if fairly followed out, the very persons who advocate them. For it is certain that our own institutions and practices, (and the like may be said, I apprehend, of every other Church in the world,) though not, we conceive, *at variance* with any Apostolical injunctions, or with any Gospel principle, are, in several points, not precisely coincident with those of the earliest Churches. The Agapæ, for instance, or “Love-Feasts,” alluded to just above, have, in most Churches, been long discontinued. The “Widows,” again, whom we find mention of in Paul’s Epistles, appear plainly to have been an Order of Deaconesses regularly appointed to particular functions in the earliest Churches; and their Deacons appear to have had an office considerably different from those of our Church.\*

Again, it seems plainly to have been at least the general, if not the universal, practice of the Apostles, to appoint over each separate *Church* a *single* individual as a Chief Governor, under the title of “*Angel*” (*i. e.*, *Messenger* or *Legate* from the Apostles) or “*Bishop*,” *i. e.*, *Superintendent* or *Overseer*. A CHURCH and a DIOCESE seem to have been, for a considerable time, *coextensive* and *identical*. And each Church or Diocese (and consequently each Superintendent), though connected with the rest by ties of Faith, and Hope, and Charity, seems to have been (as has been already observed) perfectly independent, as far as regards any power of control.

The plan pursued by the Apostles seems to have been, as has been above remarked, to establish a great number of small, (in comparison with most modern Churches,) distinct, and independent communities, each governed by its own single Bishop, consulting, no doubt, with his own Presbyters, and accustomed to act in concurrence with them, and occasionally conferring with the Brethren in other Churches, but owing no submission to the rulers of any other Church, or to any central common authority except the Apostles themselves. And other points of difference might be added.

Now, to vindicate the institutions of our own or of some other Church, on the ground that they “are not in themselves superstitious or ungodly”—that they are not at variance with Gospel-

\* See *The Church and the Synagogue*, an Abridgment from Vitringa, by Rev. J. Bernard.

principles, or with any Divine injunction that was designed to be of universal obligation, is intelligible and reasonable. But to vindicate them on the ground of the exact conformity, which it is notorious they do not possess, to the most ancient models, and even to go beyond this, and condemn all Christians whose institutions and ordinances are not “one and utterly like”\* our own, on the ground of their departure from the Apostolical precedents, which no Church has exactly adhered to, does seem—to use no harsher expression—not a little inconsistent and unreasonable. And yet one may not unfrequently hear members of Episcopalian Churches pronouncing severe condemnation on those of other communions, and even excluding them from the Christian body, on the ground, not of their not being under the *best* form of Ecclesiastical Government,† but of their wanting the very essentials of a Christian Church; viz., the very same distinct Orders in the Hierarchy that the Apostles appointed: and this, while the Episcopalians themselves have, universally, so far varied from the Apostolical institution as to have in one Church several *Bishops*; each of whom consequently differs in the office he holds, in a most important point, from one of the primitive Bishops, as much as the Governor of any one of our colonies does from a Sovereign Prince.

Now, whether the several alterations, and departures from the original institutions, were, or were not, in each instance, made on good grounds, in accordance with an altered state of society, is a question which cannot even be entertained by those who hold, that no Church is competent to vary at all from the ancient model. Their principle would go to exclude at once from the pale of Christ's Church almost every Christian body since the first two or three centuries.

*Kingdom of Christ. Essay ii. Sect. 17—20.*

#### SUMNER, BISHOP OF CHESTER.—1841.

21. (II.) The other error to which I purpose to allude, is no less injurious to the Saviour's glory. Practically He is treated with dishonour, when the Church which He has established is made to usurp His place, to perform His acts, to receive His homage: is so represented as to be, virtually, the author of Salvation, instead of the channel through which Salvation flows.<sup>6</sup> This is, in truth, to depose

\* See 34th Article.

† It is remarkable that there are *Presbyterians* also, who proceed on similar principles; who contend that originally the distinction between Bishops and Presbyters did not exist; and *consequently* (not that *Episcopacy* is not *essential* to a Church, but) that Episcopal government is an unwarrantable innovation—an usurpation—a profane departure from the Divine Ordinances!

<sup>6</sup> “Let us say to ourselves, I am about to sit in judgment on a parent—on her . . . who blessed me, through the hands of her Bishops, with the blessing and intercession of a parent—the blessing so powerful with the Most High—who hallowed the

Him from His throne, and to invest His subjects with the authority which belongs to Himself alone.\*

(*First Edition.*)<sup>7</sup>

\* [It is well that those who are inclined to carry Church Authority to a height for which there is no Scriptural warrant, should be aware of the consequences which follow. And the principle I have here combated is thus laid down in a recent publication, which may justly be expected to derive extensive influence from the character of its author:—

“It is in the Church that we have our religious life, derived to us not as individuals, but by virtue of incorporation into her body.”

“God has not chosen to establish his relations with each of us on a distinct and individual footing, but has constituted us in a body to derive from its source of life a portion of its general life.”—*Church Principles*, pp. 5 and 147.

If we receive this Doctrine, we must re-write the Scripture. For if there is a truth which is declared throughout the whole New Testament, it is that God *has established* his relations with man through the medium of individual Faith in Jesus Christ, and that we have our religious life by virtue of union with Him, of which union Faith is the instrument.]—

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Can [shall.—Edit. 1.] we write instead, Come into *the Church*, and *the Church* shall give you rest?

(*Second Edition.*)

\* Many, I doubt not, through fear of schism, and a sense of the evils which attend it, have been led to countenance what they consider to be the cause of Church Authority, without being aware of the consequences which follow when that authority is unduly raised: how the Church, rather than the Church's Head, is looked up to as the source of spiritual life or religious power; how incorporation with the body of the Church, is identified with incorporation with the Saviour's body; as if to be in the Church, and to “be in Christ Jesus,” were the same.

Now the Scripture, whether using the language of invitation or of promise, uniformly addresses us as individuals. Individuals needing deliverance, are addressed by an individual Saviour. The Church, in its character of witness, or messenger, or steward, is the medium through which the offer is made, but not through which the benefit is received. The benefit comes not through the Church, but through Faith—individual Faith; and men have their religious life by virtue of union with Christ, Faith being the instrument of that union. The language of Scripture agrees with this view, and no other.

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womb from which I sprung, and the paps that gave me suck . . . who has raised her Sanctuaries, appointed HER Sabbaths, . . . set at my side a holy company of Saints and Prophets of her own creation under God, that I may never be without instructors—who has established this place (*Oxford*), above all others, as a perpetual memorial of her power and wisdom— . . . How often has she called, and I refused; she stretched out her hand, and no man regarded! And now, when distress and anguish are come upon her, shall I turn round and mock at her weakness—as men reviled our Lord upon the Cross, on which they themselves had hung Him!”

*The Duty of Young Men in Times of Controversy.* A Sermon, by W. Sewell, B.D., Sub-Rector of Exeter College, and late Professor of Moral Philosophy.—pp. 34, 35.—Ed.

<sup>7</sup> I have thought it better to give this note as it stands both in the first and second editions of his Lordship's Charge, in consequence of the severe, and, as I humbly conceive, most unjust animadversions of the BISHOP OF EXETER. See the latter Prelate's Charge of 1842, Par. 24, in the present Chapter, and Par. 27, in Chap. XII.—Ed.

22. It is convenient,<sup>8</sup> no doubt, in language, to embody the multitude who believe in Christ under one comprehensive term ; and

“I am the way, and the truth, and the life: no man cometh unto the Father but by me.” Shall we substitute *the Church Catholic* for the individual Saviour?

“All that the Father giveth unto me, shall come unto me: and him that cometh unto me, I will in no wise cast out.” Shall we write instead, Him that cometh into *the Church, the Church* will in no wise cast out? Can we be justified in thus altering the terms of Scripture in a matter of such importance as everlasting Salvation? Invited to approach God on an individual footing, as believers in the Son whom He hath sent, shall we seek out another door of approach for ourselves, and come to Him, not as believers in Christ, but as members of a body?

[“If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” Are there any other words by which God *could* establish his relation with us, *on an individual footing*, more clear than these?—Edit. 1.]

“Simon, Simon, Satan hath desired to have you, that he may winnow you as wheat: but *I have prayed for thee*, that thy Faith fail not.” Could Simon suppose that *the Church* was to be the source of his spiritual life, and not the Saviour?

“*I know my sheep, and am known of mine.*” [Does this imply any thing but a relation *on a distinct and individual footing*?—Edit. 1.] Can we be content to leave the care, the power, the omniscience of the Saviour, to derive from the Church a portion of its life? [from the Church’s “source of life a portion of its general life?”—Edit. 1.] And will the testimony of the Church, that *she* knows her own, avail us “in the great day?” Is there no danger of the awful sentence, “*I never knew you?*”

“He came unto his own, and his own received him not: but to as many as received him, to them gave he power to become the sons of God: who were born, not of the will of the flesh, nor of the will of man, but of God.” Could any one suppose, from these words, that our religious life was to be derived to us by *virtue of incorporation with the Church*? Can we affirm it, without presuming to set aside the words of God Himself?

The texts which I have quoted are some among multitudes of plain declarations, in which God proposes to establish relation with us on the footing of Faith, individual Faith, in his Son Jesus Christ. If his purpose were changed, and He designed to set up a visible institution, like the Christian Church, as the medium of man’s communication with Him, He surely would have revealed this to us in clear and intelligible terms. Scripture contains nothing of the kind. So difficult has it proved to confirm such an idea from Scripture, that the commission of Christ to his Apostles has been forced into the service, and made to bear the whole burthen. “Go ye, and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost; and, lo, I am with you alway, even unto the end of the world.”\* I am with you, and with those after you who shall be ordained to the like office, to proclaim the redemption which I have wrought, and gather men into one body, having “one Lord, one Faith, one Baptism.” “And, lo, I am with you alway:” to support, and guide, and strengthen you;

\* Matt. xxviii. 19, 20. Some other texts, as the promise to Simon Peter, &c., alleged by the Romish Church, are so entirely irrelevant, that only a *Romish* disputant can urge them.

<sup>8</sup> *Vide infra*, Note on Par. 24, of the BISHOP OF EXETER’S CHARGE, 1842.—ED.



our Lord has Himself taught us, by example, that we may do this safely and legitimately.\* But language may mislead. We may

to give an answer to your prayers, to give life to your words. "For without me ye can do nothing." A blessed promise; independently of which there could be little hope to the Apostles originally, and little hope now either for Ministers or for their people; but certainly no *substitution* of person; no *delegation* of authority: "I am with you alway." Not, Ye are in my stead alway.

How, then, can we venture, with such plain declarations on the one hand, and with nothing, literally nothing, except a vague inference on the other—how can we venture to interpose the Church, instead of Christ, as the mediator between God and man; [to represent the Church as the "ground of our Christian privileges."—(*Church Principles*, p. 150.) Edit. 1.] or affirm that ["it is simply as members of the body that we have any rights at all?"—(*Ibid.* 137.) Edit. 1.] "Christ has appointed the Church as the only way unto eternal life?"†

I examine the Word of God, and there I find all its promises annexed to individual Faith. Can I venture to turn aside from this, and claim the promises as a member of the Church? [To look for "religious life," or peace with God, "by virtue of incorporation into her body?"—Edit. 1.]

Especially when the danger of such Doctrines, when generally propounded, is neither slight nor doubtful. They have been again introduced, and maintained, and disseminated, in defiance of all the lessons of experience, and all the warnings of example. Doubtless there are excellent persons who are [such a person as the author of "Church Principles" may be out, &c.—Edit. 1.] out of the reach of such danger, and may even imagine that a high Doctrine concerning the Church, would have the opposite effect from obstructing our contemplation of the Redeemer: would bring men more palpably near to Christ, and greatly promote their sacred and vital union with Him. But it cannot do so, if the Doctrine be not true and Scriptural. And, practically, it never has done so. It has done the very contrary. The majority of mankind will take occasion, from such Doctrines, to satisfy themselves with the external relation, and substitute it for individual Faith: as the annals of the Jewish and the Roman Catholic Churches too fatally demonstrate. Such is, in fact, the natural bias, which needs to be constantly opposed.

What, then, is the Church, if it is not "a life-giving ordinance;" a "Sacrament," in which the mysteries of eternal life are contained and communicated?‡ in the hands of whose rulers the ordinances of life are deposited?

What the Church is, and what the Church is not, may perhaps be made clearer by changing, for a moment, the light in which the object is viewed.

An offended Sovereign sends a message to his people: proposes terms of reconciliation; and engages, that whoever shall swear allegiance to a certain commander, and remain faithful to him, shall receive indemnity for what is past, and be possessed of peculiar privileges for life. A multitude come in; accept the terms, and swear allegiance: pass through the prescribed form: such, for example, as Christian Baptism. These are united, enrolled together; and formed into a regiment. It becomes the favoured regiment—the peculiar, the chosen, the royal regiment.

Such is the Church of Christ. The promise is, "He that believeth, and is baptized, shall be saved." Many trust the promise, cleave to him, and are baptized. And these are collected in a company, called by his name, and entitled to many blessed privileges, of guidance, and superintendence, and spiritual protection. This they enjoy in the present world; and in the world to come, life everlasting.

\* Matt. xvi. 18.

† Tract 48, p. 12.

‡ *British Critic*, lix.



personify a body, for the convenience of discourse, and by degrees forget that a community is not a person. And it is still worse, if

Here, however, we have a company of persons, receiving privileges, not conferring them. When and how does the change take place, empowering the members of this Church, whether its teachers or its scholars, to impart "religious life?" Or where is it implied, that simply to be a member of this Church, is to be in possession of spiritual life, or to "have life eternal?"

The Sovereign has made his promises, not to the members of the regiment, but to the faithful adherents of the commander. And we see the important difference. In process of time, the privileges become attractive: and many may enrol themselves in the regiment, and comply with the appointed service, who in their hearts intend no fidelity to the commander, and are ready to desert him on the first occasion.

Now, had the promises been made to all who enrolled themselves in the regiment, all would be equally entitled to reward, whether in their hearts they were faithful or not to the commander.

But as the case really stands, the Sovereign is under no obligation to any who have not this inward qualification. Some such may have entered into the body, with the usual ceremonies; nay, they may hold the colours, or wear the dress, of the truly faithful; but the state of their hearts disqualifies them for any effectual claim.

It is thus between Christ and the Church of Christ. As long as all the company are believers, all is well. To believe, to be baptized, to be in the company, and to be saved, are the same thing. But if, from whatever cause, those become enrolled in the company who bear no fealty towards the head of the company, these have no claim upon Him who knows the heart, and who made the faith of the heart a condition of the promised privileges.

So dangerous is that system of religious teaching which places Salvation (though it may be only virtually) in the Church; makes the Church the prominent object; and would lead us, in practice, to depend upon a supposed union with Christ, through the Church, instead of on those evidences by which Scripture teaches us to "examine ourselves, whether we be in the Faith; to prove our own selves." We cannot venture to say, Whosoever is in the Church of Christ, is born of God; or substitute this for the Apostolical test, "Whatsoever is born of God, overcometh the world."\* [—makes the Church the prominent object. In a statement like the following, for example, I can see nothing but the greatest danger. And the statement is the more important, because it exhibits the principle in practical exercise. "The individual mind will flag from time to time, or entirely; sin will arise like a cloud between the Redeemer and the offending soul: then it is that the idea of the Church, and the fact of incorporation into Him, through the Church, will remain a token of Divine love, and a solace to the penitent; a sign for good in the midst of darkness otherwise impenetrable."—*Church Principles*, p. 151.

If I rightly apprehend this, the idea of the Church, and the fact of incorporation with Christ, through the Church, is to be used, instead of those evidences by which Scripture teaches us to "examine ourselves, whether we be in the Faith; to prove our own selves;" is to comfort us when those evidences fail. Can we, then, venture to say, Whosoever is in the Church of Christ is born of God; instead of the Apostolical test, "Whatsoever is born of God, overcometh the world?"—Edit. 1.] It may happen, that all who are *of the Church*, may also be *in Christ*: the members of the company may also be adherents of the commander. But the case may be otherwise: and, therefore, it must be constantly borne in mind, that Salvation is not offered to men because they are baptized, or because they are enlisted in the company; but,

\* See 1 John v. 1—6.

the body which was first personified, comes afterwards to be deified. Yet, a process of this kind has gone on with regard to the Christian Church. When Jesus declared that He would build his Church upon a rock, and that the gates of hell should not prevail against it, He simply declared that there should hereafter ever be a body of men believing in Him as the Son of God—a body which Satan might assail, but should never succeed in destroying. He did not say that He would set up a power upon earth, which should possess his authority, act in his stead, and, as his vicegerent, dispense his anger or his favour. We look in vain for a single sentence in which such a purpose is implied : a purpose so important, and, I may add, so extraordinary, that it must have been written in words which none could fail to read. But advantage has been taken of the obscurity of language, to maintain and encourage this idea. The Church has been made, first, an abstraction, and then a person, and then a Saviour. The Church, thus invested with Divinity, has the Minister as her visible representative ; and he, explaining the prophetic anticipation, has assumed the place of God.\* We too well know what corruptions found entrance at this source ; what opportunity was given to the exercise of the worst of human passions ; what food was supplied to malice, enmity, pride, covetousness, and ambition. So that one of the first and most needful works of the Reformers was to pierce the veil ; to divest the Church of the mystery<sup>9</sup> in which it had been shrouded ; and to disclose it to the world in its true and Scriptural form, as the company of believers.† The Church is that body which had assembled in the upper chamber at Jerusalem, and there received the promise of their risen and ascended Lord.‡ The Church is that party which united together,

as being *faithful* to Him who is the Head of the company, they become entitled to the privileges annexed to *believers*, and to none except *believers*. Grievous, indeed, is the responsibility—for fatal are the consequences—of keeping this out of sight ; and of inculcating, instead, the religion to which (whatever some may affirm) corrupt human nature is characteristically disposed ; the religion which substitutes the visible for the invisible, the external form for the interior principle, the fulfilment of the ordinance for the devotion of the heart. “The prophets prophesy falsely ; and the priests bear rule by their means ; and my people love to have it so : and what will ye do in the end thereof?”§ The whole system is destructive ; equally destructive to the Minister and the people. It lulls the people in a fancied security ; it elates the Minister with a vain superiority. “The leaders of this people cause them to err ; and they that are led by them are destroyed.”||

\* See 2 Thess. ii. 4.

† Art. xix. “The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ’s Ordinance.”

‡ Acts i. 13, 14.

§ Jer. v.

|| Isa. ix. 16.

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<sup>9</sup> *Vide infra*, Note on Par. 24 of the BISHOP OF EXETER’S Charge, 1842.—ED.

and "had all things common," and "continued in the Apostles' fellowship."\* The Church is that "congregation of faithful men," in all ages, and of all countries, who maintain in their purity the Doctrines and institutions<sup>1</sup> of the Gospel. The Ministers of this Church are those called to serve the united body; to perform the prescribed rites;<sup>2</sup> to teach, to rebuke, to exhort, to warn, to comfort; and to commit perpetually to other faithful men the things which they have themselves received.

23. Such is the simple analysis of the Church — the Holy Catholic Church, of which Christ is the Head; and with which He has engaged to be present by His Spirit, unto the end of the world. We must beware of assigning to the members, or to the body which the members compose, a power which really belongs to the Head alone. If we speak of the ark of Christ's Church, we must remember that we are only speaking metaphorically. That ark is not limited to any special locality on earth, like the ark of Noah; it extends as far as the knowledge of Christ extends; for He is the true ark, prepared of God for the saving of all who commit themselves to Him. The ministrations of the Church are the door by which the community of the faithful on earth is entered; but Christ is the only door by which heaven can be entered; and many may be admitted into the visible fold, who remain for ever unknown to the true Shepherd. The Members of the Church are branches of the vine; but the Church is not the vine; that name belongs to Christ alone. The Church is "the pillar and ground of the truth;" but the Church is not "the truth;" neither has it life in itself; Christ alone is "the way, the truth, and the life," through which every individual Member of the Church must seek access to God.

24. Yet all this, undeniable in itself, is practically contradicted, whenever the services, and the ordinances, and the ministerial office are magnified beyond their due proportions, or placed before the people with a prominence to which they have no claim. Church principles, in their proper sense, all must approve. All must approve of that cordial agreement with the Articles, that sincere preference of the services, that willing conformity to the discipline of the Church, which shew that our profession is honest and consistent. This, and nothing else, must be the meaning of the phrase, unless it is intended to avow that the Church is to assume the place of the Church's head, and to be revered, served, and trusted, instead of Him. No one will deny our right to maintain Church principles, in preference to the principles of the Presbyterian or Independent. But, on the other hand, I must think that, to set up, as it were, Church principles, in opposition to the principles of the

\* Acts ii. 42—47.

<sup>1. 2.</sup> *Vide* Note on Par. 32 of the BISHOP OF EXETER's Charge, 1842, in Chap. XII. —ED.

Gospel, and place them in invidious contrast, is alike unreasonable and unscriptural. It is to confound the means of grace with the Author of grace ; to worship the thing made, and to dishonour the Maker. It is to array against Christ the instrumentality which he has established against Satan. He appointed his Ministers, that there might be a perpetual provision for opposing “the power of darkness”—a perpetual provision for carrying into effect, through conviction, and conversion, and sanctification, his merciful purpose of “bringing many sons to glory.” He instituted his Sacraments, that they who observed them might be a visible body of witnesses to Him in the world ; and that, after the usual manner of the Divine operations, there might be known and manifest channels in which his Spirit might flow, to the edification and comfort of believers.<sup>3</sup>

25. Therefore He ordained the Ministry, and He ordained the Sacraments, that there might be a Church ; a continual “congregation of faithful men.” And shall this Church boast itself against its Author, and claim a power which He has never given ? Shall the earthly Members assume the authority of their heavenly Principal ? Such seems to be the case, when they confound Church membership with faith ; or so magnify the ministrations belonging to their office, as virtually to represent that, except through their instrumentality, there is no Salvation.

26. In addition to the chart of Scripture, which is sufficiently clear and instructive, beacons enough have been raised in former times, warning us how those who, in this respect, have wandered from the track, have made shipwreck of their faith, and left an example to future ages. The Jewish nation has shewn us what it is to make a boast of privileges, and ascribe undue importance to outward ordinances ; to pride themselves as “the temple of the Lord ;” to be satisfied that they were “Hebrews ;” that they were “Israelites ;” that they were “of the seed of Abraham.” The warning furnished by the Romish Church comes still more nearly home. In their Creed, they hold the vital truths of the Gospel. Practically, their dependence is on their Church. To be within that pale,<sup>4</sup> is indispensable to Salvation. To receive absolution from the priest is security. He claims a power of sanctifying water to the washing away of sin ; he professes to deliver to the communicant what he has made<sup>5</sup> the very body and blood of

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<sup>3</sup> *Vide* Note on Par. 27 of the BISHOP OF EXETER’S Charge, 1842, in Chap. XII.—ED.

<sup>4</sup> It is not the Church of *Rome* of which Mr. PAGET speaks, when he says, “That Church he loved as the *one appointed means* (*sic*) of bringing men to Christ ; and because he was satisfied, upon conviction, that there was neither peace nor safety without her pale.”—*Tales of the Village*, by F. E. PAGET, M.A., Rector of Elford, and Chaplain to the Bishop of Oxford, p. 187.—ED.

<sup>5</sup> A profession not confined to the Priest of the Romish Church.

“ ————— has sent me your Resolutions for our Association, which I think excellent ; only I should like to know why you flinch from saying that the power of *making*

Christ. He, in short, is in Christ's stead. We know all that follows; and what we know, might be sufficient to deter us from approaching principles which lead to such confusion of truth and error.

See also Pars. 27—30 in Chap. X., and his Lordship's Note on Par. 5, in Chap. XXI.

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

*Vide* Pars. 50—54, in the next Chapter.<sup>6</sup>

PHILLPOTTS, BISHOP OF EXETER.—1842.

13. There is another particular, in which they (the authors of the Tracts.—ED.) appear to me equally entitled to our gratitude; I mean the zealous and effectual manner in which they have enforced the great evangelical truth, that the true *Christian life* is not an individual, but a *corporate* life; that we are, in the highest and strictest moral sense, members of a *Body*, whose Head is our Lord Himself, and therefore we are "members one of another." Our Lord's own discourses, and the teaching of the Holy Ghost by the Apostles, plainly declare that it is to the body of Christ, and to every particular man as a member of that body, that his precious promises of grace and life are held out: "The Lord added to the Church daily such as should be saved."

14. I do not say—God forbid I ever should—that no blessing attends personal, individual religion<sup>7</sup>—that the Spirit of Grace is

the Body and Blood of Christ is vested in the Successors of the Apostles."—FROUDE. *Remains*, vol. i., p. 326.

"If persons who agree thus would only bear in mind that the *miracle* of the Eucharist professes to be a double miracle, the *making* of the Body and Blood of Christ for our spiritual food, and the preservation of the sensible bread and wine to exercise our faith, they would perceive that which their senses tell them exactly accords with the professed character of the *miracle*."—FROUDE. *Remains*, part 2, vol. i., p. 65.

Mr. NEWMAN, speaking of the "*Miracle of the Eucharist*," declares it to be "a greater" one than the conversion of the water into wine at Cana of Galilee.—*Vide* "Sermons bearing on Subjects of the Day," p. 43.—ED.

<sup>6</sup> The subjects treated of in this and the two following Chapters are too closely connected with each other to admit of a distinct arrangement of the extracts from several of the Charges under their respective heads.—ED.

<sup>7</sup> The views of the Tractarians upon this point are pretty clearly developed by Mr. NEWMAN, in his *Lectures on Romanism*.

"I would not deny, as an abstract proposition, that a Christian may gain the whole truth from the Scriptures; but would maintain *the chances are very seriously against a given individual*. I would not deny, but rather maintain, that a religious, wise, and intellectually-gifted man will succeed; but who answers to this description but *the Collective Church*?"—pp. 189, 190.

I cannot omit the very just and pointed observations of MR. CLOSE upon this most unscriptural passage:—

"Here is a sample of that kind of reasoning with which I have solemnly charged these sophistical writers. Here the author seems first to *admit* that "A CHRISTIAN" may gain the whole truth from Scripture—but the *chances* are against him!! The only possible chance in his favour would be, that he was previously "*a religious, wise, and intellectually-gifted man*." So we are not to come to the Word of God to get our *religion*, our *wisdom*, and our *gifts* there; but if we are first religious, wise, and talented,

never present, except when the congregation are met together in the Lord's name—that “the prayer of Faith,” breathed from one single heart, is, or can be, without effect—that the soul is never blessed, largely blessed, by holy communion with God, even in the stillness of the closet, in the loneliness of the dungeon, or in the yet more perfect desolation of the faithful Christian in the crowd of infidels or worldlings. But this I say, that even then he, the faithful Christian, will regard himself as a member of the body—will long for communion with it. I also say, that the great appointed instruments of grace, the Holy Sacraments, of which we know that they are “generally necessary to Salvation”—those to which is annexed the promise of the highest and most perfect union with Christ, so far as they are the acts of man, are essentially *corporate* acts—acts of the Church, prescribed as such by its Divine Head.

15. “Great” indeed, “great” throughout, “is the mystery of godliness;” but the greatest of all its mysteries is the first particular enumerated by the Apostle—“God manifest in the flesh”—Emmanuel—God in [*with?* *μεθ’ ἡμῶν ὁ Θεός.*—ED.] us; eternally uniting manhood to Himself, and thus becoming to us “the second Adam,” from whom, and through whom, and *in* whom, our true, our spiritual life, wholly subsists.

16. The Word of God is plain, and full in teaching this great truth, though it shrouds in awful obscurity the particulars contained within it. “I am the vine, ye are the branches; he that abideth *in* me, and I in him, the same bringeth forth much fruit.”\* Again: “Ye are the body of Christ, and members in particular.”† “We are members of his body.” We are “*of His flesh, and of His bones.*”‡ Again: “He is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love.”§

17. In another place, we are said to be “*built* upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone: *in whom* all the building, fitly framed together, groweth unto *a holy temple in the Lord: in whom* ye also are builded together for an habitation of God through the Spirit.”||

18. These various but accordant images are not used in meta-

\* John xv. 5.

† 1 Cor. xii. 27.

‡ Eph. v. 30.

§ Id. iv. 16.

|| Id. ii. 22.

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then there is a *chance* in our favour! No! there is not, says the writer,—even then *there is not!* and why? because no such person was ever found—no one answers to it but “THE COLLECTIVE CHURCH!” So after first admitting his “abstract proposition,” he completely denies it—*utterly denies that any individual in the world can make out truth from Scripture!* It is only the “*Collective Church*” who can do it: merge your *individuality* in the Church, and then you will become wise unto Salvation! If this is not the very essential Doctrine of Romanism, I do not know what is!”—*The Written Tradition*, p. 15.—ED.



phor, but symbolically. They are expressions which, while they cannot be conceived to describe the manner, do yet declare the truth, the reality, the closeness of the union of Christ with his Church. They forbid us to regard ourselves, if we would be in Christ, as separate individuals. They tell us, with Hooker, that "in Him we actually are, by our actual incorporation into that society which hath Him for its head, and doth make together with Him one body; for which cause, by virtue of that mystical conjunction, we are of Him, and in Him, even as though our very flesh and bones should be made continue with His."\*

19. The "life" of this mystical body "is," indeed, "hid with Christ in God;"† yet the body itself is visible here on earth, in the Doctrine which Christ delivered to it, in the Sacraments which He instituted, in the "pastors and teachers, whom He gave, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till" the number of the elect shall be accomplished, and the Church attain its appointed growth; and so "we all come into the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."‡

20. Meanwhile, can we doubt what is the duty of every Christian towards the particular Church, in which God's mercy has assigned his lot? To adhere to it with all thankfulness and meekness, "to obey them which have the rule over him, and submit himself,"§ "esteeming them very highly in love for their work's sake;"|| to "love the brotherhood,"¶ to hold communion in all acts of worship, above all, in that the highest of all, the Holy Supper of the Lord, which is the very golden cord of unity, binding together in one the whole Body of Christ on earth; "for we, being many, are one bread and one body; for we are all partakers of that one bread."\*\* Can schism, in short, be a light evil, or a venial sin? Can it be safe for us to permit, much less to teach, our people to believe it such?

21. No; let us rather remind them what was the prayer, the last, the most earnest prayer, which our Lord Himself poured forth for his Church, just before He was delivered to his murderers—that prayer was for the unity of his Church: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they may be one in Us: that the world may know that Thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one even as We are one: I in them, and Thou in me, that *they may be made perfect in one.*"

22. See how vast, how inconceivably vast, is the value of *unity* in the Church. He who is truth itself, annexes to it, as its necessary result, the conviction and conversion of the world—the

\* Ecc. Pol. v. § 56.  
§ Heb. xiii. 17.

† Col. iii. 3.  
|| 1 Thess. v. 13.  
\*\* 1 Cor. x. 17.

‡ Eph. iv. 11—13  
¶ 1 Pet. ii. 17.

gathering of the nations into the fold of Christ. It is not *union* that He prays for, the union of independent men or bodies, consenting to differ on what things they choose, in order that they may act peaceably together in others. It is not union, I repeat, that our Lord prays for from the Father, but *UNITY*; such unity as is of the Father and the Son; such unity as shall make us “perfect in one.”

23. To that we must aspire—be the prospect of success what it may—to that we must aspire, if we would fulfil the will and obey the voice of Christ, nay, if we have faith in Him. Those who separate from the Church, we may, we ought to love as brethren, to entreat as brethren, though they have left the common Father’s house. But we may not, we dare not, deceive them, by keeping back the awful truth, that by ceasing to be in that house, they cease to have the *promise*, which is given to them only who are there: “Son, thou art ever with me, and all that I have is thine.” From our hearts will we add, over every wanderer who shall return thither, “It is meet that we should make merry, and be glad; for this our brother was dead, and is alive again, and was lost, and is found.”

24. The writers of the “Tracts” have largely contributed—not to revive, for it was never dead, but to spread and strengthen, a practical sense of this our *corporate* character, as we are Christians; to exhibit the Church, not, as we grieve to be told by high authority that it is, *merely*<sup>8</sup> a “convenient”<sup>\*</sup> phrase for “embodying

\* It has been said that we have the example of our Lord Himself for this “convenient” use of the word “Church;” and the text referred to is Matt. xvi. 18. “I say also unto thee, thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.” “*The Church*,” to which our Lord makes this promise, conceived in terms so solemn, is, we are told, a *mere*<sup>9</sup> “convenient”

8. 9. The *italics* are not the BISHOP OF EXETER’S: I wish I could say as much of the words themselves, for surely they convey a most erroneous representation of the BISHOP OF CHESTER’S statement. But let his Lordship speak for himself.

“It is convenient, no doubt, in language, to embody the multitude *who believe in Christ*, under one comprehensive term; and our Lord has Himself taught us by example that we may do this safely. (Matt. xvi. 18.) But language may mislead.”—*Vide* Par. 22, p. 261, *supra*.

Is this to “exhibit the Church” as “*MERELY* a ‘convenient’ phrase for ‘embodying the multitude who believe in Christ under one comprehensive term?’” Is it just to attempt to put such an interpretation upon his Lordship’s words, when, within a few lines of this very quotation, the BISHOP OF CHESTER describes the Church in precisely the same terms as those employed by Dr. PHILLPOTTS himself?

#### BISHOP OF EXETER.

“‘The visible Church’ is not a mere *multitude*; it is the ‘*cætus fidelium*,’—‘a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments are duly administered.’

“That body, of which Jesus Christ Himself is in some mysterious, yet most true and perfect manner, the Head.”

*Charge*, 1841, Par. 24.

#### BISHOP OF CHESTER.

“The *company of believers*. ‘The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments are duly administered, according to Christ’s Ordinance.’—Art. xix.

“The Holy Catholic Church, of which Christ is the Head, and with which He has engaged to be present by His Spirit unto the end of the world.”

*Charge*, 1841, Para. 22, 23.—ED.

the multitude who believe in Christ under one comprehensive term," but as the designation of that *body, of which Jesus Christ*

expression "to embody the multitude who believe in Christ under one comprehensive term." The writer proceeds as follows:—"When Jesus declared that he would build his Church upon a rock, and that the gates of hell should not prevail against it, He *simply declared* that there should hereafter ever be *a body of men believing in Him as the Son of God*—a body which Satan might assail, but should never succeed in destroying. *He did not say that he would set up a power upon earth which should possess his authority, act in his stead, and, as his vicegerent, dispense his anger or his favour.*" And yet, in the very same sentence, our Lord says, what the writer, when he delivered this comment, did not think himself called upon to notice,<sup>1</sup> "And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven."

As little does he think it necessary to notice another passage of Holy Writ, which we have been accustomed to interpret as conferring *some* "authority of Christ's—as empowering to act," *in some measure*, "in his stead, and, as his vicegerent, dispense his anger or his favour." I refer to John xx. 21—23: "Then said Jesus to them again, Peace be unto you: *as my Father hath sent me, even so send I you.* And, when he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

Now, if these words do not confer Christ's authority, what do they confer? Or, if it be said that their scope and efficacy extended not beyond the persons of the Apostles, what did our Lord mean by his solemn declaration, that He "would be with them always, even to the end of the world?"

Again, what does the Archbishop mean, when he says, at the Consecration of a Bishop, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost?" Does he give the Holy Ghost by his own authority, or by Christ's, "acting in his stead?"

Or, lastly, when a Bishop, at the Ordination of a Priest, not only professes to give the Holy Ghost, in the very same form, "for the office and work of a Priest in the Church of God;" but adds, moreover, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained,"—what and whose authority does he give? Is the Priest to forgive or retain sins of his own authority, or by "the authority of Christ, acting in his stead, and as his vicegerent, dispensing his anger or his favour?"

It is not without great reluctance that I have referred to these unhappy passages; but I have been compelled to do so. The work in which they occur has been produced to me by one of my own Clergy as an authority, if not a justification, for statements which I felt it necessary to censure as unsound.

The same writer says, that "one of the first and most needful works of the Reformers was to *divest the Church of the mystery in which it was shrouded*, and to disclose it to the world in its true and Scriptural form as the company of believers."

If the Reformers did this, they did what they were not wont to do—they set themselves in direct opposition to St. Paul.<sup>2</sup> For this Apostle, after quoting from Gen. ii.

<sup>1</sup> His Lordship seems to have overlooked the following notice, though it occurs in all editions of the BISHOP OF CHESTER'S Charge:—

"Some other texts, as the promise to Simon Peter, &c., alleged by the Romish Church, are so entirely irrelevant, that only a *Romish* disputant can urge them."—ED.

<sup>2</sup> That a man of the BISHOP OF EXETER'S acknowledged shrewdness should have fallen into so palpable a misrepresentation as this, is indeed most extraordinary. What has the "great mystery" of "Christ and the Church" to do with the mystery of which the BISHOP OF CHESTER speaks, and in which his Lordship says that "the Church was shrouded" when she was "invested with Divinity, had the Minister as her visible representative; and he, explaining the prophetic anticipation (2 Thess. ii. 4) assumed the place of God?"—See the BISHOP OF CHESTER'S Charge, 1841, Par. 22, p. 264, *supra*.—Has BISHOP PHILLPOTTS forgotten that there is a *μυστήριον τῆς ἀνομιᾶς* as well as the *μυστήριον τῆς εὐσεβείας* to which he refers in Par. 15?—ED.

*Himself* is, in some mysterious, yet most true and perfect manner, *the Head*. "The visible Church" is not a mere *multitude*; it is the "*cætus fidelium*"—"a congregation of faithful men in which the pure Word of God is preached, and the Sacraments are duly administered."

25. Such is the description of the Church in our Nineteenth Article; agreeably to the description of it given in the Word of God. "They that gladly received the Word" of Peter, bidding them to "save themselves from this untoward generation," the world, "were baptized," "and they continued steadfastly in the teaching of the Apostles; and in *the* fellowship, and in *the* breaking of *the* bread, (manifestly the Bread of the Eucharist,<sup>3</sup>) and in *the* prayers"\*—manifestly the common prayers of the body. For earnestly impressing this truth, and others connected with it, and the consequences resulting from them, the writers of whom I speak appear

21—24, in which is narrated the formation of Eve out of Adam's side, says, "*This is a great mystery*; but I speak concerning Christ and *the Church*." In other words, herein is mystically signified the forming of the Church out of the side of Christ. For, as "God caused a deep sleep to fall upon Adam, and he took one of his ribs," and made it to be woman, the mother of us all naturally; so out of the side of Christ, when, being delivered by the determinate counsel and foreknowledge of God, he was crucified and slain, the Church, the mother of us all spiritually, was formed. The Apostle seems to have implied this in his reference, however brief, to the formation of Eve; for he refers to it as a type of the Church.

And here we can hardly fail to bear in mind that part of the history of our Lord's death which St. John narrates as especially worthy of our admiration, that "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water"—*the two Sacraments*, St. Augustine† tells us, by one of which the Church receives its first being, by the other its proper sustenance. But, be this as it may, the Apostle manifestly speaks of the Church as being really and truly, however mystically, the body of Christ; "for we are members of his body," we are "*of his flesh and of his bones*:" these words seem to have been added in order to exclude the notion of a bare figure, or metaphor; and he expressly declares, "This is a great mystery;" which, therefore, we shall do well to contemplate, as such, with awe and thankfulness, not seeking, with this author, "to divest the Church of that mystery, in which" the Word of God, not uninspired man, "has shrouded it." "*Μυστήριον* in S. S. dicitur quicquid (religiosum scilicet) est obscurum et latet; nec sine revelatione divina percipi potest. Matrimonium Adami et Evæ *mysterium* dicitur, quia typus fuit matrimonii Christi cum Ecclesiâ; et eductio Evæ ex latere Adæ dormientis repræsentabat educationem et creationem Ecclesiæ ex latere Christi in cruce mortui."—*Pol. Syn. in loc.*

\* τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. Act. ii. 40—42.

† De latere in cruce pendentis, lanceâ percusso, Sacramenta Ecclesiæ profluxerunt. Aug. in Johan. Tract. 15, c. 8. Our own Church, in the office of Baptism, seems to imply the same: "Almighty, ever living God, whose most dearly beloved Son Jesus Christ, *for the forgiveness of our sins, did shed out of his most precious side both water and blood,*" &c.

<sup>3</sup> This inference of his Lordship is certainly not confirmed by a comparison of the texts in which the expression occurs. Thus, in Acts xx. 7, which alludes much more "manifestly" to "the Bread of the Eucharist," the article is not used—Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον—while in Luke xxiv. 25, where the bread spoken of is evidently not the Bread of the Eucharist, the articles are both employed: καὶ ὡς ἐγινώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. See also the verses following the text quoted by his Lordship:—προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ' οἶκον ἄρτον, μεταλαμβάνον τροφῆς κ. τ. λ.—ED.

to me to merit the grateful acknowledgment of true Churchmen, in proportion to the contumely which has been, in some quarters, most unsparingly showered upon them.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

33. In the exercise of your Ministry you may be often thwarted by the rudeness, or disturbed by the animosity, of conflicting sects, and lamenting over this strange diversity of Faith and practice, may long for some sufficient control, some effectual check, over the liberty of ever varying private judgment. But to run from one extreme to another is not wise. Because the exercise of private judgment may have been the fruitful parent of discord and error, to adopt, in its stead, the judgment of, what some vauntingly, but without sufficient foundation, call the "Church Catholic" in all things; to yield, from the first, an absolute unconditional submission to the teaching of any Church, in other words, to prostrate the understanding and conscience to man's authority, would be to incur the risk of far greater evils. Yet such are the very terms of admission into the communion and privileges of one favourite section of the Christian Church.

34. That we are bound to pay respectful attention to the Church's voice, no wise, no good man will dispute. But, without lowering or compromising her authority in matters of Faith, as defined in the Twentieth Article, surely it is no less our duty to "search the Scriptures daily, whether these things are so," and then in this, as in other cases, to "judge righteous judgment."<sup>4</sup> This is what our Church expects and requires of all her sons. She proclaims herself to the world, only as "a keeper and a witness of Holy Writ." Strong in the conviction of her entire conformity with the written Word, she opens its sacred pages widely, and challenges the strictest examination of her Doctrines, inviting us in effect, according to a rule really primitive, to "prove all things, and to hold fast that which is good."

35. Such was the conduct of those great men to whom, under God, we owe our pure Faith and worship, and we cannot surrender any part of the pious legacy they bequeathed, without culpable ingratitude and dangerous sin. This feeling of duty is no bar to our receiving with respect, as they also did, the testimony borne by the collective wisdom of the Church in past ages—as embodied in Creeds and in the Canons of some early Councils, in so far as these had the warrant of Holy Scripture.

36. We also willingly concede to every Church, as we claim for our own, the right of defining by Articles of Faith what shall be

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<sup>4</sup> Upon "*The Duty of Private Judgment*," I beg to refer the reader to the valuable Sermon preached before the University of Oxford, by Dr. HAWKINS, Provost of Oriel College, Nov. 11, 1838.—ED.



held, if it may so be, by the members of her Communion “for the avoiding of diversities of opinions, and for the establishing consent touching true religion.” But all this must be done in subordination to Scripture, and apart from the verities therein taught, we acknowledge no actual and binding authority.

37. Yet I cannot understand how intelligent and reflecting minds can think lightly of the manifold divisions and dissensions of the Christian world; just as if Christ and his Apostles had never enjoined, sanctioned, or said a single word about, the spirit of unity—that “one heart and one mind,” so characteristic of the first condition of the Christian Church, as represented on unerring testimony. In exercising their judgment, men should remember that they are answerable for its exercise, and that all are mightily concerned to “examine themselves whether they be in the Faith”—in that Faith which is drawn from, and is accordant with, the lively oracles of God.

*Vide also Pars. 60—65, in Chap. X.*

69. But in rectifying mistakes, and shewing what the Church is, and what she can do for her Members towards promoting their holiness and spirituality of life, let us not claim in her behalf more than she is entitled to, nor attempt to make her what she is not, and cannot be.

70. The quick and extensive propagation, in some quarters, of opinions tending to exalt the claims of the Church, and therewithal of the Clergy, can be no proof of their soundness, as error is oftentimes more rapid in its march than truth.<sup>5</sup>

71. But beware of setting the Church and her Ministers in the place of Christ, the Head of the Church, and of substituting the *means* of grace for the *spirit* of grace.

72. If we may judge from recent appearances, and from the increased numbers and more reverent demeanour of the young who have been brought before me to receive the rite of Confirmation, evidencing the pains many of you have taken in their preparation, I feel persuaded that a better acquaintance with the high and holy principles on which the Church is founded, has gained, or would gain for her, a more zealous and cordial support, and create a more general desire for that extension of her benefits, and participation in her privileges, of which she is unquestionably capable.

COPLESTON, BISHOP OF LLANDAFF.—1842.

*Vide Pars. 4—7, in Chap. XI.<sup>6</sup>*

BLOMFIELD, BISHOP OF LONDON.—1842.

*Vide Pars. 3—9, in Chap. X.<sup>7</sup>*

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<sup>5</sup> *Vide* page 123, *supra*, notes 3 and 4.—ED.

<sup>6. 7.</sup> See Note 6, page 267.—ED.



## MOUNTAIN, BISHOP OF MONTREAL.—1842.

*Vide* Pars. 12, 13, in Chap. X.<sup>8</sup>

## O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Par. 97, page 43, *supra*.

## BAGOT, BISHOP OF OXFORD.—1842.

[ . . . . Let the teaching of the Church, and her holy practices as a Church, be systematically brought forward; taking care, of course, all the while, that an exaggerated and undue importance is not given to externals—that, to use the language of a popular cry,<sup>9</sup> “the Church be not set in the place of the Saviour.”]

*Vide* Par. 47, in Chap. XXIII.

## PEARSON, DEAN OF SALISBURY.—1842.

[We find them (the Disciples of the traditional school of Divinity) exalting very highly the privileges of the Church, and the power of her Ministers; but sometimes forgetting, that the one are dependent on the character and dispositions of her Members, and that the other are, after the example of the Apostle, to preach “not themselves, but Christ Jesus the Lord, and themselves their servants for Jesus' sake.”]

*Vide* Par. 48, in Chap. XXV.

## PEPYS, BISHOP OF WORCESTER.—1842.

*Vide* Pars. 8—14, in Chap. XXII.<sup>8</sup> See Note 6, p. 267.—ED.<sup>9</sup> Some of his Lordship's Episcopal Brethren regard the warning in a more serious light. See Charges of the Bishops of CHESTER, 1842, Par. 21, and HEREFORD, 1842, Par. 71.—ED.

## CHAPTER X.

APOSTOLICAL SUCCESSION.—EPISCOPACY.—MINISTERIAL AUTHORITY.—  
LAY-BAPTISM.

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PHILLPOTTS, BISHOP OF EXETER.—1839.

3. First, then, for the great question of the very foundation and origin of your ministerial charge :—Do you derive it in regular succession from those who were invested with it, and with the power of transmitting it, by the great Head of the Church ? or is it merely an ordinance of policy and convenience, which the Church created, and may at pleasure relinquish and renew, according to the varying exigences of times and seasons ? Is it, in short, the institution of God, or of man ?

4. I will not argue the question, though the decision by argument would not seem to me difficult ; but I will rather remind you of the solemn declaration which you have made, and the pledges which you have given, on this great point. I address you, in short, as Ministers of Christ's Church in England. As such, you have all solemnly declared your adherence to the Articles of the Church ; and not to them only, but also to its Liturgy and its Ordinal. Now I cannot conceive how any ingenuous and conscientious mind can either enter into such an engagement, or can continue to hold stations, for which that engagement is an indispensable qualification, unless he believe in the *Divine* authority of the commission which he holds ; and, by consequence, the unbroken transmission of it from, and by, those who first received it.

5. The Twenty-sixth Article expressly affirms this as the reason why the effect of the

“Ministration of the Word and Sacrament” depends not on the worthiness of the Ministers ; “*forasmuch* as they do not the same in their own name, but in Christ's, and do minister by his commission and authority.”

And how is this authority given ? Read the answer to this question in the Preface to the form and manner “of making, ordaining, and consecrating of Bishops, Priests, and Deacons, according to the Order of the Church of England.” To the truth of this, and of all things else contained in that Book, and of their

full agreement with the Word of God, you have all repeatedly subscribed. Read there, that

“It is evident to all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles’ time, there have been these Orders of Ministers in Christ’s Church,—Bishops, Priests, and Deacons,”—“that no man might presume to execute any of them, except, having been first called, tried, and examined, he were also, by public prayer, with imposition of hands, approved and admitted thereunto by lawful authority.”

6. Of *Imposition of Hands*, here declared to be necessary to valid ordination, it is not easy to conceive why the Church should thus declare it to be *necessary*, unless because it holds, in common with all acknowledged branches of the Catholic Church to the time of the Reformation, that the same *form of ordination*—in other words, of giving the Holy Ghost for the offices of the Christian Ministry—which was observed by the Apostles themselves, was also, under the direction of the Holy Ghost, transmitted by them for the perpetual observance of the Church, in admitting to the same Holy Orders, which they themselves conferred.

7. And as to the “lawful authority” spoken of in the same sentence, it is manifestly implied in what follows, that it resides in Bishops, and in none but Bishops. For the Church there speaks of all as *lawful* Bishops, Priests, or Deacons, who are consecrated or ordained according to its own form, or “who have had formerly *Episcopal* ordination or consecration;” and none other.

8. Is it still doubtful, whether it be, according to the teaching of our Church, by *Divine* institution, that Bishops hold this power of conferring the commission on others? Refer to the Office of Consecration of Bishops—read there the Charge to the Congregation—“first to fall to prayer” before the Archbishop “admits and *sends forth* the person presented unto him, to the work whereunto he trusts the Holy Ghost hath called him.” Mark, that they are required to do this, “following the *example of our Saviour Christ*”—the example which was set by him “before *He* did choose and send forth his twelve Apostles.” Attend, next, to the prayer of the Archbishop to “Almighty God, the Giver of all good things, who by his Holy Spirit hath appointed divers Orders of Ministers in his Church,” that He will “mercifully behold this his servant now called to the work and ministry of a Bishop.”

9. Can the most captious ingenuity still suggest escape from the conclusion, that the Doctrine of our Church implies a full acknowledgment of the Divine authority of such a commission?

10. Read the form of words solemnly pronounced by the Archbishop, when he and the Assistant Bishops lay their hands upon the head of the elected Bishop.

“Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up *the grace of God, which is given thee by the imposition of our hands.*”

The very words (as I scarcely need remind you) in which Paul speaks of his own consecration of Timothy.\*

11. After this, turn to the Gospels appropriated to the service, and first to that from the 20th Chapter of St. John :—

“Then said Jesus to them again, Peace be unto you. *As my Father hath sent me, even so send I you.* And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.”

Or read the other lesson from St. Matthew’s Gospel, in which our Lord commissions and empowers his Apostles, not only to admit subjects into his kingdom, Members into his Church, but also to teach and govern the Church, promising his perpetual presence with them. “Lo ! I am with you always, even to the end of the world.” Is it conceivable, that the Church, in selecting this passage of Scripture to be read on this occasion, did not mean by it to signify, that the promise was to be fulfilled by Christ’s presence with them, the successors of the Apostles, to the end of the world?

12. In like manner, look to the Ordering of Priests. Read there, that those who receive the Order of Priesthood, “receive” also “the Holy Ghost for the office and work of a Priest, committed unto them by the imposition of the Bishop’s hands.”

13. Lastly, direct your attention to the other Order of the Christian Ministry. You will see “authority to execute the office of a Deacon committed to” him who receives it, “by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost.”

14. Now, I argue not, (for the present, I repeat, is not an occasion for arguing,) whether these several formularies be, or be not, sound, legitimate, Scriptural; but I ask, whether they who have, again and again, subscribed to this Book, as “lawful,” as “containing nothing contrary to the Word of God;” who have also subscribed to the Thirty-sixth Article, which says of this same Book, not only that “it doth contain all things necessary to such Consecration and Ordering,” but that “neither hath it any thing that, of itself, is superstitious and ungodly” (as much of it must be considered to be, if the commission of the Ordered Ministers be not, indeed, from God);—who have even voluntarily received their own Commission in the very form therein prescribed;—can they, I ask, without the most shameful disingenuousness, deny, that it is the Doctrine of our Church, at least—be that Doctrine true or untrue—that its Ministers receive their Commission from those who have themselves received authority to confer it in succession from the Apostles, and, through them, from our Lord himself?

15. If any think that this Doctrine is erroneous;—if, after

\* 2 Tim. i. 6.

using all the means of information which God has placed within his power—above all, humble prayer to God for his Spirit to guide and guard him in the investigation;—if, after this, he have convinced himself, or have been convinced by others, since he subscribed to the Doctrine,—that it is contrary to God's Word, that the ministerial commission is of human origin, and confers no higher than human authority;—in the name of God, let him no longer continue to exercise it. We would mourn for his loss; we would honour his sincerity; we would wish him all joy and peace in acting as his conscience dictates. But if, continuing to call himself a Minister of God in the English branch of the Catholic Church,—continuing to hold any station of trust and emolument in it,—he yet presumes to decry the Divine authority of its Ministry, and to slander and vilify those who uphold it, no words of man can exaggerate his baseness.\*

BROUGHTON, BISHOP OF AUSTRALIA.—1841.

[I should wish to promote such an understanding of the principles involved in our Ecclesiastical polity, and to give such an explanation of the terms upon which our claim to the ministerial character rests, as may introduce unity into all our operations, and render us more steadfast in the discharge of our several duties, in proportion as we are more fully convinced of the validity of the commission under which we are appointed to this Charge. At the same time, I would most sedulously warn you against admitting any such exaggerated estimate of the effect of that commission as might lead us to attribute to ourselves a larger share in imparting efficacy to the ordinances which we administer, than the Scriptures recognise or justify our assuming.<sup>1</sup>]

1. But, while I thus speak of the importance, for the sake of the public good, of some regular provision being made for the support of the Clergy, I hope it will not be considered that the estimation and respect due to that body are dependent on their obtaining such provision. The duty of furnishing them with becoming means of subsistence is recognised in Scripture; and the utility of a moderate independence, in protecting them against those trials of their probity, to which men, unprovided with any substantive resources,

\* A printed letter, addressed to me, with the name of the Rev. Mr. Head, Rector of Feniton, as its author, assumed that this passage was designed to apply specially to him. It can hardly be necessary for me to tell my Clergy, that I should not make a Visitation Charge the vehicle of particular remark on any one of them. In respect to Mr. Head, I had never seen any publication of his on the subject; nor, until thus reminded of it, did I recollect that I had heard he had written on it, and had been ably answered. Of all particulars I was utterly unaware.

<sup>1</sup> A passage at the commencement of the Charge, detached from the questions bearing upon the Tractarian controversy.—ED.

must be continually exposed, is too clear to need support from argument.

2. But the estimation in which the Clergy are held by truly sensible and religious persons, will depend chiefly on their own conduct, whatever their worldly circumstances may be. The highest, and, at the same time, the most becoming principle, upon which we can aim at sustaining our office and ourselves in suitable respect, will be to have always printed in our remembrance what the character of that office is; and to let it serve as an admonition to us, that we aim at walking worthy of the vocation wherewith we are called, and of the mission whereupon we are sent. We are ordained for men in things pertaining to God; and men themselves cannot easily despise those whom they behold sustaining with faithful consistency the character impressed upon them by a regularly continued succession from the Apostles.

3. I would not myself consent to sit in the seat of authority in the Church, without the most assured conviction that it had been conveyed to me by lawful descent from those who had public authority given unto them in the congregation; and I do trust that there is no Member of the body of the Clergy who does not think in his heart that he possesses, by a similarly valid title, the right and privilege of ministering in sacred things.

4. Without hesitation, it may be acknowledged, that it is by no means dignified, it is by no means advantageous, that we should be prone to obtrude, whether in season or out of season, the assertion of our spiritual claims. Much more becoming, we may be assured it is, to imitate the practice of the Apostles, who were sparing in their references to this topic; introducing it only so far as was necessary to shew, that they maintained their own title to a mission derived to them from their Divine Master's appointment, and to be transmitted by them to others in succession. No one possessed of proper feeling will call in question, that "when we are sure ourselves, and find others in no doubt, of our having had committed to us the word of reconciliation, we may then cease from enlarging upon the certainty and dignity of the power given us by Christ."\* But if we look back only to times which fall within our own remembrance, we shall find evidence enough to convince us, that the prevailing disposition has been to doubt, whether any ministerial charge has been peculiarly committed to us, if not altogether to deny it. Our title to any transmissive spiritual authority conferred by Ordination, has been disputed, not by those alone who stood aloof from our communion, disavowing any participation in its principles; and whose opposition was, therefore, natural. With them, not a few who continued to profess those principles, have, so far, made common cause, as to declare, by their proceeding, if not in express terms, that they attributed no superior validity or

\* *Discourses on Tradition and Episcopacy*, by the Rev. C. Benson, p. 43.



importance to that form of Ordination which their own Church professes to derive from the practice of the Apostles.\*

For Pars. 5—9, see Chap. VI.

10. The effect of this denial of validity to all ordinances, and to sacramental ordinances in particular, not being administered by lawful Ministers, that is, in our sense, by Clergymen Episcopally Ordained, has shewn itself in a refusal to inter in consecrated ground, according to the Order of the Church, such as have received the rite of Baptism from Lay hands, or those which are so reputed. This occurrence I have noticed with regret, both as it seems likely to do mischief by itself and in its consequences, by throwing difficulties in the way of the admission of a sound principle, the working of which, it might be hoped, would gradually have composed the disturbed unity of the Church. In order, as far as possible, to guard against the introduction of any such evil among ourselves, I think it right to refer to the subject, and to state my own belief, that the refusal of interment, upon such grounds, is not accordant with a correct view of the nature of the ministerial office, or with the analogy of Scripture, and that it derives no sanction from the practice of the earlier Church, or from the ordinances of the Church of England.\*

\* The Scripture, as all admit, contains no *express authority* for any to baptize, except such as were regularly constituted to the office of the Ministry. There was no difference of opinion, upon this point, in the early Church; there is none, at present, among ourselves. But the question then remained, as it does still, what is to be determined or done when unauthorized persons intermeddle with the duties of the Clergy; adhering, in the case of Baptism, to the appointed form, and being defective only in a regular call to the sacred office? After all the discussion which this question has undergone, certain facts remain incontestable; proving that the Church did, by its general voice, admit the validity of Baptisms administered by persons who had either forfeited the sacerdotal character, or had never possessed it.

There were, as has been said, always some who would willingly have introduced a different determination and practice. In the African branch of the Church, this appears to have been one of the earliest subjects of controversy; for Cyprian (A. D. 250) says expressly, that it was not then a new persuasion in his Church, that those who came over from heresy were to be baptized; any former reputed Baptism which they might have received being regarded as null and void. That rule he represents to have been established ever since the time of Agrippinus, by a numerous Synod of Bishops. Basnage very reasonably infers, from the expression which he employs, (*multi jam anni sunt et longa ætas*—Epist. 73,) that the age of Agrippinus cannot be placed later than the close of the second century; sixty or seventy years before the Episcopate of Cyprian.

From this latter era the controversy assumed more importance; and the merits of the question itself, as well as the sentiments of the ancients on either side, have been not sparingly discussed by the learned of later ages. Two conclusions appear to be established by their inquiries and labours.

*First*, that, in cases of *necessity*, Baptism might be ministered within the

\* Preface to the *Form of Ordaining Bishops, Priests, and Deacons*.

11. The character which we derive from our Ordination is, we shall none of us hesitate to own, authoritative as well as minis-

Church by Laymen holding the Catholic Faith ; and that Lay-Baptism, in *such* cases, was sufficient, and not to be repeated.

*Secondly*, that, if Baptism were administered by persons in a state of heresy, who had either been duly ordained in the Church, or, if not so ordained, yet assumed to be in Holy Orders, such Baptism might be accepted as valid, provided that the form of administering, ordained by Christ, had been adhered to.

1. As to Lay-Baptism, in cases of necessity, Tertullian (A. D. 200) says, "It remains to wind up this brief treatise with a rehearsal of the rules of conferring and receiving Baptism. The Chief Priest—that is, the Bishop—holds authority to baptize ; and derivatively the Priests and Deacons ; but not without the sanction of the Bishop, on account of the subordination of the Church ; which, being maintained, peace is secure.\* But for this, Laymen would have a right (to baptize) : for what is received in common might be given without distinction, but that Bishops, Priests, or Deacons are already called (to this office). They—that is, the Laity—will reply, as the Word of God ought not to be hid by any, so Baptism, which is equally the ordinance of God, may be administered by all.† But how much more becoming, on the part of the Laity, is a strict observance of deference and modesty, seeing that, even upon those who are over them, it is incumbent not to assume the functions of Episcopacy which are appropriated to the Bishop! Rivalry is the parent of schisms. All things are lawful to me said the very holy Apostle, yet all things are not expedient. Let it suffice, accordingly, that the Laity exercise their right, *in cases of necessity*, as the circumstances of place, time, or person may require. For when the state of one in imminent danger presses, then another's decision and firmness, in coming to his aid, is commendable ; for, in truth, that other would be guilty of the destruction of a fellow-creature, if he should omit to afford that which he is at liberty to apply." (*De Baptismo*, c. xvii.) Mr. Dodwell and Dr. Waterland have spoken of this as no more than Tertullian's own private opinion ; and the latter says, that the reason upon which he founds it is a weak one. (*First Letter on Lay-Baptism*. Works, vol. x., p. 6, ed. Oxford.) But, however this may be, Jerome and Augustin concur, both in the opinion and in the reason. "Authority to baptize," the former says, "is often granted to Laymen (*provided that a necessity exists*) : for, as every one receives, so every one may give." (*Dial. adv. Luciferian*. Opp. vol. ii., p. 96.) Augustin says, "If any man *be constrained by necessity* to administer Baptism to one at the point of death, which, from having himself received, he has learned the obligation of conferring upon others, I am not sure whether any can, with a safe conscience, insist upon its repetition. For should it be done without the

\* Interpreters have not very clearly expressed the sense of the original by rendering "honorem Ecclesiæ," *the honour of the Church*. Mr. Kelsall paraphrases the words thus : "for order's sake and decency in the Church of God, which is necessary for the preservation of peace ;" which seems to convey the accurate meaning. There is a corresponding passage in the Treatise *De præscript. adv. hæreticos*, where Tertullian, describing the order which prevails in the Church, says, "ibi—promotio emerita, et subjectio religiosa, et apparitio devota, et processio modesta, et Ecclesia unita."

† The original here is not intelligible. Dr. Waterland "throws in two or three words in the translation to clear the sense ;" but it may perhaps be more simply done, by reading "Dicent, Ut Domini sermo," &c., instead of "dicentes ut," &c. ; the construction being similar to that in Lucretius—

"Ut sunt dissimiles extrinsecus, et generatim  
Extrema membrorum circumcæsuræ coercet ;  
Proinde et seminibus distant."

terial ; that is to say, the imposition of hands confers upon us a right and authority to minister and to preach, which it is my firm

plea of necessity, it amounts to the usurpation of another's office ; but if there be a pressing necessity, it is either no offence, or a venial one. But even though it be usurped without necessity, and Baptism be given by any man whatever, to whomsoever it may (*a quolibet cuilibet*), still that which has been given cannot be described as *not* given, but may be rightly spoken of as given contrary to rule." (*Contra Epist. Parmeniani*, cap. xiii., § 29.) Augustin may be thought by some to have gone very far in admitting, that the intrusion of Laymen to solemnize Baptism, in cases of urgent necessity, amounted to a venial sin, or to none at all. But he proceeds much beyond this, when he says that Baptism, administered by whomsoever to whomsoever, though irregular, was not void. It would, therefore, be valid, if given by a Layman to a person not in danger of dying. He puts the validity of Baptism upon a totally different footing, when, in another place, he asks, " But who can be ignorant that there is no Christian Baptism, if the Evangelical words be wanting, which are ' the sign and seal ? ' " (*Symbolum*, see Art. 27.) But it is more easy to meet with heretics who entirely omit Baptism, than such as baptize with any other words than those. And we, on this account, maintain, that not every mode of Baptism, (for men are said to be baptized according to many sacrilegious and idolatrous rites,) but the Baptism of Christ—that is, the Baptism consecrated by the Evangelical words—is every where the same, and cannot be despoiled of its sufficiency (*violari*) by the utmost perverseness of any man whatsoever." (*De Baptis. c. Donat. L. vi. c. 25.*) Thus he appears not obscurely to express his sense of the disparity which there was, in point of essentiality, between the form of the Sacrament and the administrator.

2. If the Church, excepting in cases of urgent necessity, never admitted any Baptisms to be valid, except such as were solemnized by persons in Holy Orders, it will follow, that she acknowledged and avouched the true sacerdotal character of all those whose Baptisms she recognised and forebore to repeat. But it will then be difficult to shew, that there was any true succession in the Ministry, or any true Church. In those schismatics who had been baptized and ordained in the Church, a remaining sacerdotal character might be recognised, even after the desertion of the orthodox Faith. But this would not remove the difficulty ; because the greater number of those who assumed the titles of Bishops and Priests among the heretics, did not even profess to have derived them from any warrantable source. Paul of Samosata (A. D. 269) was the first Bishop who departed into heresy ; and yet the Baptisms of his sect were annulled by the Council of Nice, while other sects, which sprang from no Bishop, and had, therefore, no continuation of orders among them, had their ministrations confirmed. Jerome, in his dialogue against the Luciferians, urges against Hilary, that, after his death, the sect must expire with him ; because he, as a Deacon, could ordain none to succeed ; and without a Priest no Church could exist. How is it also, he asks, that you are so shocked at the admission of Arian Baptisms by the Church, when you yourself were not only baptized, but held the office of a Deacon in that same Church, which yet has constantly admitted such as were baptized by Manicheans and Ebionites, by Praxeas, Cerinthus and Novatus ? This, he says, is an argument, in reply to which his opponent had not a word to offer (*adversum quod ne mutire quidem audeat Hilarius.*) If Jerome be correct, in saying that the Church had constantly recognised as valid, Baptisms administered by sects which separated themselves even in the age of the Apostles, it is plain that such admission must have been anterior to the earliest account which we have of the denial of their validity in the age of Agrippinus. Can it be supposed that the Church, on that account, acknowledged that the orders among the Manicheans, Ebionites, and Cerinthians were valid ? That is not probable. Besides, the Samosatenians had regular orders ; and yet their Baptisms were adjudged to be null. St. Augustin de-

persuasion cannot be conferred by any other ordinary means, or in any other regular way. But it does not hence follow that God

declares his persuasion, that the reason of this was their having abandoned the ordinance of Baptism "in the name of the Father, and of the Son, and of the Holy Ghost;" which form, he adds, the heretics in general took with them when they abandoned the Church, and continued to observe in their state of separation.\*

It is, therefore, plain that the Church was accustomed to admit the validity of Baptisms administered by those whose title to Holy Orders, consistently with her own rules, she did not, and could not recognise. From an early date, however, there are traces of a more rigid system insinuating itself, and, by degrees, attaining maturity. That system did not limit itself to maintaining, that Christ had appointed a Ministry in the Church to be the *proper* and *authorized* dispenser of his Word and mysteries; and that an intrusive administration, however it might convey the spiritual blessings of the Sacraments to individuals who devoutly received them, would be found ultimately subversive of unity and peace in every congregation which admitted it. The persuasion was continually more and more encouraged, that sacramental grace could not possibly be conveyed through any other channel than that of the Apostolical Ministry; and that principle, unknown to Scripture, and the mere embryo and rudiments of which are discoverable in the writings of the second and third centuries, had made great advances in the age of Chrysostom. "If none," he says, "can enter into the Kingdom of Heaven except he be born of water, and of the Holy Ghost, and every one that eateth not the flesh of the Lord, and drinketh not his blood, is cast out from everlasting life; and if all these can be administered by none else, but only by those holy hands—the Priest's I mean, how can any one without them escape the fire of hell, or be made partaker of the crowns that are laid up for us in Heaven?" (*On the Priesthood*: Discourse 3. *Bunce's Translation*, p. 113.) It is much to be regretted that so objectionable a sentiment should be found quoted, apparently with approbation, by Bishop Beveridge (on Art. xxii.); for it never was so acknowledged by the Church of England since the Reformation. Dr. Waterland, it is true, speaks somewhat contemptuously of those who regard her as recognising any validity in Baptism except from the hands of a lawful Minister. "We need not talk," he says, "of the Whitgifts, the Hookers, the Bilsons, the Bancrofts, or others. The Church's public acts are open and common, and he is the truest Church-of-England-man that best understands the principles there laid down, and argues the closest from them. All the rest are but assertions, fancies, or practices of particular men, and are not binding rules to us." (*Reply to Mr. Kelsall's Answer*. Works. Vol. x., p. 186. Ed. Oxford.) All true Churchmen will, without hesitation, consent to be bound by the ascertained sense of the public acts of the Church; which may be thought by some to speak clearly enough. But when this is the very point in debate, to whom can an appeal be more becomingly made than to those early witnesses (such as Whitgift and Hooker) trained in opportunities and habits of personal intercourse with the Reformers? Hooker's decision is too well known to require insertion here. The opinions of three successive Archbishops—Whitgift, Bancroft, and Abbott—will be found in Bingham, (*Scholastical History of Lay-Baptism*. Works. Vol. ii., p. 567,) all in favour of the validity of Lay-Baptism.

To go back, however, to an earlier date;—it is impossible not to be moved to suspect double-dealing in some points connected with this branch of Ecclesiastical History. On the one side Mr. Bingham shews "that heretics and

\* Liber de Hæres. c. 44. Athanasius, however, expresses a somewhat different opinion; maintaining that lawful or valid Baptism could be given by those only who held the Catholic Faith whole and undefiled, as well as observed the appointed form of words.—*Oratio III. contra Arianos*, p. 413, vol. 1, Edit. Colon. 106.

will withhold all effect from acts done by others not participating with us such imparted authority.\* The Scripture does not confirm

schismatics, and degraded and excommunicated clerks, when once convicted and legally censured, are no longer authorized to minister Baptism, or to officiate as true Priests and Ministers of the Church ; but are reduced to the state of Laymen, or even to a lower degree ; and that some whose administration of Baptism was received, never had originally any true or real ordination to the Ministerial office, and consequently were no other than unauthorized persons." Neither is there any portion of his laborious writings in which he has shewn more extended powers of research, or has more completely established the conclusion contended for. On the other hand, his opponent, the author of "*Lay-Baptisms Invalid*," asserts that, "according to the discipline of the ancient Church, heretics and schismatics, even when they were cut off, and cast out of the Church, were still allowed to be true and lawful Priests, with full power, authority, and right to baptize ; and that, upon this principle only, the Church allowed of the validity of Baptisms conferred by them, because they were then Priests by commission, and not mere Laymen." Dr. Waterland also maintains, that "the main point which St. Augustin, in his controversy with the Donatists, undertakes to prove, and in which he prevails and triumphs over his adversaries at every turn, is, that heresy and schism did not null or vacate orders, which once validly given are always valid ; therefore, can never be deleted by any heresy, schism, or apostacy ; therefore, schismatical Clergymen still retain their sacerdotal character ; therefore, their ministrations, and particularly Baptism, are still valid." (*Second Letter in Reply to Mr. Kelsall*, vol. x., pp. 119, 20.) So far as relates to the case of a sacerdotal character once validly given, it is certain that very forcible proofs are urged in support of each of these opposite opinions. But both Mr. Bingham's opponents have omitted the case of Baptisms conferred by such as never had originally any true or valid ordination to the Ministry ; and, upon this point, he clearly has the sense of the Church with him. No doubt there were within the Church many who felt unwilling to admit that Baptism could be administered by any except a person in Holy Orders ; fearing, apparently, lest such an acknowledgment might detract from the sanctity and influence of the clerical character. Hence, it may be presumed, arose the anxiety to maintain the persuasion, that even heretical Priests could not cease to be Priests, and to find some decent pretext for attributing the sacerdotal character to those who, without having ever possessed it, were found administering Baptism. The becoming course would have been to say, These are in reality Laymen, disturbing the unity of the Church, and meriting its censures for intruding into another's office ; yet their Baptisms are valid, as being administered agreeably to the form ordained by Christ. It was felt to be impossible to set aside such Baptisms ; because the practice of the Church required that they should be acknowledged. The expedient resorted to was, therefore, to endeavour to hide, so far as was possible, the defect in the clerical character of the administrators. This certainly could not be done without some sacrifice of consistency ; but it seems

\* In hoc Sacramento Baptismatis celebrando, tres esse species constat, quas et vos nec augere nec minuire nec prætermittere poteritis. Prima species est in Trinitate ; secunda in credente ; tertia in operante ; sed non pari libramine ponderandæ sunt singulæ ; duas enim video necessarias, et unam quasi necessariam. Principalem locum Trinitas possidet, sine quâ res ipsa non potest geri : hanc sequitur fides credentis : jam persona operantis vicina est, quæ simili auctoritate esse non potest. Cum ergo videatis omnes qui baptizant, operarios esse non dominos, et Sacramenta per se esse sancta non per homines, quid est quòd vobis tantùm vindicatis ? quid est quòd Deum a muneribus suis excludere contenditis ? Concedite Deo præstare quæ sua sunt. Non enim potest id munus ab homine dari quod divinum est.—Optat. Milevit. *De Schism. Donatist.* Lib. v. c. 4.



that view. It does not contain any express declaration to that effect; and if recourse be had to the principle of analogy, enough may be collected by its means, to shew that God, by establishing a particular channel for the conveyance of his grace, does not thereby restrict himself from bestowing the same by other means, if it shall so please him. Salvation was of the Jews (John iv. 22); but the converse did not necessarily follow, that there should be no salvation with the Samaritans. Even after the separation of the kingdom of Israel, the title of prophet is not withheld from its teachers, though they were far from any approach to regular Ordination; and it is said expressly, "I have not sent these prophets, yet they run; I have not spoken, yet they prophesy." (Jerem. xxiii. 21, 22.) Indeed, it is further declared, notwithstanding this defect in their mission, that if they had faithfully acted up to its engagements, the grace of God should still have accompanied them, and given effect to their teaching; "if they had stood in the counsel of the Lord, and caused the people to hear his words, then even they should have turned them from their evil way, and from the evil of their doings."

12. In the instance of the man who cast out devils, though enrolled neither among "the twelve," nor the "other seventy" afterwards sent out—for this proceeding fell between the two appointments—(Luke ix, 1, 49; and x. 1,) the attention of the Disciples would appear naturally to have been drawn to the circumstance of his so acting without an express and orderly mission, by the remembrance of their own recent want of power to expel an evil spirit. Their Lord appears to avail Himself of this opportunity to instruct them, that although He had given them a special mission, yet they were not to gather from this, that He had made the operation of His power exclusively dependent on their

to have been thought better that so it should be, than to admit even an apparent infraction of the Canon (expressed by Chrysostom), that none, except through those ordinances which depended for their efficacy upon their reception from the hands of the Priest, "could escape the fire of hell, or be made partakers of the crowns laid up in heaven."

With reference to the question which has renewed this debate at the present time, namely, the denial of the rites of burial to the "unbaptized," I must remark that Ambrose, in his oration on the death of Valentinian, (who died before Baptism, but not without an expression of his desire to receive it,) recognises that desire as entitling the young Emperor to the privileges of an actual Baptism; and he accordingly does not scruple to inter him in his own Cathedral of Milan, with all the rights due to the faithful dead. Upon the whole we may be led to think, that when those rites are required from us, on behalf of any who have been baptized "with water in the name of the Father, and of the Son, and of the Holy Ghost; which things are essential to Baptism," that feeling which Hooker terms "remorse of equity," should incline us to give them, as Ambrose did, the benefit of that disposition, trusting that they desired and designed to be partakers of the true Baptism of the Church. Whatever we may appear to lose hereby in point of exact discipline, it is to be hoped we shall more than recover in an augmented unity of the spirit; and, in cases of doubt, it is assuredly better to err on the side of abundant charity than on that of an over-rigorous construction.



agency.\* More than this I do not think it necessary for our present purpose to infer from that occurrence; but the example seems conclusive against the position which some have taken up, as to the nullity of Ordinances, except from the hand of a Minister lawfully ordained.

13. So again, in the case of those of Rome, who preached Christ of contention, not sincerely, or out of mere opposition to St. Paul (Philipp. i. 15), we cannot think that these persons were sent or ordained by him; their object being, as he says, to add affliction to his bonds. Yet it is equally difficult to believe, that this their ministration, undertaken without, or rather against authority, was altogether invalid in effect. Had it been so regarded by the Apostle, what ground could he have had for the joy which he expressed, that Christ was preached even by them?

14. If Baptism at the hands of any other than a lawful Minister be null, so as not to entitle those who receive it to Christian privileges, then also must the preaching of the Gospel by any other than a lawful Minister be void of all spiritual effect; because the offices of preaching and baptizing are alike included in that commission of Christ to his Apostles, from which our own is derived. (Matt. xxviii. 19; Mark xvi. 15.†) Yet there are few, probably, pre-

\* In quo baptizarentur gentes a Salvatore mandatum est: per quem baptizarentur nullâ exceptione discretum est. Non dixit Apostolis *Vos facite alii non faciant*. Quisquis in nomine Patris et Filii et Spiritus Sancti baptizaverit, Apostolorum opus implevit. Denique lectum est in Evangelio, Joanne dicente, *Magister, vidimus quemdam in nomine tuo expellentem demonia, et prohibuimus eum, quia non sequitur nobiscum*, sic Christus ait; *Nolite prohibere: qui enim non est contra vos pro vobis est*. Nam et ipsis sic mandatum est ut opus esset illorum Sanctificatio Trinitatis; nec in nomine suo tingerent, sed in nomine Patris et Filii et Spiritus Sancti. Ergo nomen est quod significat, non operarius. Intelligite vos, vel serò, operarios esse non dominos.—*Id.* Lib. v. c. 7.

† "If, therefore, at any time it come to pass, that, in teaching publicly, or privately in delivering this Blessed Sacrament of Regeneration, some unsanctified hand, contrary to Christ's supposed ordinance, do intrude itself, to execute that whereunto the laws of God and his Church have deputed others, which of these two opinions seemeth more agreeable with equity,—ours, that disallow what is done amiss, yet make not the force of the Word and Sacraments, much less their very nature and very substance, to depend on the Minister's authority and calling, or else theirs, which defeat, disannul, and annihilate both, in respect of that one personal defect? (of the Minister's authority and calling:‡) there being not any law of God which saith, that if the Minister be incompetent, his Word shall be no Word, his Baptism no Baptism. He which teacheth and is not sent, loseth the reward, but yet retaineth the name of a Teacher; his usurped actions have in them the same nature which they have in others, although they yield him not the same comfort. And if these two cases be peers, the case of Doctrine and the case of Baptism both alike, sith no defect in their vocation that teach the truth is able to take away the benefit thereof from him which heareth, wherefore should the want of a lawful calling in them that baptize make Baptism to me vain?"—Hooker, *Ecclesiastical Polity*, B. v. c. 62, § 13.

‡ Referring to the opinion openly expressed by Thomas Cartwright, the Puritan, and embraced in general by those who held the Puritan views, that no man could

pared to affirm, that the converting grace of God has in no instances accompanied His Holy Word, when preached by those who followed not with us.

15. If we turn to consult the opinions of the early Church, we shall find that there were always some whose disposition it was to reject Lay-Baptism as of no effect ; but the judgment of the Church in general was adverse to this view of the subject, and was expressed with sufficient clearness to prevent its reception.

16. Indeed it must be admitted, that authorities are not wanting which seem to lean almost to excess in the opposite direction ; by acknowledging, as valid and sufficient, those Baptisms which had been administered after an heretical form, by individuals under an actual sentence of heresy.\*

\* Basil, in his 1st Ep. to Amphilochius (Canon 1), imputes this to even the great Dionysius, in recognising the Baptism of the Pepuzenians (a sect of Montanists), "which oversight," he says, "I am much surprised that he, being in general so strict an observer of the Canons, should have fallen into." But he afterwards says, "though this escaped the observation even of the great Dionysius, we must not defend the imitation of him in that error." (See Hooker, *E. P.*, v. 62, § 6.) The above section of St. Basil, which gave rise to much observation during the controversy in the last century concerning the validity of Lay-Baptism, appears to confirm the view which has been taken of the practice of the Primitive Church, in determining what Baptisms were admissible. The ancients, he says, considered all Baptisms receivable which did not, in any respect, "deviate from the Faith;" and what is meant by that expression he afterwards explains, by saying that the Baptism of the Pepuzenians was null, because "they are manifestly heretics. They blaspheme the Holy Ghost; wickedly and shamefully bestowing the appellation of the Comforter upon Montanus and Priscilla—what pretence, then, can their Baptism have to be esteemed valid, when it is administered in the name of the Father, and of the Son, and of Montanus and Priscilla? For they are not baptized, who are not baptized according to the form delivered to us." To depart from that form was therefore, in his estimation, the same thing as to deviate from the Faith. Basil speaks of three classes of separation: heresies, schisms, and conventicles. The heretics are they who are completely separated, being alienated from the Faith itself; schismatics are such as dissent on account of any ecclesiastical cause, or upon sanable points; (*τασιμα*) conventiclars are the members of congregations assembled by contumacious Priests or Bishops, or by uninstructed people. From the very beginning, therefore, it had seemed good to reject heretics altogether; such as the Manicheans, the Valentinians, and the Montanists. Cyprian and Firmilian, with their followers, he adds, were for including under one sentence of condemnation all the Cathari, Encratites, Hydroparasts, and Apotactites, upon the plea that schism is the forerunner of separation.† They who have disjoined themselves from the Church, have no

*preach* unless regularly ordained,—“no, not although he speak the words of Scripture, and interpret them;” neither *baptize*, “although he pour water, and rehearse the words which are to be rehearsed in the Ministry of Baptism.”

† Mr. Sikes observes, “A certain writer of the last century, not famed for Orthodox Divinity, has nevertheless happened upon a clear and correct definition of Church Unity. ‘This unity,’ he says, ‘may be considered in two respects. First, *Essential*: that is, such an union as is necessary to the Church’s *being*. All schism in this respect is a separation *from* the body. Secondly, *Integral*: that is, such an unity as is necessary to the Church’s *well-being*; and all schism in this respect is separation *in* the body. A breach of Integral Unity is the worst sort of criminal schism in the Christian

17. The settled line of distinction, however, appears to have been this: that where the solemnly appointed form of Christian Baptism was adhered to, the ordinance was admitted to be valid, even though administered by those who, having no ministerial commission from the Church, were regarded as Laymen; but the heretics who baptized after any other than the appointed form, were not recognised as giving Christian Baptism. They were looked upon as scarcely, if at all superior, in point of religious privileges, to the aliens of the heathen.\*

longer among them the Grace of the Holy Spirit; for the imparting of it has failed through the succession being cut off. For they who first seceded had ordination derived from the Fathers, and through the laying on of hands possessed spiritual grace. But they who have since been disunited have become Laymen, having no commission either to baptize or ordain. Wherefore they (Cyprian and Firmilian) gave direction, that such as had been baptized by them should be regarded as baptized by Laymen, and be brought to the Church to be cleansed by the true Baptism of the Church." This was no doubt the system of Cyprian; but he was opposed in it by the Church, and his practice set aside. It might, indeed, be admitted, that schism was introductory to heresy; but the Christian charity of God's Church did not permit it to treat schismatics as heretics, until they had shewn that they were so, not only by acts of irregularity, but by an actual departure from the Faith and Ordinances of the Gospel. Basil mentions one fact, which undesignedly affords convincing proof that the Church did not repeat Baptism, when it had been once ministered according to the Ordinance of Christ. "It behoves us," he says, "to be aware of the craft of the Encratitæ; namely, that with a view to disqualify themselves for reception by the Church, they have essayed for some time past to be beforehand, by the administration of Baptism among themselves; although they thereby have stamped forgery upon their own custom." He means that, finding the custom of the Church to be, that all who came over to it should be baptized afresh, if they had been previously baptized according to any other than the regular form, these Pepuzenians craftily abandoned their own rite, and resorted to the true Ordinance of Christ, as a sure means of preventing a repetition of it by the Church; although, as he says, they thus made a plain admission that the form which they *had* used was a mere forgery. "But," he adds, "so long as they do but maintain our form of Baptism, let us not lay it to heart. Not that any thanks are on our part due to them on that account; but what we are bound to attend to is the strict observance of the Canon." Basil, who shews very evidently his own inclination towards the system of Cyprian, even while he admits that it cannot be maintained, endeavours to make it appear that the reason why the Church recognised the baptisms of the Encratitæ was, because it had admitted two Bishops of that party (Zoin and Saturninus) to retain their rank. But it is plain that this was an act of pure indulgence; that the Encratites had no valid orders among them; and that the real ground of their being admitted was, their having abandoned their former heretical peculiarities, and reverted to the Apostolical form of administration "with water, in the name of the Father, and of the Son, and of the Holy Ghost—which things," the Church of that age held, as the Church of England does now, "are essential to Baptism."

\* An account of many of these is given by Wall, *History of Infant Baptism*. Part II., Ch. 5.—Vol. ii., p. 135. ed. Oxford, 1835.

Church. This was that with which St. Paul charged the Corinthians (1 Cor. i. 10, 12). It has a fatal tendency to the dissolution of the Body of Christ, according to our Lord's own observation (Matt. xii. 25). 'Every kingdom and house divided against itself falleth.'—*Discourses on Parochial Communion*, Chap. xi. p. 88.

18. The Church of England has followed the practice of Antiquity, in forbearing to pronounce the services of a Minister in Holy Orders essential to the validity of Baptism.\* The record of her proceedings at a very critical period of her history, and the tenor of her authorized Formularies, appear sufficiently to shew that her sense is against that supposition; and that it never could have been her intention to exclude from her office of Christian Burial, such as had been baptized duly as to the form and matter of the Sacrament, but not by persons in Holy Orders.

19. The Rubric prefixed to the ministration of private Baptism in the reign of Edward VI., and so continued until the time of James I., has been thought by some to “insinuate,” or “tacitly to sanction,”† the practice of Baptism by Laymen, or even by females. The alteration introduced at the period last named, was intended to remove any supposed sanction given by the Church to such a practice, by requiring that Baptism should be the act of “the lawful Minister;” or, as it stands since the last review, of “the Minister of the parish, or, in his absence, any other lawful Minister that can be procured.” This determines the question as to the persuasion of our Church, that Baptism *ought* to be administered by a lawful Minister. But still there is a wide distinction between declaring how an act ought to be done, and pronouncing it to be null and void, if it be done in any other way; and therefore the question still remains, whether those Baptisms which are not solemnized according to the mode approved by the Church of England are regarded by her as devoid of all spiritual effect?

\* “To conclude: it is now called in question whether the children of Papists and excommunicate persons (notwithstanding their parents be Christians, and cannot *amittere baptismum*, lose their Baptism, as it is determined by St. Augustin against the Donatists,) ought to be baptized. And whether the Minister be of the *essence* and being of Baptism: and none to be counted Ministers but such as be preachers: so that whoever hath not been baptized of a Minister also a preacher is not baptized. The which question, and others such like, sprung out of the schools of the Anabaptists; and tend to the rebaptization of all, or the most part of, those that at this day are living. With these and such like questions, partly impious and partly vain and frivolous, is the Church of Christ at this day marvellously troubled; and men so occupy themselves about them, that they neglect those things that pertain to their own Salvation, and forget due obedience.”—Archbishop Whitgift, *Sermon before Queen Elizabeth*, March 26, 1574.

From its being said, only twelve years after the Thirty-nine Articles were agreed upon, “it is *now* called in question whether the Minister be of the *essence* of Baptism;” and from the strong censure thus pronounced upon such as disputed the validity of irregular Baptisms, it appears necessarily to follow that such questions had not been raised, nor such opinions adopted, among those by whom the Articles were framed. At the Hampton Court Conference, the Bishops appear, by the modification of the Rubric then agreed upon, to have expressed more plainly their view of the propriety that a lawful Minister should officiate; yet it cannot, after what is stated above (Appendix B), be assumed that the Bishops of that day considered all as “unbaptized” who had been baptized by Laymen.

† Dr. Short's *History of the Church of England*, sect. 424, and sect. 511.

20. The proceedings of her acknowledged representatives at the period of the Restoration, enable us, it appears to me, to answer this question in the negative. The Convocation in 1661 introduced two alterations of the Liturgy, which bear upon this point. The first of these is the Rubric then inserted before the order for the burial of the dead, prohibiting its use in the case of persons dying "unbaptized;" the second was the Office for the Baptism of persons in riper years. The period at which these changes were introduced renders them highly important. The condition of the kingdom then was such, that, owing to the disuse and prohibition of the Book of Common Prayer, and the banishment, destruction, or silencing of the Episcopal Clergy, during so many years, the greater portion of persons under age were either unbaptized, or had received Lay-Baptism only. To meet the case of the former, that is, of the unbaptized, the new office for such as are of riper years, is stated to have been provided;\* and the Rubric, at the same time, prefixed to the order of burial, may have been charitably intended to admonish them what penalty awaited those who should neglect the opportunity thus afforded, of obtaining admission into the Church of Christ. But was the same penalty intended to be denounced against those also who had received Lay-Baptism, among whom, as must have been known, the greater part of the youth of the kingdom were included? Thousands and tens of thousands, most piously devoted to the Church, had failed to receive Baptism at the hands of those whom alone they regarded as lawful Ministers—not with their own free consent, not through any offence or fault of theirs, but solely through the cruel necessity of the times. If, then, it had not been the persuasion of the Convocation, that the Baptism which they had received was valid, though irregular, is it not to be presumed, that measures would have been taken for the lawful Baptism of the multitudes, who, during the continuance of the Great Rebellion, had been excluded from it? But no such remedy was applied, or even proposed; whence we must infer that, in the judgment of the Church, the lapse which would have rendered such measures necessary, had not occurred.

21. If the expression "*unbaptized*," now introduced into the Rubric, had been meant to include all who had received Lay-Baptism only, the very Members of the Convocation by whom that expression was admitted, must have been continually called upon, in their ministerial capacity, to apply it in that sense by refusing to read the Burial Service over persons baptized by Dissenting Ministers, or by mere Laymen: for numbers so circumstanced must have been brought every year, for interment, to the various churchyards throughout the kingdom. Yet I do not find it

\* Preface to the Book of Common Prayer.



stated, in any of the histories of the time, that there existed among the Clergy any general disposition to decline officiating according to the appointed form. As, then, the question was not raised on the part of the Clergy generally, nor, so far as we have means of judging, even by any of those who had been parties to the alteration of the Rubric, although perpetual occasions for calling it into their notice must have been occurring, and that for many years in succession, it must be considered as rather too late to attempt, at this time, to affix a so much stricter interpretation to the term in question.\*

\* “It remains that the gentlemen who espouse the opposite side of the question, produce (if they be able) at least one Divine of the Church of England, of equal standing with those whom I have here quoted, giving it as his opinion that our Church, by altering her Rubric, or by any other act of hers, hath declared Lay-Baptism to be invalid. I think it cannot fairly be denied, that she once declared the contrary since the Reformation. If, then, it cannot be made appear that she ever retracted that declaration, we must look upon it as still in force; that is, that it is yet the declared sense of the Church of England, that a Lay-administration of Baptism, howsoever *criminal* and *irregular*, is not ‘altogether null and invalid.’ ‘To speak the truth, her constant and present practice is a sufficient declaration of this. In the time of the Great Rebellion, the sacrilegious invaders of our offices were men that had no ordination (for we are all agreed that *anti-Episcopal* Ordination is none): by these men were *very great* numbers of children baptized, who were born in those miserable days; which children, nevertheless, after the restoration of religion and loyalty, were admitted by our Holy Church to Confirmation, Communion, and all the privileges of Church Members, many of them doubtless to Holy Orders too, without being re-baptized. This all the world knows. And whosoever will dispute it, ought to produce some act of hers decreeing their rebaptization; ought to produce *some* instances (I shall be thankful, as I said before, to any that will shew me so much as one) of persons rebaptized by her authority, or with the approbation and consent of, at least, some one of her Bishops (as the Rubric directs) upon that account.’ (The Rev. E. Kelsall’s *Answer to Dr. Waterland’s First Letter on Lay-Baptism*.) It is very observable that, in his Second Letter, Dr. Waterland makes no reply whatever to the above observation of Mr. Kelsall. Dr. Gauden (afterwards Bishop of Worcester) in his *Ecclesiæ Anglicanæ Suspiria*, written and published during the usurpation, thus describes the state of religion during that unauthorized invasion of the office of the Clergy:—“The late licentious variations, innovations, corruptions, and interruptions, even in this *grand point of the Evangelical office and Ministry in England*, have, partly by the common people’s arrogance, giddiness, madness, and ingratitude, and not a little by some preachers’ own levity, fondness, flattery, and meanness of spirit, not only much abated and abased, to a very *low ebb*, that *double honour* which is due; but they have poured forth *deluges* of scorn, contempt, division, confusion, poverty, and almost *nullity*, not only upon the persons of many worthy *Ministers*, but upon the very order and office, the function and profession; whose sacred power and authority, the pride, petulancy, envy, revenge, cruelty, and covetousness of some people have sought, not only to arrogate and *usurp* as they list, but totally to innovate, enervate, and at last *extirpate*. What wise and honest-hearted Christian (that hath any care of posterity or prospect for the future) doth not daily find as an *holy impatience*, so an infinite despondency rising in his soul, while he sees so many *weak shoulders*, such unwashen hands, such unprepared feet, such rash heads, and such divided



22. If, without being prepared positively to pronounce Lay-Baptism invalid, the Convocation had entertained even a strong *doubt* upon that subject, it is reasonable to think that they would have made provision, at least, for the conditional administration of the ordinance, in such cases. But it is worthy of observation, that the Church of England has no form applicable in such instances; for the use of the conditional form in her service is so guarded, as to exclude the particular case of previous Baptism by Laics. The inquiries directed to be addressed to such as bring the child, are these: "By whom was this child baptized?" "With what matter?"

hearts, not only *disown*, cast off, condemn, and abhor all *Ministry* and *Ministers* in the *Church of England*; but they are publicly intruding themselves upon all holy duties, all sacred offices, all solemn mysteries, all Divine ministrations, after what fashion they list, both in admission and execution. All our *catechisings*, preachings, prayings, baptizings, consecrations, instructing of babes, confirming of the weak, resolvings of the dubious, terrifying and binding over to judgment of unbelieving and impenitent sinners, censuring and admonishing of the scandalous, excommunicating the contumacious, loosing the penitent, comforting the afflicted, binding up the broken-hearted,—all the exercise and operations of *spiritual power*,—yea, *Ordination* and *Holy Orders*, gifts and graces, ability and authority, either from God or this Church, all these are either baffled and *disparaged*, or invaded and usurped, by some *rude Novellers*, with equal insolency and insufficiency, being for the most part by so much the more impudent, by how much they are grossly ignorant." —pp. 160—1, 2.

Dr. Gauden, who thus expresses his keen sense of the profanation arising from the intrusion of unwashen hands and unprepared feet into all holy duties, both of execution and admission, or of baptizing and ordaining in particular, was, it is well known, an active Member of the Savoy Conference; and sat, as Bishop of Exeter, in Convocation of the following year. Yet there is no trace in the records of the time, or in his own writings, of his ever expressing any persuasion that the Baptisms administered by those unwashen hands were null, or that the receivers of them should, as "unbaptized," be denied the rites of burial. The distinction between irregular Baptisms and irregular Ordinations (both of which Dr. Gauden reprobates) is strongly marked by the proceedings of the Church at that time. We find no proof that the former were pronounced invalid by the same Convocation. On the other hand, that same Convocation did, by recommending and supporting the Act of Uniformity (Cor. xiv. 2), declare its sentiments against the validity of irregular Ordinations. It is impossible not to ask, why should not irregular or Lay-Baptism have been pronounced void by some similar public act, if the opinion had been held that it really was so? Another point, worthy of consideration, is that the same Convocation of 1661—2, which prohibited the use of the Burial Service over the "unbaptized," drew up also the Form of Prayer for the 30th of January. Assume that, among the "unbaptized," they designed to include all who were not baptized by a Minister Episcopally Ordained; and we shall be forced to make an acknowledgment, painful and offensive to every loyal heart—that while they instituted one service with a design that "the memory of their martyred Sovereign might be ever blessed among us," they would, at the same moment, unite with his murderers in depriving him of the rites of Christian Burial; for it must not be forgotten, as Bingham remarks, "that the Royal Martyr was baptized by a Scotch Presbyterian only." (*Scholastic History of Lay-Baptism*, Part 2, p. 594.) Some sensible and useful observations upon this subject will be found in the *Visitation Charge* of Archdeacon Sharp.—*Anno*, 1733, pp. 16—39, ed. Oxford, 1834.

“With what words?” Here was certainly the fittest occasion for repudiating Lay Baptism, if its sufficiency were questioned by the Church. Nothing more was needed than a direction that the conditional form should be employed in cases where, from the answers, it should appear that a lawful Minister had not officiated. But the Rubric, passing over that defect, in case it should have been brought to light, proceeds to say only, that “If they which bring the infant to be baptized do make such uncertain answers to the Priest’s questions, that it cannot appear that the child was baptized with *water*, in the name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it, using the conditional form of words.” We cannot but regard this as an admission, that the Ministry of one in Holy Orders, however agreeable to the Church’s appointment, and expressed sense of right it may be, is, nevertheless, not among the things which are “essential parts of Baptism.”

23. My duty, therefore, both authorizes and requires me to say, that I should regard with disapprobation, as being contrary to the intention of the Church, the employment of the conditional form, in any case, where Baptism had been already administered with that matter, and with those words which are pronounced to be essential. Moreover, I should regard it as an infraction of the due and charitable order of the Church, if the rite of burial, by her appointed, were withheld from those, as being “unbaptized,” who have had Baptism according to the proper form, though not by persons holding the orders of the Church.

24. I have dwelt at greater length, and with more particularity, upon this point, because it is important in itself, and is also one which, for the peace and credit of the Church, and for the satisfaction of consciences, ought to be determined. And I lay the more stress upon it at this juncture, because it is to be dreaded, lest eagerness in carrying out our principles, or rather, in maintaining consequences which are not legitimately to be deduced from them, should throw obstacles in the way of the general acknowledgment of a wholesome and Catholic system. If it should once be imagined, that the views which I am now enforcing with regard to the spiritual character derived from Ordination, cannot be supported, without bringing those further consequences which have been glanced at, much will have been done to foil the endeavours of those who are seeking to vindicate our just claims to such a character upon the several grounds of Scripture, reason, and Antiquity.

25. The apprehension appears to be that, by acknowledging the validity of an ordinance not administered by any one duly appointed to that charge, we virtually make a surrender of the very character we claim. But it has been shewn, I trust, that there is nothing impossible in the conveyance of spiritual benefits through a channel not expressly designated for that purpose; and that, in such benefits being so conveyed, there is nothing inconsistent with the certain

knowledge, at the same time, that God has instituted a particular order expressly for that end. The authority of the New Testament, with the light shed upon it by the practice of the Church, satisfies me that the body of the Clergy has been thus instituted; and that there can be no regular administration of holy offices by any other hands than theirs.

26. But we mistake the nature of our calling, and exaggerate its privileges, as often as, not content with being the stewards by whom the mysteries of the Gospel are ordered to be dispensed, we assume that God has closed up against Himself every other channel for the conveyance of spiritual gifts. It might be so, if every thing were comprehended in the outward Ministerial act. But we know that the invisible and secret operation of the Spirit, is that in which the real efficacy of the Christian Sacraments resides; and God may reserve to Himself the power of dispensing this in such manner as to Him shall seem best. I may myself think very seriously of the responsibility incurred by those who undertake that holy administration without an orderly call and proper mission. God knows that I would not, for the wealth of worlds, incur that responsibility; but I cannot discover justifiable grounds for saying, that God never will work by such agency. You may believe the agents culpable. But even this admitted would not prove the point, because God may express his displeasure against such proceedings in other ways than by denying grace to those who irregularly partake of his ordinances.

27. So far as my own judgment serves, it leads me to conclude, not that ordinances so partaken of are ineffectual to individuals who are the recipients, but that the practice of administering them by unauthorized hands gradually leads to incurable schisms and disorders in all societies which permit its continuance; and that *this* is the punishment which, sooner or later, attends the disregard of the Divinely-instituted order and government of the Church. So that, in fact, a Ministry derived by Apostolical succession, though not indispensable to the maintenance of the Church in *being*, is finally essential to its continuance in *well-being*; as there are things not positively necessary to life which are yet necessary to health.

28. It may be objected that we ourselves acknowledge "the Church of Rome hath erred in matters of Faith;" (Art. XIX.) and yet there was never any Church more careful to uphold regularity of succession in the Ministry. We do acknowledge this: but then those points of Faith wherein the Church of Rome hath erred, the Church of England has reformed; and this we regard as a manifest instance of God's interposition for the re-establishment of his Truth, through means which He had Himself provided to secure its perpetual preservation. When we thus witness an instance of any other than an Episcopal Church, after sinking into so grievous a state of error, manifesting its possession

of the inherent vital energy, by which it is enabled to bring back all things to the original model, and also, as has been the case with our own Church, while it rejects whatever savours of innovation, yet holding fast all, whether of Doctrine or discipline, which was included in the holy deposit delivered by the hands of the Apostles; then, but not otherwise, we shall acknowledge, that our Apostolical order is not that precious and important object which we now verily think it is; and, under that persuasion, contend for it, as for one among the main bulwarks of the Faith which was once delivered to the Saints.

29. It has been my endeavour to express, in clear terms, the grounds of the conclusion which I have laid before you; because we live in an age when the prevailing disposition is to explore the foundation of things, and to inquire upon what footing received opinions rest.

CARR, BISHOP OF BOMBAY.—1841.

8. In all our intercourse with our flocks, let the spirit of meekness be found in us; let us be cautious of being lifted up, as if we were any thing, or knew any thing, beyond what they also may learn in the Word of God. High pretensions in the priesthood are not always connected with humility and true spirituality of mind; more frequently they are found in connection with a spirit of self-seeking, and with impatience of any thing like control. This is seen equally in the Jewish Priests, who conversed with our blessed Lord, in the Ministers of the Papal Church, and in many leaders of other bodies and sects. Let us insist upon nothing as necessary to be believed, nothing as really sinful, but what we can shew to be so from the Word of God. I fear it is often pride in the heart which makes Ministers seek great deference to their office. The very attempt to obtain it will rouse our people to recollect that we are but men, like themselves; and they will not pay attention to us as Ministers of Christ, unless they see the man is mortified, and the holy and meek disposition of our blessed Lord exhibited in our spirit, and temper, and conduct. We are not to be “lords over God’s heritage, but ensamples to the flock;” if we teach them to be humble, let them see us clothed with humility. We have not the power to compel men to repent, and believe the Gospel; but we may, through God’s assistance, win them by our spirit and conduct, and so lead them to Christ.

SUMNER, BISHOP OF CHESTER.—1841.

27. My Reverend Brethren, I combat what I hold to be a mistaken view of the Church and Ministry, because I believe it to be mistaken, and not because it is a principle inexpedient to maintain. If the Doctrine which I oppose be true, let it be enforced, without reference to expediency or inexpediency. But certainly, if it be

not true, we have every reason which prudence and discretion can furnish, to forbid our urging it. Had an enemy devised a plan for marring our usefulness, he could not have formed a scheme more likely to effect his purpose. We have to reclaim a population to the Established Church of the land, which has been, in a greater or less degree, estranged from it through causes to which I am unwilling to allude, lest I seem unnecessarily to "accuse my nation:" estranged from it through causes for which the present generation is not accountable, and which it is strenuously labouring to remove. Can we admit a doubt concerning the way in which we should approach such a population? Must it not be on the broad principles of the Gospel, proving to every man's conscience his own lost state, and proclaiming the mercy of God in "reconciling the world unto Himself, not imputing their trespasses unto them?" Surely, to set before persons, circumstanced as the people of this country have been, the exclusive privileges of the Church, is not the way in which we can expect to draw them within her walls. If they are to be so drawn, the Apostles must be our model. These, whether towards the uninstructed heathen, or their bigoted countrymen, exercised with meekness their commission; raised no unnecessary barrier against truths, which nature is but too reluctant to receive; even made personal concessions, which almost surprise us, if by any means they might gain some. And this one thing they did: they were constant and unwearied in proclaiming that only name under heaven given among men, whereby they may be saved. Let this be our example. Whilst we cannot avoid desiring to bring over to the Church those whom education and former habits have made her enemies, let us shew that our first anxiety is, that they be converted to religion. So our good will not be evil spoken of, nor that zeal ascribed to party spirit and private interest, which really springs from honest and just conviction.

28. I am sure that my Reverend Brethren will judge me candidly in this matter. Whilst I should especially regret that obstacles were needlessly interposed, when through God's blessing so much has been accomplished towards rendering our Church available to all its purposes, I must not be suspected of disparaging her Ministers, or undervaluing their sacred call. How could I, knowing, as I must know, the disinterested exertions, the self-imposed duties, the self-denying labours, which prove, of so many around me, their "election of God" to the office which they bear? How could I think lightly of a Ministry which I see made instrumental to the highest purposes of Divine mercy; which I see employed to tame the savage, to enlighten the blind, to civilize the desert, to fertilize the wilderness; which I see able, through the grace given to it, to reclaim the profligate, to make the simple wise, to comfort the mourner, to strengthen the weak-hearted; to send light into the darkest



recesses of indigence, to expel Satan from his strongest holds of wickedness? What can I do but admire the man who, animated with no other feeling than zeal for God's glory, and compassion for his fellow-men, goes forth with the Bible in his hand to meet the contradiction of the infidel, and the sneers of the lover of this world; pursuing the service of his Lord, not among "green pastures, or beside the waters of comfort," but amid scenes of wretchedness and degradation to which only Christian love could carry him? We cannot but honour those whom God delights to honour.

29. And so, again, we love and revere our Church; for we believe, nay, know her to be "founded upon the Apostles and prophets, Jesus Christ Himself being the chief corner-stone." We believe that God has appointed her to great and peculiar distinction. There are other congregations of Christians which profess the same truths; we honour them also with brotherly feelings; and gladly say, "Grace be with all them that love the Lord Jesus Christ in sincerity."<sup>2</sup> But the commanding position of the English nation attaches especial importance to the Church of the English nation. And we rejoice, and are thankful that it has pleased God to distinguish her as a witness to Himself in all lands; we are thankful that the Reformed Church, of which most is known in foreign countries, is a Church which has most strictly adhered to primitive Doctrine and discipline, and most nearly assimilates, both in the Articles of her Creed, and the order of her Ministers, to Scripture itself, and to what may be proved from Scripture. Let us be content with these advantages, and let all boasting be excluded. It is no sign of greatness to vaunt of authority. In the sight of man, as well as God, he that humbles himself is more likely to be exalted than he who boasts of himself beyond his measure, and assumes an authority which could never be entrusted to successive generations of men, unless, like the Apostles, they

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<sup>2</sup> Mr. PERCEVAL, in his *Letter to the Bishop of Chester*, (pp. 11, 12,) takes occasion, from this passage, to accuse his Lordship of "palliating the guilt of Schism, . . . . making as though it were no offence at all . . . . and proffering brotherly feelings and Apostolic benediction to those whom the discipline of the Church, which" he is "set to administer, declares to be worthy of excommunication *ipso facto*;" that is, men "who profess the same truths" with the Church of England, and "love the Lord Jesus Christ in sincerity"!

The BISHOP OF CHESTER truly observes, that "the comfort and peace of the Christian world would be greatly increased, if it were commonly understood that the unity which the Scriptures demand, were the unity of those who hold alike the great Doctrines of Christian truth, but consent to differ on matters, concerning which, Scripture does not carry determinate conviction to every honest mind." But his Lordship does not "palliate the guilt of *Schism*," (see par. 1, in chap. xi,) any more than does the ARCHBISHOP OF CANTERBURY, when he speaks of "the respectable Ministers of the *Orthodox* congregations of Dissenters;" (Charge, 1840, par. 1,)—or the BISHOP OF OXFORD, who knows "no reason why our labours should be less *blessed* than those of our Dissenting *Brethren*." (Charge, 1838, par. 9.)—ED.



were enabled to read the heart.\* But though none can forgive sins, save God only; though regeneration is not of the will or of the work of man, but of God, whose Spirit bloweth where it listeth;—there is much allotted to us which we may justly prize as a talent, and esteem as an office, if rather its infinite importance may not give us cause to tremble at the possession. It is much to sit in the Apostles' seat, and hold the office which they held. We, like them, are “ambassadors for God:” our calling is like theirs—we entreat men, for Christ's sake, to be reconciled unto God. We are stewards of his mysteries; we are overseers and shepherds of his flock. And as successful ambassadors; as faithful stewards; as diligent overseers; as watchful shepherds; if the Holy Spirit working with us enable us so to prove, we shall need no higher honour, we shall want no greater dignity. And as in no other way can we attain to real dignity; so in no other way can we secure to ourselves the authority to which we are entitled. We could not, in this land of light, maintain the fatal claims which the Romish Priests assume, and which nothing, except the darkness in which they shroud their people could enable them to preserve. We pity them, whether deceivers or deceived: God forbid that we should either imitate or envy them.

30. But if we so tend the charge committed to us, that they grow and flourish as the flock of the true Shepherd; they will not fail to esteem us, at least as much as it is good for frail and fallible men to be esteemed. We shall have to the full as much honour as we can bear. The greatest joy of an Apostle is, when his “children walk in the truth.” And the surest sign of an Apostle is, that in which St. Paul took comfort, “the work of Faith, and labour of love, and patience of hope,” which his disciples exercised, which resulted from his Ministry, and proved that God was with him. To “turn many to righteousness;” that is real pre-eminence. To “win souls” to Christ; that is lasting honour. To “take heed to ourselves and to the Doctrine;” that is both “to save ourselves, and them that hear us.” To preach the Word, to be instant in season and out of season, to testify, both publicly and from house to house, repentance towards God, and Faith towards our Lord Jesus Christ;—this is to be the successor of the Apostles. To be “gentle unto all men; apt to teach; patient; in meekness instructing those that oppose themselves:” this is to be a “man of God.” And in the great day, when many who have been first may be last, they who have most faithfully laboured to turn men from darkness to light, from the power of Satan unto God; they will have the surest rejoicing, and wear the brightest crown.

WHATELY, ARCHBISHOP OF DUBLIN.—1841.

*Vide supra*, in Chap. IX.

\* See Mr. Benson's *Five Discourses*: Discourse i. and ii.

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

50. We now proceed to consider another class of topics on which some cautionary reflection may be useful; and as, under the former division, the movement may be judged to have a Rome-ward tendency, that which is now to be considered claims attention, as having an undue tendency towards Geneva. Situated as the Anglican Church is between the two, and subject as she is, and heretofore has been, to temptations on either hand, it is prudent that our eyes should be turned occasionally towards each, and that, in the height of our disapprobation and alarm at the one, we be not drawn aside to take friendly counsel with the other.

51. And here our first caution shall have regard to the constitution of the Church and the commission of her Ministers.

52. There are those who regard such things as among the non-essentials of Christianity; and, according to their views, every association of men, calling themselves Christians, is a Church; and every man who takes upon himself, or receives, through whatever channel, the office of preaching in a so-called Christian congregation, is a Minister of the Church. It is not my purpose to enter upon these questions as presented to us by Holy Scripture, further than to say, that the assumptions here noticed seem altogether at variance with God's will and Word. But speaking to you, my Brethren, as Members and Ministers of our national Church, I would warn you against these assumptions, as opposed to her authoritative declarations and ordinances.

53. By her Nineteenth Article, "the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." By her Twenty-third Article, "it is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same; and by the same Article, "those we are to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard." By the preface to her Ordination Services, she declares that "it is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time, there have been these orders of Ministers in Christ's Church: Bishops, Priests, and Deacons; which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer and imposition of hands, were approved and admitted thereunto by lawful authority." And, therefore, by the same preface, she pronounces, that "to the intent

that these orders may be continued, and reverently used and esteemed in the united Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the united Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination. By the Ninth English Canon, adopted in the Fifth Irish, entitled "Authors of Schism in the Church of England censured," she pronounces, "that whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles' rules, in the Church of England, and combine themselves in a new brotherhood, accounting the Christians, who are conformable to the Doctrine, government, rites, and ceremonies of the Church of England, to be profane and unmeet for them to join with in Christian profession;<sup>3</sup> let them be excommunicated *ipso facto*, and not restored but by the Archbishop, after their repentance, and public revocation of such their wicked errors." By the Eleventh English, and Fifth Irish Canon, entitled "Maintainers of Conventicles censured," she pronounces, "whosoever shall *hereafter* affirm or maintain, that there are within this Realm other meetings, assemblies, or congregations of the King's born subjects, than *such as by the laws of the land are held and allowed*,<sup>4</sup> which may *rightly challenge to themselves the name of true and lawful Churches*; let him be excommunicated, and not restored but by the Archbishop, after his repentance, and public revocation of such his wicked errors." And, according to these plain propositions is the perpetual current of her Liturgical devotions; whilst in her ordination services, and in her prayers for the Ember days, she supplicates blessings upon her Ministers of that "Almighty God, who, by his Divine Providence, hath appointed divers orders of Ministers in his Church;" whilst, in her morning and evening prayer, she beseeches Almighty God to "send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful spirit of his grace"; whilst in her Litany she teaches her people to "beseech

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<sup>3</sup> Are there not many among the "Orthodox congregations" of "our Dissenting Brethren," to whom this description is wholly inapplicable? Are such men to be regarded as *ipso facto* cut off from the Church of Christ?—See note 2, p. 298, *supra*. —Ed.

<sup>4</sup> It is provided by Art. 5, of the Irish Union, that "the Doctrine, worship, discipline, and government of the *Church* of Scotland shall remain and be preserved, as the same are now established by law, and by the Acts for the Union of the two Kingdoms of England and Scotland."

It would seem, therefore, that the censure of the Canon does not extend to all in whom "Samaria finds her likeness," though they may not be "blessed with the Apostolical commission by Episcopal Ordination." This consideration may not, perhaps, be altogether unworthy the notice of certain Clerical agitators, who would fain induce their Brethren to regard as *ipso facto* excommunicate, every Dissenter in their parishes.

The italics in the text are not his Lordship's.—Ed.

the good Lord to hear them," that so "it may please Him to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of His Word;" and in the same Litany instructs them to call on the "good Lord to deliver them," as "from all sedition, privy conspiracy, and rebellion," so also from the correlative Spiritual or Ecclesiastical evils, namely, "from all false Doctrine, Heresy, and Schism."

54. By these authoritative testimonies of our national Church, it is abundantly plain, that we, her Ministers, are pledged to maintain the Ministerial office in its threefold division, as transmitted from Apostolical origin by the imposition of Episcopal hands, to be necessary to the constitution of a true and lawful Member of the Church, and to the due preaching of God's Word, and Ministration of His Sacraments; and that we are pledged to account "schism," or a wilful separation from the Church, to be a grievous sin, and them, who are guilty of it, to be deserving of severe punishment. Those who are not blessed with the Apostolical commission by Episcopal Ordination, and who separate themselves from the Communion of Saints in such a rightly constituted Member of the holy Catholic Church, are apt to make light both of the blessing and of the sin, erring therein as widely from God's will in His Holy Word as from the judgment of His Church. But on this it is not my present business to dwell; rather, it is my business to caution you, as Ministers of the Church, and in accordance with her avowed principles and rules, not to be betrayed into an adoption of the modern latitudinarian notion, the fruit of puritanical inventions about the era of the Reformation, of confounding self-constituted sects with lawful Churches, and imagining schism and sectarianism to be no sin.

MALTBY, BISHOP OF DURHAM.—1843.

*Charge to the Clergy of Hexhamshire.*

In drawing your attention to other points connected with the Ministerial office, I allude with satisfaction to the final settlement of the question of Lay-Baptism; because, while the law appeared to be placed in doubt, it became an occasion of perplexity to some among our Brethren, and could not but add to the causes of strife, which already, in too great a degree, check the growth of those best fruits of the Gospel, charity and peace.

The decree of Sir John Nichol, establishing the validity of Lay-Baptism, has not only been confirmed by his learned successor, Sir Herbert Jenner, but when *his* judgment was appealed against, it received additional sanction from the judicial committee of Privy Council. I am sure it is not necessary for me to enforce upon you, my Brethren, obedience to the law as now declared; but I may express a persuasion, that it be a relief to you to know that the

law has thus decided.<sup>5</sup> You may now gratify a feeling of charity towards those who differ from you, without any alloy of doubt respecting the propriety of officiating in all similar cases, at the service appointed for the burial of the dead.

PHILLPOTTS, BISHOP OF EXETER.—1842.

82. In a cause, which has recently excited more than ordinary interest throughout the land, by reason of the great Theological and Spiritual questions which were mixed up in it, final judgment was given by an ex-Lord Chancellor, an ex-Lord Chief Justice of the Court of Common Pleas, a Puisne Judge of the same court, and the Judge of the High Court of Admiralty—four men of high character, and very high attainments, but not exactly such, as any one man in the Realm would have selected, to ventilate the questions, which they, whether necessarily or unnecessarily, connected with the point they had to decide.

83. Of that judgment, you will not suspect me of any inclination to speak with disrespect; for it does, in truth, confirm and sanction the view, which I have been in the habit of stating to those among you, who have, from time to time, applied to me for a solution of their doubts, in respect to the burial of infants baptized by Wesleyans. But the extraneous matters, on which the learned judges thought fit to put forth their opinions, are of too grave importance to the Church, to be carelessly heard, or lightly passed over; and this alone is a sufficient reason for a Bishop saying something on them to his Clergy. Moreover, I apprehend, that the effect of the judgment itself is commonly very much misconceived; and therefore it is desirable that you should be informed what it really is. It amounted to no more than this, that “a Minister may

<sup>5</sup> The Editor of a weekly journal, called the *Church Intelligencer*, thus alludes to the judgment of the Privy Council in the case of *Mastin v. Escott*:—

“After this Erastian, anti-Catholic, and anti-Church decision, it only remains for the Clergy so to act that in future they may neither be obliged to violate their consciences nor to suffer persecution. This will be effectually prevented by *the Clergy presenting every Dissenting parishioner to the Bishop of the diocese!!* who is bound to proceed to excommunicate them; and being thus excommunicated, the Clergy will not have to suffer any pains and penalties, nor have to violate their consciences by refusing to call them ‘*dear Brethren*’”!!

It will scarcely be believed that the writer of the above paragraph is a Clergyman of the Church of England, or that he was, for many years, to use his own phrase, a “Teacher of Dissent.” To such an extent, however, does he carry his antipathy to his former Brethren, that he has thought it necessary to offer a formal apology to the readers of his paper, for having accidentally inserted, in his obituary, the death of the wife of a Dissenting Minister!! Surely the annals of bigotry and intolerance can scarcely furnish a more deplorable instance than this.

The same individual has been, for some time past, in the receipt of subscriptions from various “Sons of the Church,” who are anxious to “come forward to the help of the Lord”! and their “Holy Mother,” by instituting proceedings in the Ecclesiastical Court, against Elisha Balley, (a Wesleyan Minister,) “for breaking the laws in presuming to baptize”!!—ED.

not refuse to bury, with the office of the Church, the corpse of an *infant*, baptized by a *Layman*."

84. As the court stated, "nothing turned upon any suggestion of heresy or schism ; the alleged disqualification was the want of Holy Orders in the person ministering."

85. Now, this consideration must very much mitigate any alarm, which the judgment, before it was understood, may have excited within the Church—as well as abate somewhat of the tone of triumph, with which it is said to have been hailed out of the Church. In the case decided, the deceased infant had been baptized by a Wesleyan teacher ; of whom it was not said, in the allegation of the defendant, that he was either heretic or schismatic. Of course, therefore, the court regarded him as neither one nor the other. Had schism been pleaded, as affecting the efficacy of the Baptism, the court must have noticed it. Whether such a plea would have altered the judgment, it would be presumptuous in me to conjecture. It is enough to say, that the judgment left this very important point just where it was. It only decided, I repeat, that a Minister is bound to bury an *infant*, who had been baptized by a *Layman*. It did not so much as decide, that he is bound to bury an *adult*, who, having been so baptized, had never sought to have the deficiencies of his Baptism duly supplied. This point would still remain undecided, even though the Layman administering Baptism, without authority, were himself a member of the Church.

86. But much graver questions remain. What is the effect of Baptism administered *out of the Church*, that is, by heretics or schismatics? Though sufficient to render rebaptization unlawful, does it confer all that Baptism in the Church confers? I speak not now of the spiritual grace of that blessed Sacrament, though much, very much, here presses on our thoughts ; but I speak not now of this most interesting point—it is somewhat foreign to our subject, which is confined to external privileges. Does the Baptism of *adults* by heretics or schismatics give to the baptized—does *such* Baptism, even of *infants*, give to them, *when the age of infancy shall be past*, admission into the Catholic Church, a title to its Communion, participation in its privileges? If it does not, what is necessary to supply its deficiencies?

87. These are questions which must, I apprehend, be seriously considered, and satisfactorily answered, before any sober judge will venture to decide, that a Minister is bound to use the office of burial over the body of one baptized by a heretic or schismatic, who shall have continued to live, and died, an adult out of communion with the Church. Yet, the possibility of any such questions seems scarcely to have presented itself to either of the two courts, which pronounced the judgment in the late case. If it had, they must have abstained from using words, somewhat larger than the occasion called for ; words, which may mislead the unwary



into a belief, that they have decided questions, which do, in truth, remain untouched; in particular, they would not have intimated, that if unlawful Baptism is valid, so far as to make rebaptization unlawful, it is fully and completely valid to all effects whatever.

88. But as such a conclusion can be drawn only from their *reasoning*, not from the judgment, it is fairly open to controversy. I therefore scruple not to affirm, that, should such ever be the decision of any Court, it will be contrary (I do not say to the Ecclesiastical law of this land, for of that it would be presumptuous in me to speak thus confidently, but) to the uniform Doctrine of the primitive Fathers, to the decrees of councils, to the whole stream of authorities respecting the effect of heretical and schismatical Baptism, including the most eminent of those writers, on whom both courts relied for the soundness of their own *dicta* on this point.

89. I will mention only one, but one who, in such a matter, is *instar omnium*—I mean the incomparably learned *Bingham*. I refer to him the more readily, because he has never been esteemed too high a Churchman. He is cited both by the learned Judge of the Arches, and by the Court above, as an authority for the *validity of unlawful Baptism*. And, without all doubt, he asserts its validity. But does he assert its *sufficiency*? So far from it, that, although he was one of those who, in the great controversy, which took place a hundred and thirty years ago—that very controversy to which both Courts referred as of much importance to their reasoning—though Bingham was among those who then maintained the validity of Schismatical Baptism against Lawrence, Brett, Waterland, and others, yet he admitted, or rather he shewed, by a most elaborate research into the history of all ages of the Church, that such Baptism, though valid so far as to preclude rebaptization, had yet very great *deficiencies*; that it gives not spiritual grace, nor remission of sins;<sup>6</sup> nay, that it does not give (what is more to

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<sup>6</sup> The following passages will shew what was the opinion of HOOKER on this important question:—

“Sith the Church of God hath hitherto always constantly maintained, that to rebaptize them which are known to have received true Baptism is unlawful; but if Baptism seriously be readministered in the same element, and with the same form of words, which Christ’s institution teacheth, there is *no other defect in the world* that can make it frustrate, or *deprive it of the nature of a true Sacrament*; and lastly, that Baptism is only then to be administered, when the first delivery thereof is void, in regard of the fore-alleged imperfections, and no other: shall we now, in the case of Baptism, which, having (both for matter and form) the substance of Christ’s institution, is, by a fourth sort of men, voided for the only defect of Ecclesiastical authority in the Minister, think it enough that they blow away the force thereof with the bare strength of their very health, by saying, ‘We take such Baptism to be no more the Sacrament of Baptism, than any other ordinary bathing to be a Sacrament?’” . . . . .

“Sith no defect in their vocation that teach the truth is able to take away the benefit thereof from him that heareth, wherefore should the want of a lawful calling in them that baptize make Baptism to be vain?”

“Such are their fumbling shifts to enclose the Minister’s vocation within the compass of some *essential* part of the Sacrament. A thing that can never stand with sound and sincere construction.”

our immediate purpose) actual admission into the Church, nor an actual right to Church privileges ; though it gives a right to claim admission into the Church, and to its privileges, on submitting to the due course for having its deficiencies supplied,—which was by imposition of hands, and invocation of the Holy Spirit, upon repentance, and return to the Catholic Church. He further says, “The rules and the practice of the Church of England for these last two hundred years,” (he wrote a hundred and thirty years ago,) “are *clear*: no rule was made that such as were not baptized by a lawful Minister should be rebaptized ; but they were required to receive the Bishop’s confirmation, and *then* were admitted to the Eucharist and the *privilege of Christian burial*, neither of which were allowed to unbaptized persons.”\*

90. When such is the language of the highest authority which can be produced, I think I shall not be going too far in saying, that the point really decided has left the pretensions of heretics and schismatics to confer, by their Baptism, a right of burial by the Ministers of the Church, very questionable at the utmost, if indeed questionable.

\* *Scholastic History of Lay-Baptism*, P. II., Ep. Ded. oct., p. cxlvii. I include these last words in my citation, lest I be accused of keeping back something which may sound, at first hearing, unfavourable to my argument. They have, in truth, nothing to do with it ; having been introduced by Bingham, in confirmation of his own judgment, on the other part of the question, the *validity* of Schismatical Baptism. His reasoning is, that imposition of hands in the Church being held to be both necessary, and sufficient, to supply the deficiencies of such Baptism, and to admit to the Eucharist, and to Christian Burial, to which unbaptized persons could not be admitted, it is plain that persons who have received such Baptism are *not unbaptized*.

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. . . “All that belongeth to the *mystical perfection* of Baptism outwardly, is the *element, the word, and the serious application of both unto him which receiveth both* ; whereunto if we add that secret reference which this action hath to *life and remission of sins*, by virtue of Christ’s own compact solemnly made with his Church, to accomplish fully the Sacrament of Baptism, there is not any thing more required. Now put the question, whether Baptism administered to infants, without any spiritual calling, be unto them both a *true Sacrament*, and an *effectual instrument of grace*, or else an act of no more account than the ordinary bathings are : the sum of all that can be said to defeat such Baptism is, that those things which have no being can work nothing ; and that Baptism, without the power of ordination, is as a judgment without sufficient jurisdiction—void, frustrate, and of no effect. But to this we answer, that the fruit of Baptism dependeth only upon the covenant which God hath made : that God by covenant requireth, in the elder sort, Faith and Baptism ; in children, the Sacrament of Baptism alone, whereunto he hath also given them right, by special privilege of birth, within the bosom of the Holy Church ; that infants, therefore, which have received Baptism *complete, as touching the mystical perfection thereof*, are, by virtue of his own covenant and promise, *cleansed from all sin* ; forasmuch as all other laws, concerning that which, in Baptism, is either moral or Ecclesiastical, do bind the Church which giveth Baptism, and not the infant which receiveth it of the Church. So that, if any thing be therein amiss, the harm which groweth by violation of Holy Ordinances, must altogether rest where the bonds of such ordinances hold. For, that in actions of this nature it fareth not as in jurisdictions, may somewhat appear, by the very opinion which men have of them. The nullity of that which a Judge doth by way of authority, without authority, is known to all men, and agreed upon with full consent of the whole world ; every man receiveth it as a general edict of nature ; whereas the nullity of Baptism, in regard of the like defect, is only a few men’s new, ungrounded, and as yet unapproved, imagination.”—HOOKER, *Ecclesiastical Polity*, Book v., sect. 62.—ED.

91. True it is, that the Court of Arches did propound, and in very decided terms, an opinion the very contrary to this conclusion of Bingham's. It said, "*Nothing can be more clear*, from the whole history of the Church, from its very early ages, or at least from the time when *St. Augustine* flourished, in the fourth and fifth centuries, down to the time of the Reformation, and from that time down to the year 1712, than that the Baptism of persons who were baptized by any person, other than a lawful Minister, was considered to be valid and *sufficient*."\* This is strong language; we might have supposed that the last word had dropped *per incuriam*, had it not been immediately repeated once and again, in such a manner as to shew that it was used purposely and advisedly; for thus the Court proceeds:—"And if it was valid and *sufficient* at that time, it is equally valid and *sufficient* now."

92. Here, then, we have the Court and our great Ecclesiastical antiquarian diametrically opposed to each other, on a matter peculiarly belonging to the learning of the latter. In such a case, we should not be deemed deficient in due respect to the Court, if we rather deferred to the authority of Bingham; even though it were left a question merely of authority. But the Court has not left it entirely thus. It has cited *St. Augustine*, and the conference at Lambeth in 1712, in testimony of the accuracy of its own statement.

93. I will meet its statement respecting *St. Augustine*, with a citation from that Father, even where he is speaking as favourably as possible of unlawful Baptism:—"Nequaquam dubitare habere eos Baptismum, qui ubicumque et a quibuscunque illud verbis evangelicis consecratum, sine sua simulatione, et cum aliqua fide accepissent: quanquam eis ad salutem spiritualem non prodesset,<sup>7</sup> si caritate caruissent, qua Catholicæ inserentur Ecclesiæ."<sup>†</sup>

\* *Curteis' Report*, Mastin v. Escott, p. 275.

† *Aug. de Bapt.*, l. vii. 53.

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<sup>7</sup> "I know there are many sentences found in the books and writings of the Ancient Fathers, to prove both Ecclesiastical and also moral defects in the ministering of Baptism a bar to the heavenly benefit thereof: which sentences we always so understand, as *Augustine* understood, in a case of like nature, the words of *St. Cyprian*. . . . . After the same manner, whatsoever we read written, if it sound to the prejudice of Baptism, through any moral or Ecclesiastical defect therein, we continue it as equity and reason teacheth, with restraint to the offender only; which doth, as far as concerneth himself and them which wittingly concur with him, make the Sacrament of God fruitless.

"*St. Augustine's* doubtfulness, whether Baptism by a Layman may stand, or ought to be readministered, should not be mentioned by them which presume to define peremptorily of that wherein he was content to profess himself unresolved. Albeit, in very truth, his opinion is plain enough; but the manner of delivering his judgment being modest, they make of a virtue an imbecility, and impute his calmness of speech to an irresolution of mind.

"His disputation in that place is against *Parmenian*, which held that a Bishop or a Priest, if they fall into any heresy, do thereby lose the power which they had before to baptize; and that, therefore, Baptism by heretics is merely void. For answer whereof he first denieth that heresy can more deprive men of the power to baptize others, than

94. Now this shews, undeniably, that Baptism by unlawful Ministers, is *not*, in the judgment of St. Augustine, *sufficient, of itself*, either to confer spiritual grace, or to insert into the Catholic Church. It also shews that, even in his time, it was a question of great doubt, whether such Baptism was, indeed, so far valid, that it ought not to be repeated. He says, that the question had not been so decided by the Church; but that if he were present in any council in which it were considered, such would be his judgment.

95. So much for St. Augustine, the early authority of the Court of Arches, for its opinion, that "Baptism by any person other than a lawful Minister was considered," not only "valid," but also "*sufficient*."

96. I will now look to its modern authority for the same statement, the Conference at Lambeth, of 1712. That Conference put forth a declaration, signed by the Archbishop of Canterbury, and many of the Bishops, "That, in conformity with the judgments and practice of the Catholic Church, and of the Church of England in particular, such persons as have been already baptized in or with water, in the name of the Father, Son, and Holy Ghost, *ought not to be baptized again*."

97. Such is the Declaration of 1712—on the face of it, very far short of the statement of the Court of Arches. It declares that Baptism, however unlawfully ministered, is valid, so that it ought not to be repeated; but it says not one word about its *sufficiency*. Have we any evidence to shew the judgment of this same Conference on this latter point, the *sufficiency* of unlawful Baptism? Yes, a most undeniable one, which I proceed to adduce.

98. Bingham, only two years after the Conference, published the second part of his "Scholastic History of Lay-Baptism," and dedicated it to *Trelawney*, Bishop of Winchester. In the Epistle Dedicatory, we read the following passage:—

"Your Lordship did not so much as know what subject I was upon, till it was finished; nor did I perfectly know your Lordship's sentiments upon the point, till you were pleased to honour me with a letter of thanks for my book, and tell me that you exceedingly approved of it; and *particularly that part of it which treats of the deficiency of heretical and schismatical Baptisms, and of the obligation those, who are so baptized, lie under to return to the unity of the Church, in order to have the defects of their Baptism supplied by imposition of hands in Confirmation*; which was the usual way of supplying such defects,

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it is of force to take from them their own Baptism: and, in the second place, he further addeth, that if heretics did lose the power which before was given them by ordination, and did, therefore, unlawfully usurp, as often as they took upon them to give the Sacrament of Baptism, it followeth not, that Baptism, by them administered, is no Baptism. For then what should we think of Baptism by Laymen, to whom authority was never given? . . . .

. . . . . "The *grace* of Baptism cometh by donation from God alone. That God hath committed the Ministry of Baptism unto special men, it is for order's sake in his Church, and not to the end that their authority might give being, or add more force, to the Sacrament itself."—HOOKER, *Eccelesiastical Polity*, Book v., sect. 62.—Ed.

according to the general rule and practice of the ancient Church. Your Lordship was pleased also to acquaint me, with what I did not understand before, that *all the Bishops of both provinces were unanimously of the same opinion which I had defended*, and thought there were other ways of supplying a faulty Baptism, than by rebaptization, if given in due form by a Layman: and though your Lordship did not consent to subscribe the resolution, which was then intended to be drawn up, yet it was not because you dissented from them in the main of the determination, but because you thought it more proper to have added the words ‘in case of necessity;’ which are cases less liable to exception, whose deficiency, whatever it be, may most certainly be rectified by Confirmation.”\*

99. So much for the statement of the Court of Arches respecting the judgment of the Conference of 1712, that “Baptism by other than a lawful Minister is both valid and *sufficient*.”

100. The higher Court, while it speaks with great respect of the judgment of that Conference, states it, however, to be “chiefly valuable, as bearing testimony to the fact, that the construction of the Rubrics of 1603 and 1661 was acted upon; which construction assumed no change to have taken place in the former law, the *common law of all Christendom* before the Reformation; a law which was recognised by the statutes of Edward and Elizabeth, and which nothing but express enactment could abrogate.”†

101. *This, therefore, is the law, on which the Court founds its Judgment.*

102. Let us see what it states this law to be:—“The Statutes of Edward VI. and Elizabeth,” it says, “recognised the right of *every person* to burial with the Church Service;” not even excepting excommunicates.

103. Now, with unfeigned reluctance, which nothing but a sense of duty could overcome, I humbly submit, that those statutes do *not* recognise that power which the Court here affirms; and for this plain reason, that “the former law—the common law of all Christendom, before the Reformation”—in other words, the Canon Law, which, in this particular, was everywhere received, and, especially in this country, was the very contrary to what the Court represents it to have been. Instead of giving to “every person a right to burial with the Church Service,” it expressly forbade such burial of any who died not in the communion, and in the Peace of the Church:—“*Quibus non communicamus vivis, nec mortuis communicamus.*” It went further; it commands, that if the bodies of any of these had been so buried, they should be disinterred, and cast out of the Church burial-ground. Nay, it pronounced excommunication *ipso facto* against every one who, in contempt of the keys of the Church, should dare to bury persons of this sort in Churches or cemeteries.‡

\* BINGHAM, Part. II., *Scholastic History of Lay-Baptism*, Ep. Ded., p. cxlvii., oct.

† *Judgment*, Escott v. Martin, p. 14.

‡ Extra l. 3, t. 28, c. 12:—“*Sacris est Canonibus institutum, ut quibus non communicavimus vivis, non communicemus defunctis, et ut careant Ecclesiastica Sepultura, qui prius erant ab Ecclesiastica Unitate præcisi, nec nisi in articulo mortis Ecclesie reconciliati fuerint. Unde, si contingat interdum, quod vel Excommunicatorum cor-*



104. Having thus stated what I believe to be really the Canon Law on this subject—adopted in England, and therefore part of our common law—I turn again to the Court's statement of the right which, "by the common law of all Christendom before the Reformation, and recognised by the statutes of Edward VI. and Elizabeth," every person, not excepting excommunicates, had, in 1603, when the Canon was made,—a right to burial with the service of the Church. If there could otherwise be a doubt, whether this be the Court's meaning, that doubt is removed by what it afterwards says of "the Rubric of 1661, which forbade the Burial Service in cases of suicide, excommunicates, and persons unbaptized. *A right formerly existing was thus taken away, at least in some cases;*"\* the cases therein specified.

105. Now, in the face of the Court's *dictum* on this subject, (fortunately it was no more than a *dictum*,) I venture to repeat my denial, that the statutes to which it refers, the 2 and 3 Edw. VI., c. 1, and 5 and 6 Edw. VI., c. 1, and 1 Eliz., c. 2, and 8 Eliz., c. 1, recognise any such universal right; and for the reason which I have already given, that those statutes say nothing in derogation, much less in abrogation, of the received Canon Law, which, as the Court says, was "the common law of all Christendom."

106. But I must go further: I must contend that the statute law of England, in 1603, did itself forbid the burial service of the Church to be performed over the corpse of an excommunicate.

107. I refer to a statute of Elizabeth, which the Court did not think it necessary to notice, though by its very title it might seem to invite notice in such an inquiry; I mean the 13th Elizabeth, c. 12, entitled "An Act for Ministers to be of sound Religion"—the statute, which established the "Articles of Religion of the Church of England;" and which, *because* it established them, is made by the Act of Union with Scotland to be an essential part of the Treaty of Union, and a fundamental law of the land.

108. Now of these Articles, thus made to be so especial a part of our statute law, the Thirty-third, entitled "Of Excommunicate Persons, how they are to be avoided," runs as follows:—"That person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful as an *heathen* and publican." Unless, therefore, a *heathen* is entitled to burial with the service of the Church, which no one yet has had the hardihood to affirm, neither is an excommunicate.

pota, per violentiam aliquorum, vel alio casu, in Cœmeterio tumultentur, si ab aliorum corporibus discerni poterunt, exhumari debent, et procul ab Ecclesiastica Sepultura jactari."

Winch. 296 b. Pursuant to the second part of this law, there is, in Archbishop Winchelsey's Register, an express order "to dig up an *excommunicate*, who had been buried in the churchyard."—*Gibson*, 450.

And no historical fact is more certain than that the bones of Wicliff were judicially disinterred and cast out.

\* *Judgment, Escott v. Mastin*, p. 8.



109. So much for the law, common and statute, applicable to this point. That both the one and the other are contrary to the statement of the Court, may be the less unsatisfactory to the very eminent persons who composed it, if an opinion be correct, which I scruple not to submit, that, supposing the law were what they have stated it to be, the judgment pronounced by them, irreversible as it is in effect, might not be altogether sustainable in reason.

110. For if "*every person*," not even excepting excommunicates, had, as the Court states, a "statutory right to burial with the service of the Church," it follows that the Sixty-eighth Canon, on which the late suit was founded, *taking away that right* in the case of excommunicates, must be, *ipso facto*, void; for I need hardly say, that a Canon purporting to extinguish a right created or recognised by the law of the land, is not worth the paper on which it is printed. But if this be so, how can a criminal proceeding be founded on such a Canon?

111. The only way to escape the consequence herein suggested, seems to be, the putting a construction on the Canon, which is not very obvious, nor very satisfactory, especially when the purpose must be the sustaining of a criminal prosecution. Could it, then, *for this purpose*, be maintained, that when the Canon says, "No Minister shall refuse to bury any corpse that is brought to the Church; and if he shall refuse to bury such corpse, *except the party deceased were denounced excommunicate, majori excommunicatione*;" could it, I ask, be maintained, *for the sole purpose of sustaining a criminal prosecution*, that this exception is not meant to deny the right of the excommunicate to burial, but only to exempt the Minister from Canonical punishment, if he set that right at naught?

112. Happily, the Canon needs no such strained construction. In its natural and unforced meaning, it is, as we have seen, in perfect accordance with both the common and the statute law, as that law existed when the Canon was made.

113. Happily, too, the judgment is not only irreversible, but may, we doubt not, be shewn to be sound;\* though the particular

\* I venture to submit, that a baptized infant, even though baptized in a schismatical or heretical congregation, being entitled to reception into the Church, and to all its privileges, whensoever he shall seek imposition of hands, and do what else the Church may require, if he die before he come to years of reason, ought to be regarded like all other infants dying in infancy: that justice, as well as charity, bids us presume of such infant, that, if he had been permitted to live, he would have done what his duty required; and, therefore, that he is to be dealt with accordingly.

I once entertained strong doubts respecting those infants, who are baptized by persons *heretical in the fundamental Article of the Trinity*; thinking that, as such persons do not believe in the Divinity of the Father, and of the Son, and of the Holy Ghost, their Baptism cannot be deemed Baptism in that Holy Name. I answered accordingly one or two of my Clergy, who applied to me for solution of their own doubts on this point. I think it necessary, therefore, thus to declare, that further consideration, and the balance of the authorities of the early Church, have brought me to a different mind.

I say "the balance of authorities;"—for, undoubtedly, that side of the question which numbers St. Athanasius and St. Hilary among its advocates, cannot be said to be without grave authority. But not only the greater number of Fathers, but the

line of argument pursued by the Court, be not such as commands unqualified assent.

114. The exception in the Canon must yet detain us for a few moments; for, if I mistake not, it will be found to have a very important bearing on the main question.

115. It appears to me to shew very plainly the description of persons to whom alone the indefinite phrase "*any* corpse which shall be brought" must be understood to apply—namely, those, and only those, who may, for sufficient reasons, incur sentence of excommunication—in other words, *Members of the Church*; for these and only these, *can be excommunicated*—the censures of the Church having scope and direction only *within the Church*, and over its own Members.

116. This just principle, which always guided the ancient Catholic Church in all its discipline, and is, indeed, of the very essence of that discipline, was particularly illustrated in its dealing with those who had been baptized in heresy or schism. When any of them, being brought to the knowledge of the truth, sought reconciliation with the Church, they were not required to go through the same stages of penance, as the Canons required of Penitents in the Church: "But they seem," says Bingham,\* "to have been reconciled in a more compendious way, more suited to their state and condition, as *strangers and foreigners, now just entering within the pale of the Church*."

117. Surely, this same principle may, and ought to be taken as the true rule of interpreting the Canons of our own Church; for it flows from, and realizes, the express injunction of Holy Scripture, that we "judge not them that are without," but leave them "to their own Master," to whom "they stand or fall."

118. And here, speaking of "the pale of the Church," I am sorry to be obliged to remark on one unhappy sentence, which is stated, in the report, to have fallen from the higher Court in delivering its Judgment; for it went the whole length of subverting the most approved, and, until so denied, we should have thought the most undeniable, principle respecting Schismatics—"Heretic without, or *Schismatic within the pale of the Church*"—is given as the language of the Court.

119. That so portentous, and, considering the authority to which it is ascribed, so mischievous a description of Schismatic,

Canons of Councils,—viz., II. Constantinople, Arles, Laodicea, Trullo—make the balance incline strongly to the other side. The Eighth Canon of the Council of Nice was differently interpreted, according to the different views of those who interpreted it.

St. Augustine briefly states his view of the matter to be, that the Church does not, and ought not to rebaptize those who have been baptized, with the words of our Lord's institution, by any heretics whomsoever; because such Baptism is not properly the Baptism of him who ministers, but Christ's.—See BINGHAM, *Scholastic History of Baptism*, Part I., c. i., s. 20.

\* *Ecclesiastical Antiquity*, xix., c. 2, s. 7.

would not, even in the most incautious moment, be really uttered in such a place, we have some special right to hope, because it is expressly contradicted by the very law which the Court administers in the last resort. The view taken of Schism, by the Canon Law is, that *so far as any are Schismatics, so far they are out of the Church*. It is thus expressed by Lyndwood, of whom the learned Judge of the Arches tells us that "he is the standard authority on all points of the Canon Law which may arise in the administration of justice in these Courts:" "*Schisma est recessus ab Ecclesia, vel in parte, vel in toto.*" Again, "*Schisma est illicita divisio per inobedientiam ab unitate Ecclesiæ facta.*"—*Lyndwood*, p. 284.

120. I have been compelled to notice this strange *dictum*, because it has actually been cited to me by one of my Clergy, (who had published certain notions concerning schism, which called for my animadversion) as "the view taken by the highest Ecclesiastical Court of the land, the Judicial Committee of Privy Council. In the luminous judgment delivered by this august tribunal," said he, "the distinction is clearly taken between a heretic and a schismatic; a 'heretic' is one 'without,' a 'schismatic' is one 'within,' the Church."\*

121. Now, if the Court really uttered what is ascribed to it, a stronger illustration cannot be wanted of the mischief of a judge, however generally learned, flinging about his random sayings on matters of high and sacred import, without even seeking that ordinary measure of information, which educated men, indeed, might be expected to bring with them. For the Supreme Court of *Ecclesiastical* Judicature to talk thus wildly about *schism*, is not less startling, than it would be to hear the Court of Queen's Bench proclaiming "the community of Christian men's goods."

122. Before we leave this matter altogether, it is right to say that the Court itself seems to have been startled at the largeness of its own construction of the general words of the Canon; for it suggests that "portions of the Burial Service itself would *probably* exclude persons *not Christians*." We thank the Court for this recognition of the important principle, that the Canon must be construed with due consideration of the matter and occasion to which it refers; in other words, that the nature, and purpose, and terms of the Burial Service must control the use of it. And if, extending the expression of the Court's meaning a little further, we should say (instead of *probably*) this "would *certainly* exclude persons not Christians," should we be very presumptuous? So far from it, that I venture to think that, even if the Rubric of 1661

\* That in a large and improper sense of the word Church, including all whom God hath called by the revelation of his Truth from the unbelieving world, a schismatic may be said to be within it, no one will deny; but, in this sense of the word, a heretic, too, is equally within the Church. Such, however, is not the sense in which an Ecclesiastical Court can be supposed to use the word; nor can any sane person advisedly speak, in this sense, of "the pale of the Church." "The pale of the Church," *ex vi termini*, implies *Unity*; *Schism*, *ex vi termini*, implies *breach of that Unity*.

had never existed (which forbids the use of the office to the "unbaptized"), a Minister who should so abuse the Church Burial Service, as to use it over the corpse of a Jew or a Mahometan, would be liable to Ecclesiastical censure. The Canon Law itself is plain on this point. Even catechumens, dying before they are baptized, are excluded from burial with the Service of the Church.\* Accordingly, both Sir John Nicholl† and Sir Herbert Jenner‡ say, that "the old law equally prohibited the interment, with the prayers of the Church, of those who had died unbaptized by their own fault."

123. The observation, therefore, of the higher Court, that by this prohibitory Rubric, "a right formerly existing was taken away," is utterly without foundation. In truth, all the cases enumerated in that Rubric were before excluded, by the Canon Law, from interment with the office of the Church.§

124. This consideration is important, not merely as affecting the statement of the law by that Court, but also as proving that the general words of the Sixty-eighth Canon must always have been interpreted with many limitations; that, in truth, they applied to those only who died Members of the Church.

125. But the Court, we have seen, limits its own limitation to "persons not Christians." Now, "Christians" is a very vague term, and, in such a question as we are at present concerned with, requires some accuracy in distinguishing, before it can convey a sufficiently definite meaning. Of heretics and schismatics, we deny not that they are Christians, if by "Christians" is meant that they are *not heathens*; that they have received *Baptism*, which not only makes it unnecessary and unlawful that they be again baptized, but also gives them a right, on their testifying a wish to be received into the Church, making a confession of the true Faith, and seeking a reconciliatory imposition of hands, to be received accordingly.

126. But if by "Christians" is meant, in the full sense of the word, the *fideles*, "faithful men," those who hold the Catholic Faith, and are in the Unity of the Holy Catholic Church, then, so long as any persons continue heretical in their opinions, or schismatical in their conversation, we are bound to deny to them all right to that name, and to the privileges which it implies. With "Christians," in the former sense of the word, we would hold internal communion, the communion of charity; but we cannot, consistently with our duty to the Church, and even to themselves,|| hold external communion.

127. The learned Judge in the Court below recognises the same

\* Item placuit, ut Catechumenis sine redemptione baptismi defunctis, neque oblationis commemoratio, neque psallendi impendatur officium. Bracar. Can., 35; Gibson, 450.

† Kempe and Wickes (2 Phil. 268).  
§ 1 Cor. v. 5; 1 Tim. i. 20.

‡ Mastin and Escott (Curteis, 264).  
|| Gibson, *ubi supra*,

principle, and in a manner, I may be permitted to say, much less unsatisfactory than the Court above. "The object of the Church, and of the Legislature which confirmed the Rubric," says he, "must have been to exclude from the offices of the Church all those *who had never been admitted into it* by Baptism; all those who, having been once admitted into it, had, for some grievous offence, been excluded from it; and, thirdly, all those who, dying in the commission of mortal sin, had, by their own act, renounced the privileges of Christianity."\* This, I say, is a recognition of the same principle, that the use of the offices of the Church can be proper only in the case of those who have been admitted into the Church, and have never either been excluded, or excluded themselves, from the Church. It is true, that he assumes it as undeniable, that persons are so admitted, if baptized, whoever may have been the Minister; whereas we have seen, by the authority of Bingham, that neither heretical nor schismatical Baptism does admit into the Church. Consequently, on the sound principle thus recognised by both Courts, it does not entitle persons so baptized to the offices of the Church.

128. The principle of which I speak, and which is thus recognised in the judgment of both courts, is, indeed, so obvious, that it may seem hardly to need this high authority, which yet we rejoice to see given to it. It is a principle constantly applied in respect to the Rubrics and Canons.

129. For instance, the Fifty-ninth Canon requires, under very heavy penalties, "every Parson, Vicar, or Curate, upon every Sunday and Holiday, diligently to hear, instruct, and teach the youth and *ignorant persons* of his parish, the Catechism set forth in the Common Prayer." Is he to teach ignorant persons, who are *unbaptized*, this Catechism? They are included under the general terms of the Canon, yet the very nature of this Catechism makes it manifest that they are not, cannot be, included in its sense.

130. Again: the Rubric of the office of "Visitation of the Sick" says, "When *any* person is sick, notice shall be given thereof to the Minister of the parish, who, coming into the sick person's house, shall say," as is there appointed. Here the phrase "*any* person" is so large as to include Jews, Turks, Infidels, and Heretics, as well as Members of the Church; yet will any one gravely assert that the Church's office of "Visitation for the Sick" ought to be used, or can properly be used, to "*any* persons" who are not Members of the Church?

131. Nay, in respect to the very Canon in question, the Sixty-eighth, no one will contend that the words "*any* corpse" must not be limited to those who have a right to burial in the particular parish churchyard to which the corpse is brought. It is plain,

\* *Curteis' Reports, Mastin v. Escott, p. 239.*

therefore, that some limitation must be admitted ; but what can be more reasonable than that which is drawn from the nature and tenor of the office of burial itself ? In other words, ought it to be used in the case of those to whom it is manifestly unfitted—to persons, that is, whom the Church cannot recognise as having died in communion with it, or as capable of its blessing ?

132. No man who respects the principles or the practice of the Church of Christ, from and through all Antiquity, will hesitate how this question must be answered. “This office of burial,” says *Bingham*, “belonged only to the *Fideles*, or *Communicants* ; that is, such as died either in the full Communion of the Church, or else, if they were excommunicate, were yet in a disposition to communicate by accepting, and submitting to, the rules of penance and discipline in the Church.”\*

133. In truth, such a claim as we are said to be threatened with, on the misunderstood authority of the late judgment, is simply this—that the Church, and the Church *only*, shall cease to have a peculiar communion of its own ; shall cease to have its own rules for its own guidance ; shall cease to have any special marks whereby to distinguish itself ; shall cease to perform any special offices to its own Members.

134. For, our offices, be it borne in mind, are designed for persons belonging to a certain body,—united together by certain terms of communion. Why are we to be compelled to disregard the appropriate nature of these offices, and to abandon these terms of communion, at the bidding of those who may dislike our having such distinctions ? They are not prevented from forming themselves into a separate society, having their own offices, their own terms of communion. We only say, that, if they do so separate themselves, we cannot admit them to communion in religious offices with us. Is there in this any real hardship to them ? or any real want of charity in us ?

135. Let us see, in the instance of burial, to what it amounts.

136. Heretics and schismatics have the same right of interment in the parochial burial-grounds as we have.† They may use, in their own meeting-houses, any office of burial they choose. If they prefer the office of the Church, they are quite at liberty to use it ; only they must not use it in our Churches, or in the churchyard. This is the amount of the grievance, and simply to state it, is to expose its frivolity.

137. But they will not be satisfied unless the Ministers of the

\* *Ecclesiastical Antiquity*, B. xxiii., c. 3, s. 23.

† This seems to have been ruled in *Rex v. Taylor*, Trinity Term, 6 Geo. I. : “The Doctrine there laid down,” as stated by the Court of Arches in the late cause, “was, that the common law right of interment in the churchyard belonged to every parishioner ; but that the manner in which the service was to be performed, was to be left to the Spiritual Court, and there enforced.”—*Curteis' Reports*, *Mastin v. Escott*, p. 268.



Church perform the office, and treat them as members of our Communion. Why is this? Why are they anxious for the services of Ministers, whose ministry they either deny or usurp? or, rather, both usurp and deny? Or, why do they claim to be admitted to the privileges of a community, which they do not value sufficiently to seek to belong to it?

138. The real truth is plain. Their only grievance is, that the Church exists; and so long as it shall continue to exist, its existence will be, must be, felt a reproach by those who have abandoned it.

139. But we are told, that, whatever be the merits of the question, the laws of the Church itself require its Ministers to perform these offices to Dissenters, and they have a right to enforce obedience to those laws.

140. That the laws of the Church do, indeed, require this, may be found not quite so clear as they choose to represent; and to prove it will need something more authoritative than a mere *dictum*, (if there have been such *dictum*,) even of the highest court. But, if the laws of the Church do, indeed, require its Members to perform its offices to those who are not of its communion, can we doubt that this is caused by those laws having been made at a time when such a thing as tolerated heresy or schism was not even thought of?

141. In the short interval which elapsed between the passing of the first Toleration Act and the discontinuance of the Sittings of Convocation, none of the claims which are now harassing the Church were ever put forward, or even contemplated; else, we cannot doubt that due provision would have been then made, to meet the new state of things, and to prevent a law, which was liberally and wisely designed as a relief to conscientious Dissenters, from being abused, as an engine for the persecution of the Church.

142. In short, the offices of the Church having been devised for Members of the Church, the Church ought to have the power of declaring who are *not* its members, and, therefore, who have *not* a right to participation in its offices. To withhold this power, whenever its necessity shall be felt, would not be easily reconcilable with the first article of the *Magna Charta* of olden times, nor with the plainest obligation of the *Magna Charta* of more modern days, the Coronation Oath. But how can such a power be adequately exercised, except by the Church assembled in Synod?

143. In asking for such a power, we wish not, I repeat, "to judge them that are without." We only claim to pronounce that they *are* without—out of our Church, of which we believe and proclaim that it is the visible Church of Christ in this land. We quarrel not with others, though we think them heretics, or schismatics, and though, as such, we refuse to them communion with us in the offices of religion; but we quarrel not with them, if they choose to say the same, each of his own separate congregation.

144. The Court, in delivering the late judgment, thought proper to "point out the inconsistent and even absurd consequences which would follow from the opposite Doctrine to its own."\*

145. Now I, too, may be permitted to point out the *consequences* (due respect forbids my calling them inconsistent or absurd) which would follow from some *dicta* of the Court, if they should ever be exalted to the authority of judgments.

146. For instance, if, as was said (happily *not ruled*) by the Court, it be the duty of the Minister to use the office of burial over "*every corpse* which shall be brought to the Church or churchyard," it should seem to be equally the duty of those who bring it, to permit the office to be used. And yet it is quite conceivable that this may not always be very satisfactory. For, be it remembered, there are other persons not in communion with the Church, besides that description of Dissenters who promoted the late suit. Now, let me put a case—it shall be not an extreme case, but one actually proposed by the Court itself—that of "Foreigners who have been baptized otherwise than by Ministers of Episcopal ordination." The Court pointed out as one of the "inconsistent, and even absurd consequences" of the defendant's plea, that "such foreigners could not be buried with the rites of our Church, should they depart this life within our territory." It happens, that many such foreigners from one particular country, as well as many of our own countrymen who are in communion with them, die amongst us every year—I mean *Presbyterians of the Kirk of Scotland*.

147. Now, let us suppose the corpse of one of these Presbyterians, Scotch, or Irish, or English, to be brought to the churchyard of any parish in England. "If the Minister delay burying in the manner and form prescribed in the Book of Common Prayer," he will be suspended, should the Court's *dictum* ever be ruled to be the law. If the Minister plead his conscience, the plea will be either sneered at, or frowned down. Knowing this, he submits, and quietly begins the ceremony.

148. Meanwhile, those who bring the corpse insist on "*immediately interring it without any ceremony*;" for such is the order "Concerning Burial of the Dead," in the "Directory for Public Worship," set forth by "Public authority in the Church of Scotland." They, too, will plead conscience; they will cry aloud against the abomination of "prescript form of prayer" being imposed upon them, in the exercise of their common-law right of depositing the remains of their deceased brother in the parish churchyard: and as they are not in the habit of submitting, we need not fear but that some very good reason will soon be found why *they* shall be submitted to.

149. Here I would leave the matter, were it not for one particular of the speech made in delivering the judgment of the Court

\* *Judgment, Martin v. Escott*, p. 14.

above, which has, I understand, given some uneasiness to the Clergy, and excited some surprise in others.

150. That speech has derived more than ordinary importance from its having been previously written, and, as is understood, having received the sanction of all the learned Members of the Court. In stating this, I wish to be considered as stating it with the sincerest feeling of respect for the wisdom and justice which dictated so cautious a proceeding.

151. But, then, this caution only gave the stronger effect to all the observations in the speech, however irrelevant some of them may have been; however transcending the authority even of the high tribunal from which they emanated.

152. In the conclusion, the Court thought it necessary to propound, that Clergymen, if they shall ever feel their consciences violated by any requisition of the law, will have no right to complain: they may do as Laymen have done; they may resign their *offices*, and "give way to those who could honestly hold them by performing their appointed functions."

153. Now, in putting forth this declaration, the Court seems to me (I must not be afraid of avowing it) to have a little overstepped the line of its own duty, to have a little misunderstood the nature of the matter it was speaking of.

254. The cure of souls, even though it be endowed, is not a mere salaried *office*, which may be resigned at pleasure. It is a station of high and holy responsibility, from which we are not at liberty to withdraw ourselves, merely because the world's law shall be found at variance with our duty. Should such a state of things ever arise—I do not contemplate it as in the lowest degree probable; nor should I think it decent to suppose it even possible, were not the supposition thus forced upon us from so high a place—but should such a state of things ever arise, we *will* complain (for, thank God! the Clergy, like all other subjects in this free land, may complain) of the state of the law, which would thus make obedience to it incompatible with obedience to that higher law, which we are commissioned and commanded by God to execute; and we will urge our complaint in the firm but temperate tone which becomes us, not doubting that we shall obtain from a just Legislature due attention and redress. Should the result be otherwise, (I have no fear that it ever will, but should it be otherwise,) the State will deal with us, as it may deem fit; but we, my Reverend Brethren, will not renounce, we will adhere to, our posts—calmly, meekly, faithfully, resolutely, in the fear of God, and not of man.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

60. It should certainly form a part of your public ministrations, as well as of your more private instruction, to point out to your

people the privileges and obligations of Church Membership ; to make them comprehend fully what is meant by “ the Communion of Saints,” amid the manifold distractions of the present time ; to shew them that ours is the “ more excellent way ;” that with us and in our communion they may find that peace, and rest, and certainty, that goodly discipline and holy Doctrine, that purity of Faith, and simplicity of worship, which is characteristic of the truth and of the Gospel of primitive times.

61. It will also be right from time to time to explain the origin, nature, and extent of your commission, with the deference you may reasonably expect as appurtenant to your high office and calling.

62. But you will exceed all just bounds, if you are continually insisting upon the necessity of a belief in, and the certainty of, the Apostolical Succession in the Bishops and Presbyters of our Church as the only security for the efficacy of the Sacraments—so that those who do not receive them from men so accredited and appointed to minister, cannot partake of the promises and consolations of the Gospel ; and are, therefore, in peril of their Salvation, and left to the uncovenanted mercies of God, which may be, in the end, no mercies at all to them.

63. For, (however conclusive to our own minds the testimony to our uninterrupted succession—however encouraging the confidence we may thus justly feel, and encouraging it is, in the authority of our own ministrations,) this would be to overstep the limits of prudence and humility, and arrogantly to set up a claim which neither Scripture nor the formularies and various offices of the Church, nor the writings of her best Divines, nor the common sense of mankind will allow.

64. To spread abroad this notion, would be to make ourselves the derision of the world : it would be contrary to the mind of St. Paul, who said, “ We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for his sake.” Although to “ magnify our office” is indeed allowable ; nay, it is justified by his example ; for he elsewhere says, “ We, as ambassadors for Christ, beseech you in Christ’s stead, be ye reconciled to God.”

65. With respect to this, and some other of the questions now brought into much prominence, our Reformers appear to have been of the same mind as a pious Prelate of former times, who distinguishes between what is essential to the being, and what is essential to the well being of a Church ;—a wise distinction, which good sense and Christian charity should lead us all ever to keep in sight.

*Vide* also Pars. 69, 70, and 71, in Chap. IX.

COPLESTON, BISHOP OF LLANDAFF.—1842.

*Vide* Pars. 4—6, in Chap. XI.

58. The question of Lay-Baptism, as entitling a deceased person

to burial with the rites of the Church, is, indeed, now decided by the highest authority; and to that authority it is our duty to bow. But when we read the reasons upon which the decision is made to rest, and find it stated, that because the Church has generally held the validity of Lay-Baptism in cases of emergency, *so far as to preclude the practice of rebaptizing*, therefore it is to be regarded also as *sufficient*, our knowledge of Ecclesiastical Antiquity makes us reject such a conclusion, if by it is meant, that no further act is requisite to entitle the party to *all the privileges of Church Membership*. Whatever the Church may, in charity, have conceded to those who, being baptized by Lay hands in infancy, died before they were formally received into the Church, we venture to declare, upon the evidence of ancient writers and of ancient Canons,\* that the practice of the Church has ever required, as a general rule, such Baptism to be completed, either by solemnly receiving the infant into the Church, or by Confirmation with laying on of hands by the Bishop.†

59. To infer, from a permission given in cases of urgent necessity, and that too when all the parties concerned, though Laymen, were yet Members of the Church, that, therefore, a heretic or a schismatic may, without necessity, and acting in open defiance of the Church, merely by using the Scriptural form of Baptism, confer the full privileges of the Church; and that the Clergy are bound to give their services in burying such a person, though never recognised, directly or indirectly, as a Member, is certainly wrong in Christian Theology, as attested by the uniform practice of the Church in all ages, however deficient the Ecclesiastical Laws of this country may now be in providing for such cases. Before the Reformation such a case could not have happened.

60. Yet in the actual constitution of our National Church, there is no remedy for this grievance. We must, therefore, obey the law, as expounded by our Lay Judges. The Church must, to use a phrase injuriously applied to her sacred formularies, “continue to work in chains;” but we may appeal to the Legislature for emancipation from this bondage, contradictory as it is, not only to the whole tenor of our Ecclesiastical Polity, but to the plainest principles of reason and equity. We have no wish to debar those who are out of the pale of the National Church from Christian Burial—not even to deprive them of what is said to be their civil right, burial in the churchyard of the parish to which they belong

\* See this subject treated with great learning and ability by the Bishop of Exeter in his recent Charge. I have only to remark, that when the learned Judge called Lay-Baptism *sufficient* as well as valid, he was probably misled by the words of the Rubric in the office for Private Baptism, where it is said, “that the child so baptized is lawfully and *sufficiently* baptized, and *ought not to be baptized again*.” But the latter clause proves, that the word *sufficiently* only relates to rebaptizing, not to any other act which the Church may deem necessary, in order to give the person all the privileges of a member of the Church here upon earth.

† The Welsh name for the rite of Confirmation is *Bishop's Baptism*.

—but for the Minister of the parish to be compelled to read the service of the Church over those who neither belonged, nor wished to belong, to the Church, is a grievance far beyond any which sectaries complain of as imposed upon themselves.

61. The best remedy, however, for this and for other existing anomalies, is a topic of such vast extent and importance, that I must content myself with having barely touched upon it. It will not be long, I trust, before some Ecclesiastical jurisdiction is framed, competent to decide questions of a purely spiritual character; or a commission, at least, appointed to prepare such laws, under the sanction of the Sovereign, as the state of the Church, from time to time, may seem to call for. Whether a Convocation of the whole Clergy of the Realm be the form best calculated to give effect to Church Government, may well be doubted. Such bodies have been held, by judicious and pious men, to lead to so much strife and ambition, as to defeat, in a great measure, the good purpose for which they were convened. It has been thought that the evil will always predominate over the good; and, certainly, the latest experience this country had of them tends to favour that opinion. But the increasing conviction of the necessity of an efficient Church government will, if temperately expressed, doubtless lead to this improvement, under some form or other.

BLOMFIELD, BISHOP OF LONDON.—1842.

3. But before I enter upon these subjects, and as introductory to them, I think it right to offer a few remarks upon the most important of the questions concerning Church government and discipline, that which relates to the source and validity of our mission, and to the extent of our authority, as ambassadors of Christ, the interpreters of his Word, and the dispensers of his Sacraments. I have so recently made a public declaration of my opinions on the Divine institution and authority of the Church, that I need not repeat them on the present occasion.<sup>8</sup> If the view which I have taken of the subject be correct, it follows, as a necessary inference, that in this country the Clergy of the national Church, and they alone, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things; that they alone are duly commissioned to preach the Word of God, and to minister his holy Sacraments.

4. But the extent and boundaries of their ministerial authority are points which admit of a considerable diversity of opinion, even amongst those who do not question its origin or legitimacy. If it be an error, leading to, and partaking of the nature of schism, to deny, or undervalue that authority, it is, on the other hand, in-

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<sup>8</sup> See his Lordship's *Three Sermons on the Church*.—ED.



jurious to the cause of truth and unity to exaggerate it, and to stretch its prerogatives beyond that which has the sure warrant of God's Word. Those persons, who are driven, by the overstrained pretensions of the Clergy, to question their authority, are almost sure to withhold from them the respect to which they are justly entitled, and to consider priesthood and priestcraft as convertible terms.

5. There is so obvious an analogy in the general features of Ecclesiastical Polity, between the appointment and offices of the hierarchy under the Levitical law, and those of the Christian ministry, that it is no wonder if some persons have imagined, not merely an analogy, but a typical relation between them; the Jewish priesthood being the type, and the Christian Ministry the antitype; the High Priest, the Priests, and Levites of the one, answering to the Bishops, Priests, and Deacons of the other; the latter inheriting the dignity, privileges, and duties of the former. The Church of Rome, on the other hand, teaches that our Saviour instituted a new and proper priesthood, after the order of Melchizedek. Neither of these suppositions is consistent with the language of Holy Scripture. The priesthood of Melchizedek, and that of Aaron, were typical of that which was borne by Jesus Christ Himself, the great High Priest of the world, who fulfilled, once for all, in his own person, every type and shadow of the older economy of God's Church, which bore any relation to propitiatory sacrifice, and to mediation between God and man.

6. It is apparent, from the whole train of argument pursued in the Epistle to the Hebrews, that, under the new dispensation, Jesus Christ was to be the only sacrificing Priest; his death the only proper sacrifice; Himself the only victim. All the offices, authority, and efficacy of the Jewish Priesthood, as they pointed to Jesus Christ, and drew all their efficacy from *his* mediation, were finally centered and absorbed in *Him*, beside whom, and after whom, there is no victim, no sacrifice, no proper mediator between God and man. Whatsoever spiritual power, duties, or privileges, belong to the Christian Ministry, are derived to it solely from Jesus Christ, as the Head of his Church, the founder of a new spiritual economy, wherein man, being placed in a new relation to God, requires a different provision of outward means, for the purpose of approaching Him, and obtaining his favour. Our blessed Lord retains, in his own person, the everlasting sacerdotal order of Melchizedek; and he has given to his Church, not a new order of sacrificing Priests; but *some, Apostles; and some, prophets; and some, Evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ.\**

7. We hold, in opposition to the Church of Rome, that the offering of a propitiatory sacrifice to God is not one of the functions and privileges of the Christian Ministry. Jesus Christ, *by one offering*

*hath perfected for ever them that are sanctified*; \* and we derogate from the absolute worthiness and sufficiency of that offering, if we suppose that any supplementary sacrifices are required for the purpose of propitiation. If *God was in Christ, reconciling the world unto Himself*,† we need no other reconciler. We have, indeed, *our* sacrifice, and *our* altar, and *our* Priesthood, to offer the one, and to minister at the other. But the sacrifice is a spiritual sacrifice, and the altar is figuratively an altar. We slay no victim, we offer no victim slain; but we commemorate the one great and final sacrifice, properly so called, in the manner appointed by our Lord; and we continually present unto God that memorial, with prayer, and thanksgiving, and an offering of our substance, and of ourselves, both soul and body; and so we apply to ourselves, through faith, the results of the one propitiatory sacrifice; and the whole is rightly, but figuratively termed an eucharistic sacrifice, a sacrifice of praise and thanksgiving.

8. As to our Priesthood, let us beware of arrogating to ourselves the character of mediators between God and men, in any sense which implies that we can stand between them and their Judge, except with reference to that mysterious efficacy which belongs to Christian intercession, by whomsoever offered,<sup>9</sup> if offered in Faith, and which it is our special duty to offer in behalf of the people committed to our care. At the same time, let us be careful to impress both ourselves and them with just notions of the real objects and inherent worthiness of our office. It is ours to realize, instrumentally, to those for whom Christ died, the blessings of which the Levitical Priesthood administered only the shadows. It is ours to graft them into the body of Christ's Church; to initiate them into the saving truths of the Gospel; to turn their hearts to the wisdom of the just; guiding them to Him who alone can deliver them from the bondage of sin; declaring, as his ambassadors, the conditions and assurance of pardon; and dispensing to his household the spiritual food of his Body and Blood; to do all this, and, on that account, to have the chief stations in that household, and to be entitled to the attention and respect of all who belong to it.

9. Our blessed Saviour's charge to St. Peter, and through him to all his Ministers, was, *Feed my sheep*. Whatsoever acts of kindness, or authority, are requisite for the due execution of that charge, with respect to those to whom we stand in the relation of Pastors, it is ours to exercise, and theirs to acknowledge and submit to; but in our Ministerial acts, both of kindness and authority, especially the latter, we are to have respect to the Church's Laws and Ordinances; and beyond what *they* require, we

\* Heb. x. 14.

† 2 Cor. v. 19.

<sup>9</sup> Vide extract from *Froude's Remains*, note 4, p. 332, *infra*.—ED.

may not claim obedience. And it is well that it is so; for a spiritual authority, not so limited, in the hands of fallible and imperfect men, would be perverted, as in the example of Rome, to the ends of an intolerable tyranny over the secret thoughts and consciences, as well as the outward acts and observances of those who should be subject to it.

### MOUNTAIN, BISHOP OF MONTREAL.—1842.

1. Among other benefits to be anticipated from the formation of this Institution,<sup>1</sup> is its strengthening and consolidating effects upon all the proceedings of the Church and Clergy within the diocese.

2. Union is strength: a truth, in theory, admitted by parties of every description, and a secret of success, in practice, well understood by a party adverse to our religious system—it is to be regretted that it is not always so well understood among ourselves. You cannot fail to be aware, however, of some very conspicuous and important facts, which shew how much better it is becoming understood in the Church at home. A loose and desultory warfare, conducted by irregular bands of volunteers, acting professedly in the same general cause, but each pursuing its own plan, reckless of interfering with the operations of its neighbour, and regardless of the warrant of direction from a common head, can never accomplish what may be expected from a disciplined and standing force, looking to authority, and moving under strict principles of order. Apply this illustration to the state of the Protestant world at large, and we shall be brought to a melancholy confession of evils flowing from the abuses of Protestant liberty. In our own and some other branches of the Reformed Church, the corrective as well as the conservative, principle is found—corrective of these evils, as well as conservative of all that is venerable and good; and it can never be my duty to be withheld, by any false delicacy, on account of my accidental occupation of a thorny and responsible post—the more thorny and the more responsible for my asserting the views of it which I do—from recommending the consistent and unswerving maintenance of that principle. That principle, I hardly need say, is the retention of the ancient Episcopacy of the Church of God; it lies in the fact, that, instead of making a new sort of Church, as some were prompted in the excesses, and others driven to do in the necessities, of the Reformation, we simply purged off the deep and accumulated corruptions of ages, and left the Church itself untouched—the identical Church which had existed from the beginning, long and long before the commencement of those corruptions. *Ecclesia est in Episcopo* is the maxim of that Church, with reference to the earthly instruments employed in the administration of its affairs: the centre of unity

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<sup>1</sup> His Lordship alludes to the formation of a Church Society for the Diocese.—En.

in each diocese is the chief governing power constituted within the body, as planted over the world by the Apostles, with which power the machinery of the Church, in every part, should be connected when put in play; not that that power may lord it over the heritage, usurp upon the consciences of men, and trench upon the prerogatives of God; but that order of which, as Hooker declares of law, no less can be said than that her seat is the bosom of God,\* may be undisturbed, and that the safe and harmonious action of the whole system may be secured.†

3. Let it not, then, be ungenerously, unjustly, and uncharitably said, that any of us who have been called to the exercise of the Episcopate, or are connected with it in the system in which we move, are seeking to magnify our own office and authority, or to exalt our own party, if we represent to our people the value and importance of these principles. The influence of personal delicacy, as I have already hinted, and, I may add, of other merely personal motives, would prompt us to throw them into the shade. Were we ambitious of the praise of men, and anxious to rise in worldly estimation, it would manifestly be our policy to affect the tone of *Liberality*, (or what now passes by that name,) and, maintaining the appearance of a decent preference for our own system, to treat the Church, of which we are guardians, as one among many *sects* engaged in a common work, which they may carry on hand in hand, each doing its part in its own way. We should declare for Episcopacy, indeed, and call our Church an Apostolic Church; but, in the same breath, should nullify the very object and use of our distinctive principles, which, in fact, it would be better to disclaim than thus to hold. It is very true,—and let us most readily and heartily acknowledge it,—that great numbers of individual Christians, in other denominations, may be examples to us all; and that vast good may be effected by the zeal of other bodies, for which we ought devoutly to rejoice. But that it is, *therefore*, a matter of indifference, whether we carry on the work of the Gospel under the auspices of this or that religious body, holding what are called the essentials of Christianity; or whether we do or do not

\* “Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.”—*Hooker's Ecclesiastical Polity*, Book I., apud finem.

† It is not the purpose of any of these remarks to set aside that primitive system (of which, as is pointed out by Hooker, the elements remain in our Cathedral Establishments) according to which every Bishop was assisted in conducting the affairs of his diocese, by his *College of Presbyters*. That such a system, as well as the more distinct ministrations of the Deacons, as a standing assistant order, should be reviewed in its full efficiency, is what I regard as most intimately connected with the better promotion of those exalted purposes for which the Church is constituted on earth. And if the revival of discipline, purged from all its abuses, were added, we should have one more immense benefit restored.

act in exclusive connection with any particular set of principles which distinguish one of such bodies from another,—is what I apprehend to be the merest fallacy in the world.

4. The question is not barely a question between the comparative value and efficacy of different forms of Church government. The real question, or at least, its grand importance, lies between the difference of effect which *might be expected* from the universal recognition and adoption of primitive principles in the Church, and the effect which is *actually produced* by the detached and independent, not to say, (what is too often the fact,) the rival and conflicting operations of Christians, associated in a variety of ways for the promotion of religious objects.

5. The evil of schism in that body which ought to be one and undivided, is the grand and crying mischief of the age, and the foremost obstacle to the extensive success of human endeavours for advancing the Kingdom of Christ. How much unhappy waste of resource is thence engendered in supplying the spiritual necessities of colonies, fast filling up with a professed Christian population! and how much weakness in encountering the different forms of error and delusion which, within and without the limits of Christendom, overspread large portions of the world! How sadly retarded in its progress, by the same cause, is the day which, through the mercy of God, is opening in the East! With what comparative disadvantage do the Protestant bodies, privileged to enjoy the full light of Scripture, seek to impart that light to the less favoured Oriental Churches, with which the facilities of interesting communication are now augmenting from day to day,—when they exhibit, before those Churches, so much irregularity of aspect, so much looseness of system, and so much discordance of proceeding,—Churches of which there is no remnant now to be discovered, which is not marked by a regularly transmitted Episcopacy, and which know no trace of any other system in the ages which are passed.

6. The standard of Episcopacy, I do not hesitate to say it,—and I speak it from the deepest and most deliberate conviction, coupled with the most ardent and long-cherished desire for union with all good men in religion,—is the only rallying point for unity of action, and combination of resource in the operations of the Church; and I believe that we might safely challenge all parties to point out any other. To those who differ from us, we are not so arrogant as to suppose that we are to dictate, and with them we do not presume to interfere; but if, upon such grounds as have been stated, the difference of effect to be anticipated in the propagation of the Gospel, under the Episcopal system on the one side, and under mixed or irregular auspices on the other, be great and confessed, then we who are Episcopalians, and we especially who are Episcopalian Ministers, must not say that we wish matters were otherwise, but cannot help the existing state of things,—no—in a tone of sentiment far other than this, we must remember that *we*



*occupy in the present aspect of the world a remarkable position*, and have a corresponding part to discharge. Our Church, with many other and signal claims upon our love and veneration, exhibits, if we do justice to our own advantages, the feature of an Apostolic Ministry, standing out, in bold relief before the world, as something *real and solid*; and we see that in a neighbouring country, where the same Church exists independently of the adventitious benefits of an Establishment, it is in the assertion and maintenance, and not by the abandonment or compromise of these distinctions, that she has, under the Divine blessing, risen victorious over a host of difficulties, and extended herself beyond all human expectation. Yes—if these principles are just, and consistent with the Word of God, *all* our proceedings and operations—(I do not mean to particularize)—in the advancement of religion, must be amenable to them as a test,—and how far it is possible to reconcile with them our amalgamation, in such proceedings and operations, with religious bodies resting upon no such foundation as that which we occupy, and our practical recognition of all those multiform varieties in the Gospel Ministry to which the desertion of primitive order has given birth, is at least a question deserving of the very gravest consideration.

7. I have thought it necessary, in the present conjuncture and aspect of Ecclesiastical affairs, and with an especial reference, as I have stated, to the work which we have here in hand, to state my views explicitly upon this point, although I have done so upon various occasions before, and did so in my primary Charge: but I feel myself placed under an equal necessity, on the other hand, of offering some cautions to you, my Brethren, respecting a dangerously overstrained exhibition of the very principles for which I have just been contending.

8. Upon all subjects whatever, in which any zeal and eagerness of opinion are enlisted, there is always, through the infirmity of nature, the danger of running to extremes; and we certainly prejudice the cause which we have in hand, if we either suffer ourselves to become *engrossed* by any favourite topic which is not a leading theme of the Gospel of Grace, or push onward, and still onward, the principles to which we are deservedly attached, forgetful that there is a line which, when we have passed, we have passed out of the region of truth and safety.

9. Upon these two points, therefore, I shall proceed to lay before you a few passing remarks.

10. First, with respect to our suffering our minds to be *absorbed* by the quarrel (a righteous quarrel though it be, if conducted in a Christian spirit,) for our Church establishments, and the illustrious names with which it is associated; for our Episcopacy; for our Liturgy; for all the venerable forms, usages, and ordinances, which distinguish us from the disciples of dissent. Nothing is so easy, where we are thrown by circumstances into the attitude of defence,



or find it a matter of necessity to arouse our followers against attack,—as to slide unconsciously into a contentious spirit, and too largely to surrender our energies to the maintenance of points which, however high may be their claims to our regard, as constituting the fences and outworks of the Faith, are not to be confounded, in importance, with the everlasting Citadel of Refuge. That Citadel is Christ Himself.

11. Do not mistake me, Brethren. God forbid that I should impute to any of you the desertion of the Cross in your preaching, or other pastoral labours.

12. I speak as looking to our Church at large, in foreign America as well as in England and her colonies; and I do see a danger in the point of which I am treating; for I see examples of excellent men who have been carried away into a passion, if I may so express it, for the Church and Church-ordinances, which detracts something from their devotion to the Church's Lord,—or into a fondness for the circumstantialia of religion—(how I value these, in their place, is known to all who have any remembrance of what I have publicly maintained)—which actually interferes with their zeal for its exalted and spiritual truths.

13. Without neglect either of Church principles and rules, or of plain practical points of Christian duty, which should be sedulously insisted upon, the grand and prominent object of the Christian Ministry, in every department of service, and every detail of labour, must be to draw sinners to God through Christ; to make them really understand that *through him they have access by one Spirit to the Father*: the constant plea which we urge, the ever-returning theme of our persuasion, the leading note of our song, from first to last, must be the *Lamb of God that taketh away the sins of the world*; He who will still form the subject of our song in Heaven, for having washed us from our sins in his own blood, and made us kings and priests unto God. It is in directly magnifying Him, that we best magnify and advocate the Church in which we serve.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Par. 97, in Chap. IV.

PEARSON, DEAN OF SALISBURY.—1842.

37. I have already, my Reverend Brethren, trespassed so largely upon your attention, that it is not practicable to pursue the detail of objections which, I regret to say, apply, in my judgment, with greater or less force, to many other statements and sentiments of the writers referred to.

38. Among these, I cannot but notice their assertion of *the abso-*

*lute necessity* of the Apostolic Succession of Episcopacy to *the existence* of a Christian Church, and to the validity and efficacy of the Christian Sacraments—a position which, however countenanced by the opinions whether of ancient or modern writers, and consistent, as it is, with the system of Romanism, I venture to affirm, without fear of successful contradiction, has never been assumed by the Church of England; which, while asserting in the Preface to her Offices of Consecration and Ordination, the Apostolic origin of the three Orders of Ministers in Christ's Church, and while lamenting, by her accredited writers, as an *imperfection* and *defect*, the want of the Episcopal Order in some of the Reformed Churches upon the Continent, does not excommunicate, or on that account refuse to acknowledge them, while adhering to the orthodox Faith, as to all that is essential, as true and living branches of Christ's Universal Church.

THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

35. This is a remark<sup>2</sup> which it is particularly necessary to bear in mind, when we proceed to touch upon another class of questions, which has been the subject of very vehement controversy, those I mean which relate to the Doctrine of the Apostolical Succession in its connection with that of the Sacraments.

36. Here we must be careful not to lose sight of the distinction between the Doctrines themselves, and the connection in which they stand, or have been placed, with one another. For it is this connection, very much more than the Doctrines themselves, or even the manner in which they have been stated, that has given offence to many excellent persons.

37. It is not, I believe, disputed by any one, that what is called the high Doctrine of the Apostolic Succession, (including, *i. e.*, not only the historical fact, that the Ministry of our Church is derived by uninterrupted descent from the Apostles, but likewise that it was established by them as a permanent and unalterable institution, to be continued according to certain invariable regulations,) I say it is hardly disputed, that this Doctrine has been held by so large a part of our best Divines, and has received so much apparent countenance from the anxiety shewn to preserve succession, when it was in danger of interruption, that it would be unreasonable to complain of it as a novelty, or even to represent it as being now exclusively held by a particular school.

38. Again, whatever ground there may be for the charge brought against one party in the controversy, that it has exaggerated the importance and the efficacy of the Sacraments, it does not appear

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<sup>2</sup> "It is not with modes of expression that we are at present concerned, but with the nature of the things expressed." Par. 34.—ED.

to involve any question of principle. Indeed, since the Church herself teaches, that the Sacraments are *generally necessary to Salvation*, it seems difficult for any one to exaggerate their importance, unless he were to hold, what I believe no one maintains, that the necessity is not merely general, but universal and absolute.

39. So, language may have been used, which afforded just reason for jealousy and fear, lest their dignity should be so magnified as to exclude the use of other means of grace, or as to substitute means for ends, or as to encourage the belief, that their efficacy is wholly independent of internal qualifications. But since these consequences are disavowed by those who have been charged with them, it does not seem possible to draw a line between the general principles of the opposite parties on this head. But it has been very truly observed, that "men may over-estimate the efficacy of the Sacraments, to the disparagement of prayer and preaching, and reading the Scriptures, and yet be perfectly clear from the opinion which makes this efficacy depend immediately on a human administration. And so again, men may hold Episcopacy to be divine, and the Episcopacy of Apostolical Succession to be the only true Episcopacy, but yet they may utterly reject<sup>3</sup> the notion of its being essential to the efficacy of the Sacraments."\*

40. And the opinion of such a connection between the two Doctrines has been condemned both as groundless and pernicious. But I conceive that it may not be useless to observe, that there is a sense in which the connection between them would be neither so arbitrary, nor pregnant with such dangerous consequences. If any one believes that the Ministerial Commission may be traced through the Apostles to the Head of the Church, and that it was originally designed to comprehend the administration of the Sacraments, then he will be naturally led to consider the character of the Minister as a part of the ordinance; and it will follow, that he cannot look upon it as altogether immaterial, whether this part be absent or not: he will not venture to say that the ordinance would be, to all intents and purposes, the same without it; and this he might express by saying that the Apostolical Succession is requisite for the *due application* of it. But it would not follow that he

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\* ARNOLD, *Sermons on Christian Life*. Introduction, p. 37.

<sup>3</sup> If the BISHOP OF ST. DAVID'S wishes it to be inferred from this passage that *the Tractarians* utterly reject the notion that Episcopacy is essential to the efficacy of the Sacraments, such an inference is not only contrary to fact, but directly at variance with Dr. ARNOLD'S own assertion in the context. "I have spoken," says Dr. ARNOLD, "quite confidently of the total absence of all support in Scripture for Mr. NEWMAN'S favourite Doctrine of 'the necessity of Apostolical Succession, in order to insure the effect of the Sacraments.'" And again, in the sentence immediately following the passage quoted by his Lordship,—"*It is of this last Doctrine only that I assert, in the strongest terms, that it is wholly without support in Scripture, direct or indirect, and that it does not minister to godliness.*"—ED.

undertakes to pronounce how far it is an essential part,<sup>4</sup> or to what degree its absence affects the efficacy of the rite, or that there are not many circumstances in which it may be safely omitted, and in which its place will be surely and effectually supplied.\*

41. In a word, there appears to be nothing in the Doctrine itself that is exclusive or uncharitable<sup>5</sup> beyond what is implied in a

\* Compare an extract from a work of Bishop Cosin, in Brewer's *Memoir of the Author*, prefixed to his edition of the *History of Popish Transubstantiation*, p. 31.

4. 5. "In the judgment of the Church it makes no less difference than this: whether the Bread and Cup which he partakes of shall be to him Christ's Body and Blood or no. I repeat it: in the judgment of the Church, the Eucharist, administered *without Apostolical commission*, may, to pious minds, be a very edifying ceremony; but it is not that blessed thing which our Saviour graciously meant it to be; it is not '*verily and indeed taking and receiving*' the Body and Blood of Him, our Incarnate Lord."—*"Tracts for the Times,"* No. 52, p. 7.

See also Note 9, and Charge of the BISHOP OF OSSORY, par. 97, p. 44, *supra*.

The following extract from the Second Series of *Mr. Froude's Remains*, may serve as an additional illustration of the views entertained by the Party as to the necessity of Episcopacy and Apostolical Succession to the efficacy of the Sacraments:—"It was not for want of discriminating between external and internal, or between Doctrine and Discipline, or between forms and realities, that such men as the great Hammond wrote and thought so much on the Divine institution of Bishops, and the invalidity of Presbyterian ordination, and the obligation that all Christians are under to communicate with the Apostolic Church.

"It will be remembered by most persons, that the Reformed Church of England has given birth to two Martyrs—an Archbishop and a King, and that these blessed Saints died for Episcopacy. But was it for a form, or a point of discipline, that they resisted thus unto death? Surely not. Whether mistaken or not, they had far other thoughts of the cause in which they suffered. In their view, it would have been just as shallow Theology, to say that the Church was instituted solely for decency, order, and the maintenance of sound Doctrine, as to say that Christ came into the world only to establish order, decency, and sound Doctrine. *And when they contended for Episcopacy as one of the essentials of religion, they no more regarded it as an external and a form, than they regarded Christ's death upon the Cross as an external and a form.* As they conceived Christ's coming into the world, and death upon the Cross, to be mysterious parts of the Divine economy for the Salvation of sinners, so they regarded the institution of the Visible Church as *a not less mysterious part* of the same economy towards the same end: [*'i. e., Christ's death the meritorious (sic) cause, and the Church the instrument and means (sic) of our Salvation.'*](Note by Mr. Froude's Editor :) and Episcopacy they considered as a Divine Mystery for perpetuating this Church.

"Their belief on this subject seems to be contained in (the) following propositions:—

"1. That, before Jesus Christ left the world, He breathed the Holy Spirit into his Apostles; giving them the power of transmitting this precious gift to others by prayer and the imposition of hands; that the Apostles did so transmit it to others, and they again to others; and that in this way it has been preserved in the world to the present day.

"2. That the gift thus transmitted *empowers its possessors,*

"(1.) To admit into, or exclude from, the mysterious Communion, called in Scripture '*the Kingdom of Heaven,*' *any one whom they judge deserving of it;* and this with the assurance that all whom they admit or exclude on earth, and externally, are admitted or excluded in Heaven and spiritually, in the sight of God and of Holy Angels:

"(2.) That it empowers them to bless, and *intercede* for, those who are within this Kingdom, *in a sense in which no other men can bless or intercede:*

"(3.) To make the Eucharistic Bread and Wine the Body and Blood of Christ, in the sense in which our Lord made them so:

"(4.) To enable delegates to perform *this great miracle* by ordaining them with imposition of hands.

"In these propositions is contained the substance of what the great champions of

strong preference of one Communion over another. Its character will depend on the temper in which it is embraced; and since those who maintain it most firmly, still declare their belief that "God's favour is not limited to the bounds of his heritage, but that, in the Church or out of the Church, every one that calleth on the name of the Lord, with a pure and perfect heart, shall be saved,"\*<sup>6</sup> we would hope that its influence may, in most cases, be found consistent both with charity and humility.

42. The prudence of putting forward such a Doctrine as an instrument of controversy, is a different question. A weapon which may irritate an adversary, but does not weaken him, would seem to be best kept in its sheath. Those who are already hostile to the Church, are not likely to be won by the revival of what they must deem an extravagant pretension; and those who are indifferent to her more evident advantages, will hardly be attracted by one so questionable, and so remote from common apprehension, that the belief in it is entertained with reluctance by many of those who admit it.†

\* NEWMAN, Sermon vi., p. 186.

† Advertisement to vol. ii. of the "Tracts for the Times;" quoted by Mr. Goode in his pamphlet *The Case as it is*, p. 19.

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Episcopacy have contended for: and these, if admitted to become in the remotest degree credible, evidently give a new complexion to the whole question. To be admitted within the mysterious precincts of the Kingdom of Heaven, to be *miraculously blessed* and *miraculously fed* with the Bread that came down from Heaven, these are surely something more than forms and externals; and the Episcopacy that has (if, indeed, it has) preserved them to us, is something more than a matter of bare Discipline, observed in conformity to Apostolical practice.

"According to this view of the subject, *to dispense with Episcopal Ordination is to be regarded* not as a breach of order merely, or a deviation from Apostolical precedent, but as a *surrender of the Christian Priesthood, a rejection of all the powers which Christ instituted Episcopacy to perpetuate: and the attempt to substitute any other form of ordination for it, or to seek Communion with Christ, through any non-Episcopal Association, is to be regarded, not as a schism merely, but as an impossibility.* ['Not that the Members of such an Association are certainly destitute of Communion with Christ, but that, if they have that privilege, it is not *through (sic)* the Association.'"]—Note by Mr. Froude's Editors: pp. 41—43.]—ED.

<sup>6</sup> And yet, according to the "principles of the Society," as "matured" by Mr. NEWMAN and Mr. KEBLE, "*the ONLY way of Salvation is the partaking of the Body and Blood of our Crucified Redeemer;*" and that participation "is conveyed to individual Christians *only (sic)* by the hands of the Successors of the Apostles and their delegates."—PERCEVAL'S *Collection of Papers*, &c., Edit. 2, pp. 12, 13.

The following passages from Mr. NEWMAN'S Sermon, "*Faith the title of Justification*," follow in connection with the one quoted by his Lordship:—

"Thousands who are in unconscious heresy, or unwilling schism, still are, through Faith, in the state of Cornelius, when his prayers and alms went up before God. Thousands who are obliged to partake of the Elements of Holy Communion unconsecrated, or administered with doubtful rites, yet have that within them which the faults or ignorance of the Minister cannot take away,—a preparation of heart. Thousands who are in branches of the Church *which profane men have stripped of Holy Ordinances, though the Sacraments themselves remain to it*, may, through their Faith, receive in (*sic*) the Sacraments those graces which *were wont to be given through those lost ordinances.*" pp. 186, 187.—ED.

## CHAPTER XI.

## CHRISTIAN UNITY.—DISSENT.

## HOWLEY, ARCHBISHOP OF CANTERBURY.—1840.

1. The evils of Dissent are not fully appreciated by those who look only to the *respectable Ministers of the orthodox congregations of Dissenters*.<sup>7</sup> The name is applied to doctrines and practices of very different kinds; and while it unfortunately belongs to *many pious and good men*,<sup>7</sup> it serves as a cover to the wildest fanaticism, and the grossest corruptions of morality. In the present condition of things, *the utmost we can hope to attain*,<sup>7</sup> is to draw back such of the wanderers as are willing to listen to our arguments, *to live in peace with the rest*,<sup>7</sup> and to promote the establishment of Unity among those who look up to the Church as their common mother. Considering the latitude of opinion in non-essential points allowed within the pale of our establishment, we may surely adhere to our own persuasions, without impeaching the motives of others who differ from us, and may unite forbearance and gentleness with zeal in the pursuit of truth.

See also Pars. 2, 3, in Chap. XVIII.

## SUMNER, BISHOP OF CHESTER.—1841.

1. *Perhaps it is too much to expect* what, nevertheless, we earnestly desire *that there should be no schisms*<sup>8</sup> or divisions among Christians: that the Church of Christ should ever be a seamless coat; that all the congregations of faithful men should ever be so strictly one, as to think alike, and agree unanimously upon all subjects: upon such subjects, for instance, as Diocesan Episcopacy, or Infant Baptism, or Liturgical Forms, or Church Membership, or a National Establishment. There may be always some minds, which, on questions such as these, may differ from the conclusions which we believe to

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<sup>7</sup> The italics are not his Grace's.—The BISHOP OF CHESTER, for expressing the very same sentiments, (Charge 1841. Pars. 1, and 29.) has been charged by MR. PERCEVAL, in what DR. PUSEY calls a "well-weighed letter" to his Lordship, with "palliating the guilt of Schism."—*Vide* note 2, p. 298, *supra*.—ED.

<sup>8</sup> This is one of the passages referred to in note 7. The italics are MR. PERCEVAL'S.—ED.



be justly deduced from Scripture.<sup>9</sup> I have no wish, in saying this, to encourage or excuse divisions.<sup>1</sup> To separate from the brethren, and oppose the general practice of the Church, is to incur a heavy responsibility.<sup>1</sup> But I judge from facts, and experience, and human nature.<sup>1</sup> And the comfort and peace of the Christian world would be greatly increased, if it were commonly understood that the Unity which the Scriptures demand, were<sup>2</sup> the Unity of those who hold alike the great doctrines of Christian truth, but consent to differ on matters concerning which Scripture does not carry determinate conviction to every honest mind.

2. But, however this may be, the principles of our National Church, on all such disputable subjects, are established on such firm grounds, that those who abandon her will be the few, and not the many, as long as she is true to herself, and faithful to her charge. Men will feel towards her as they feel towards their native country, which some impatient or adventurous spirits leave, whatever advantages they may forego; but to which the mass of the community will adhere, unless it ceases to afford them shelter and subsistence. So with our Established Church: based as it is upon antiquity, accredited by authority, and sanctioned by the judgment of the wisest and greatest names, few will abandon it, if its benefits are within their reach, and it is really able to offer instruction to the people in the substantive shape of an effective Minister, and an accessible place of worship. Her plain and Scriptural Articles, her spiritual and comprehensive Liturgy, her agreement with the earliest examples of Christian Discipleship, united with the advantages which she possesses, justly possesses, as the Church of the nation, the Church of our forefathers: these grounds of preference will continue, as they ought, to influence in her favour the great majority of the minds of our population. They are grounds of preference, which can only be counterbalanced by the individual consideration, "This Church is not available to me. Granted, that this is the best and purest channel of Divine truth, but no truth can flow to me through that channel. Its form of worship approves itself to my understanding; but I have no means of joining in it. Its Ministers are in direct succession from those whom Christ Himself commissioned; but I am out of the reach of their instruction." When these considerations exist, they must come with overpowering force to persons once awakened to a concern for their salvation; with a force which no reasoner can effectually resist, who takes his stand on Scripture, or argues with those who have Scripture in their hands. If a man feels that he

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<sup>9</sup> "From Scripture and experience." First Edition.—Ed.

<sup>1</sup> These three sentences do not occur in the first edition of his Lordship's Charge.—Ed.

<sup>2</sup> "So that the Unity which the Scriptures demand may be understood to be the Unity" &c. First Edition.—Ed.

has been personally benefited by the instructions of a dissenting teacher, being the only instructions within his reach, no argument can persuade him that he ought never to have listened to them. Yet the evils of division are many and serious. The mode, then, of preventing them, must be to remove the chief cause from which they spring: not to deny the means of satisfying their thirst to those who are eager for religious knowledge; but to open fresh fountains, and widen the channel, that all who will, may "take of the water of life freely." No further attraction will be needed, than the purity and sufficiency of the stream. We may safely draw this conclusion from experience of what has been already done.

See also Par. 29, Chapter X.

PHILLPOTTS, BISHOP OF EXETER, 1842.

*Vide* Pars. 20 and 23, in Chap. IX.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

*Vide* Par. 37, in Chap. IX.

COPLESTON, BISHOP OF LLANDAFF.—1842.

1. Upon all former occasions of our solemn meeting, although each has been distinguished by some topic more especially connected with passing events affecting the welfare of the Church, yet there has always been one important theme forced upon me by the peculiar circumstances of this diocese—the prevalence, I mean, of Dissent and Separation among those who call themselves Christians; and who not only profess their faith in the same Lord, but who receive the same Scriptures with ourselves as the standard and rule of faith;—nay, I may add, that they interpret these Scriptures, in the main, nearly in the same manner, bidding their hearers look to the same means of Salvation, namely, faith in their Redeemer's atonement, sanctification by the Holy Spirit, and repentance for every act of disobedience to the divine law.

2. Thus, in a recent appeal\* to the various classes of Dissenters from our Church, urging them, in affectionate terms, to return to the fold from which they had wandered, I did not hesitate to say that they "had much more in common with us, than of difference from us;" and upon this fact I ground my hope, that a day will come when most of these differences will disappear, and when the one great duty, with a neglect of which they are now chargeable—that of maintaining the Unity of the Church—will present itself so forcibly to their minds, as to throw into the shade all minor points, which are now pleaded as reasons and excuses for separation.

\* See the conclusion of my "Pastoral Address to the Inhabitants of Newport, on Roman Catholic Errors," 1841.

3. Whether we have made any progress towards this reunion since our last meeting, is more than I am able to say with confidence. But this I can assert, that we have not been wanting on our part in endeavours to remove all obstacles and hindrances, by divesting the matters in dispute of everything that can wear the appearance of prejudice, or personal animosity, or party spirit—that we have anxiously and affectionately invited those who separate themselves, to ponder well the dying injunctions of their Saviour, whose last fervent prayers were poured forth, almost in agony, for the Unity of that Church, the foundation of which He had just laid, and the perpetuation of which He had just committed to a chosen few, of whose authority, and of whose general course of proceeding, no doubt has ever been entertained; neither, indeed, is this now pretended by the several sects that have disturbed the common peace.

4. It would be superfluous in me, and not very respectful to you, my Reverend Brethren, if I were now to enter upon any historical proof of the sacredness in which this duty was held by the primitive Church, and of the vital and fundamental importance then attached to it—if I were to demonstrate in detail that the Church is invariably represented by the writers of the first ages as a mystical society, formed under one invisible Head, maintaining spiritual communion with Him, and governed upon earth by persons deriving their appointment, and consequently their authority, from Him—that this incorporation is signified by the strongest and the most endearing epithets, denoting an intimate and indissoluble union; as *the body of Christ—the spouse of Christ—as a holy temple*, wherein his Spirit dwelleth: and that even those portions of it whose creed was infected by heretical opinions, such as the Nestorians and the Arians; and that schismatics, such as the Donatists, still asserted and carefully cherished this original constitution derived from the apostles, and never conceived the wild imagination that the office of Christian minister could be assumed by men of their own authority, or in violation of that order which had subsisted from the beginning. All these are notions of modern growth, and may easily be proved to be so, to any candid enquirer.

5. The phrase “Holy Church,” “Holy Catholic Church,” is one of the earliest with which we are acquainted. It is embodied in that summary of Christian Doctrine, which has obtained the name of the Apostles’ Creed; and to this Church the attribute of Unity as much belongs, and is as uniformly ascribed, as to the Divine Being, by whose name it is called, and by whose Spirit it is sanctified and governed.

6. How then is it that, after the lapse of fifteen hundred years, retaining the same Scriptures, and substantially, I may say, preaching the same doctrine of redemption through faith in Christ, this grand principle should now be set at naught by so many thousands of believers?—that what before was deemed an

essential and inalienable character, should now be regarded almost as a matter of indifference?—that the question is not so much, which body of nominal Christians is best entitled to the appellation of the true Church, as whether any such body exist at all?—and whether all the solemn injunctions and fervent prayers of our Lord, and all the admonitions of his Apostles, and all the exhortations of the Bishops and Councils of the Church in the first ages, for the preservation of its Unity, be not so many idle sounds, without force or meaning, which the superior wisdom of a later age has learnt to disregard?

7. Such, I say, seems to be the state of the question with the Dissenters of the present day; and it is a paradox, capable only of one solution. That solution is to be found, I believe, in the long-established usurpation, and the false teaching of the CHURCH OF ROME.

8. The usurpation of that domineering Church, acquiesced in by the Western Churches for seven or eight hundred years, had succeeded in destroying *the true principle* of Church Unity, by transferring it from its heavenly original, to a spurious earthly dominion. By slow degrees, acting on a steady principle of ambition, the Bishops of Rome, taking advantage of the deference paid to the spiritual ruler of the imperial city, and of the greatest Diocese of the West, contrived to substitute the Head of that Diocese for the Head of the Church; to teach and to persuade men, that Unity consisted in adhering to this chief; that he was the visible representative of its invisible Head; and that to separate from *him* was equivalent to a separation from all communion with that body, of which he was the divinely-appointed ruler.

9. In support of this claim was brought the fabulous investment of St. Peter with paramount jurisdiction; and upon this fiction was engrafted (without the slightest authority, either from Scripture or from history) the right of each subsequent Bishop of that See, supposed to have been St. Peter's, to the same privilege.

10. It may easily be imagined how a persuasion of the absolute necessity of such a system would soon arise, that, to constitute the *Unity* of the Church, there must needs be *one* Governor upon earth—a constitution analogous to the scheme of worldly monarchies, and conducive among *them* to order, to peace, and to perpetuity.

11. The resemblance is striking between this case and that of the Church under the law, when the prophet, in his severe reproof to the Israelites, told them their wickedness was great in asking an earthly sovereign, when “the Lord their God was their King.” Well would it be if the Romish Church would confess, as the children of Israel then did, “We have added unto all our sins this evil, to ask us a king.”\*

\* 1 Samuel, xii. 19.

12. That in the age when these pretensions began, there was not learning sufficient to refute them, we all know; neither was there a spirit of independent search after truth, or even a sufficient acquaintance with Scripture to detect the fallacy. Those who knew the Scriptures kept the key of knowledge to themselves, and were themselves interested in maintaining the vicious system; or, if a few of better spirit occasionally arose among the Clergy, how could their voice be heard or regarded, in opposition to the powers of the Papacy? With what hope of success would an isolated individual have then “wrestled against principalities, and powers, and spiritual wickedness in high places?” *That our Lord’s kingdom was not of this world*, was a truth then ill understood. *Neither be ye called masters, for one is your Master, even Christ*, might be taught as a lesson of Christian humility; but who would venture to produce it in that age as evidence against the claim of *an individual* who acted, both in name and in the imaginations of men, as the sole legitimate representative of that Master.

13. The spell then continued unbroken, gathering strength with time: though men were found in every age who bore testimony against the impurity, and fraud, and tyranny, and covetousness of the See of Rome, and against the abominations sanctioned by her example; yet were they restrained in their opposition through a dread of incurring the sentence of exclusion from the Church of Christ, by the judgment of Him, who was supposed to be divinely authorized to govern it.

14. As soon, then, as the veil was removed from their eyes—when it was clearly demonstrated that the whole claim rested upon an unreal foundation—when it was perceived that the authority was not only imperfect, but that it was altogether fictitious—that *no individual governor* ever was appointed over the Church on earth—another great error, though a less dangerous one, naturally sprung up in many minds—that the *Unity of the Church*, as a visible society, was unreal and fictitious also. It was a natural, but by no means a necessary error, springing out of that state of things. And it is one of the many blessings which demand the gratitude of this nation, that here it met with no countenance from the authors of our Reformation. That work went on temperately and firmly, without detriment to the sacred institution which required to be thus purified. Her foundations were strengthened: her genuine form was restored: her ancient and primitive rites were retained, and carefully separated from the impurities which had in a long succession of ages defiled and profaned them. But the body of the Church in its original structure remained unchanged; and the name CATHOLIC (which thoughtless men among us still allow to be confined to Romanists) was anxiously preserved, as expressive of our allegiance to the great Founder of the Church, of our belief in its *Unity*, and of the eternal obligation we are under to maintain ourselves in its communion.

15. That other portions of Christendom, renouncing as we did the pollutions of Popery, did not equally recognise the original form of the Christian Church as one of indispensable importance, and thus loosened with their own hands the fabric which the apostles had constructed for the preservation and transmission of the truth, is indeed to be lamented. But although much extravagance and error mixed itself with the various schools of reform, and the word Protestant became a title comprehending many heterogeneous elements, yet this in no degree affects our own Catholic character. It ought, indeed, to enhance our reverence and gratitude towards those great and good men, on many of whom was shed the lustre of martyrdom, who won for us this mighty deliverance, and to protect their memory from that unfeeling and undutiful disrespect with which it has been within these few years assailed.

See also Par. 41, in Chap. XXV.

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62. In the meantime, my reverend brethren, be it our care to strive without ceasing against the prevailing evil of this part of the country—religious dissension; to bring together, as far as lies in our power, the scattered sheep of Christ's flock, and to unite them in one fold, as their Redeemer willed them to be, and appointed us his ministers for that purpose. If they still obstinately refuse, let it not ruffle our temper, or interrupt charity—nay, let it not grieve us overmuch, or be the cause of lasting uneasiness or vexation in our minds. God forbid that we should cease to pray for them, although we bear testimony against the sinfulness of the course they are pursuing. Whatever the issue may be here, such labour of love you are sure will not be unrewarded in heaven. Your greatest difficulty will be to induce minds trained in another school, and long alienated from the discipline of the Church, to lend an unprejudiced ear to your instruction. That point once gained, I am certain that *many* will be brought to understand the obligation they are under to join us, in obedience to the last solemn injunction of the blessed Founder of the Church: and what they are brought at first to do, as an act of obedience to Him, for conscience sake, they will soon by habit learn to do from pious affection, and from a desire of that comfort to the soul, which true devotion, under the guidance of the Church, never fails to afford.

MOUNTAIN, BISHOP OF MONTREAL.—1842.

*Vide* Para. 5, 6, in Chap. X.

DENISON, BISHOP OF SALISBURY.—1842.

\* \* Some valuable observations on the subject of *Christian Unity* will be found in the Sermon alluded to by his Lordship in his Charge of 1842. Par. 2. —*Vide supra* page 11.



## CHAPTER XII.

## THE SACRAMENTS.

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WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Pars. 3 and 18, in Chap. XXV ; and Par. 26, in Chap. XXVI.

PHILLPOTTS, BISHOP OF EXETER.—1839.

16. Another, and a kindred question, is that which relates to the doctrine of the Christian SACRAMENTS.

17. On this subject, we have rather to complain of the vague and indistinct, and therefore too often depreciating tone, in which the Sacraments are spoken of, than to oppose ourselves to the direct denial of their spiritual efficacy. Such denial would be so glaringly opposed to the most express and solemn declarations of our Church, that no man can well call himself a member of it, and join in denying its known doctrine that the Sacraments are not mere signs, but also effectual means of grace. But then we have to lament, that many, content with barely asserting this truth in its most naked and abstract form, permit themselves virtually to rob the Sacraments of their full, great, and practical efficiency.

18. Here, too, without arguing on the controverted points, I shall content myself with reminding you of the extent to which our Church carries its doctrine, and therefore of the extent in which we, every one of us, have repeatedly and solemnly declared that we hold it.

19. And first, of the two Sacraments, (specially so called,<sup>3</sup>) it maintains that they are "*generally necessary to Salvation:*" that they are "sure witnesses, and effectual means of grace, and of God's good-will towards us, by which he doth work invisibly in us,"

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<sup>3</sup> "The Roman Catholic considers that there are seven Sacraments ; *we do not strictly determine the number.* We define the word generally to be an 'outward sign of an inward grace,' *without saying to how many ordinances this applies.* However, what we do determine is, that Christ has ordained two *special* Sacraments as generally necessary to Salvation." Tract 90, p. 45.—"They" (the five pretended Sacraments) "are not Sacraments in any sense, *unless (sic) the Church has the power of dispensing grace through rites of its own appointing, or is endued with the gift of blessing and hallowing the 'rites or ceremonies' which, according to the twentieth article, it 'hath power to decree.'* But *we may well believe that the Church has this gift.*"—*Ibid.* p. 43.—ED.

imparting the vital grace of Christ to us, "and doth not only quicken" us in the one Sacrament, "but also" as in the other, "strengthen and confirm our faith in Him." They are "outward and visible signs of inward and spiritual grace given unto us,"<sup>4</sup>—they were "ordained by our Lord Himself," as "means whereby we receive" that spiritual grace, and "pledges to assure us," that, invisible and spiritual as the grace given in either of them is, we do yet actually receive it, when we rightly receive the Sacrament which sets it forth.

20. To come to particulars.—<sup>5</sup>

PEARSON, DEAN OF SALISBURY.—1839.

*Vide* Par. 8, in Chap. VI., and Par. 14, in Chap. VIII.

BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Par. 43, in Chap. XIX.

CARR, BISHOP OF BOMBAY.—1841.

*Vide* Par. 2, in Chap. XVII.

SUMNER, BISHOP OF WINCHESTER.—1841.

*Vide* Par. 10, in Chap. XXV.

PHILLPOTTS, BISHOP OF EXETER.—1842.

26. In like manner, they have successfully laboured to impress the *necessity and efficacy of the Sacraments*, as the appointed means, in and by which God is pleased to impart the vital and saving grace of Christ. For this, also, I feel it my duty, once more, publicly to tender to them such thanks as it is in my power to give; and I do so the more earnestly, because for this, too, they have been publicly attacked by men of learning and piety, who, in their zeal for a favourite theory, seem to have forgotten not only the claims of charity, and even justice, but also some portion of their creed, as well as of the Articles, to which they have solemnly and repeatedly subscribed.

27. The same writer\* whom I have just cited, one whose virtues

\* He thus characterizes the two Sacraments of the Gospel :—

"Christ instituted his Sacraments, that they who observed them might be a visible body of witnesses to him in the world; and that, after the usual manner of the divine operations, there might be known and manifest channels, in which his Spirit might flow, to the edification and comfort of believers."<sup>6</sup>

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<sup>4</sup> ARCHBISHOP WAKE, in his *Commentary upon the Church Catechism*, refers the words "given unto us" to the "outward and visible sign;"—"I mean an outward and visible sign of an inward and spiritual grace, given unto us, and ordained," &c.—ED.

<sup>5</sup> See Chap. XIV.—ED.

<sup>6</sup> This passage, with its context, will be found in the extracts from the BISHOP OF CHESTER'S Charge, Chap. ix., p. 266, *supra*.—ED.

and services to the Church must always entitle him to our affectionate respect, how much soever we may be compelled to differ from him,

It is not often, that, in any moderate space, so many contradictions of the doctrine of the Church are made, as are here crowded together, in a single sentence, by this eminent and excellent man—betrayed into it, doubtless, by his zeal to protect the truth from what he deemed the dangerous misstatements of others.

I. The Church says of a Sacrament, that it is different in kind from other outward rites or inward communications of Divine grace, inasmuch as it is “an outward and visible sign of” some special operation of the Holy Spirit within us—in other words, of “an inward and spiritual grace given unto us.”

The writer says, there is nothing special in it, so far as God is concerned. It is only “after the usual manner of the divine operations.”<sup>7</sup>

II. The Church says that a Sacrament is “ordained by Christ Himself, as a means whereby we receive” the grace so given to us by the Holy Spirit, and as “a pledge to assure us *that we receive it thereby.*”<sup>8</sup>

The writer says, that it was instituted by Christ, not that any special grace should be thereby given or received, or any pledge of our receiving it, but merely that, “after the usual manner of the Divine operations, there might be a known and manifest channel, in which his Spirit might flow.”<sup>9</sup>

III. The Church says of one of the two Sacraments, that, “by it,” not only “those who receive it rightly are, as by an instrument, grafted into the Church,” but to them “the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are *visibly* signed and sealed.”

The writer says, that there is nothing in it, differing from “the usual manner of the Divine operations:” it is nothing more than “a known and manifest channel, in which the Holy Spirit may flow,” without any special promise of any special blessing annexed to it.<sup>1</sup>

<sup>7</sup> It could be wished that the BISHOP OF EXETER had allowed the Church to speak for herself, instead of giving her words as a comment upon *his own* definition of a Sacrament. The true statement of the case, as it regards the Church and the BISHOP OF CHESTER, is simply this. The Church says of a Sacrament, that it is “an *outward and visible* sign of an *inward and spiritual* grace:” the Bishop says, “Christ instituted his Sacraments, . . . that there might be *known and manifest* channels in which his *Spirit* might flow, to the *edification and comfort* of believers.” In what these two definitions “contradict” each other, it is difficult indeed to conceive. Neither the Church nor the BISHOP OF CHESTER use the word “special,” though it is implied in the language of both, and more strongly, perhaps, in that of the Bishop. It seems almost needless to observe, that it has been, under every dispensation, “the usual manner of the Divine operations,” to connect with “the substance of the ceremony itself, which is visible,” (see Hooker’s definition of a Sacrament) “something else more secret.”—Ed.

<sup>8</sup> The italics are not his Lordship’s, nor are the words so printed those of the Church.—Ed.

<sup>9</sup> Here, again, the BISHOP OF CHESTER is sadly misrepresented. The Church defines a Sacrament to be “an outward and visible sign . . . ordained by Christ himself, as a means whereby we receive an inward and spiritual grace, and as a pledge to assure us thereof.” The BISHOP OF CHESTER says, that “Christ instituted his Sacraments” for the very same purpose, namely: “that . . . there might be known and visible channels in which his grace might flow, to the edification and comfort of believers;” and his Lordship presumes but little upon the penetration of his readers, in leaving them to infer that the very institution of such a channel by Christ himself, is a pledge that the end shall follow where the means are duly employed.—Ed.

<sup>1</sup> It might be a sufficient answer to this, and the two following “contradictions,” to say, that the BISHOP OF CHESTER is speaking of the Sacraments generally, not of either of them in particular; and that it would be just as easy to take the Church’s definition of a Sacrament, and maintain, according to the reasoning of the BISHOP OF EXETER, that she “contradicts” her own doctrine, because she does not, in that “single sentence,” enter fully into the nature of the benefits conveyed to us in Baptism. So far, however, from asserting that Baptism is “without any special promise of any special blessing annexed to it,” the BISHOP OF CHESTER speaks of it as a “manifest channel,” in which the Spirit of Christ flows to the “comfort of believers.” Surely this “comfort” is a “special blessing,” and not only so, but a blessing inseparable from

has not scrupled to insist,<sup>5</sup> that in "speaking of Justification by Faith" we may not say that "Baptism concurs towards our Justification:"<sup>6</sup> adding, that, in his judgment, no consistent member of the Church of England can hold such an opinion; although every time he recites the Nicene Creed he "acknowledges one Baptism for the remission of sins;"<sup>7</sup> although the 27th Article affirms, that "by Baptism the promises of forgiveness of sins, and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased;" although, too, the Homily

IV. The Church says of the other Sacrament, that it is "an outward sign of the" wondrous "spiritual grace, thereby given and received," "*our redemption by Christ's death.*"

The writer says, it is only "after the usual manner of the Divine operations, a known and manifest channel, in which God's Spirit may flow."<sup>2</sup>

V. The Church says of the same Sacrament, that in it "the Body and Blood of Christ are verily and indeed taken and received by the faithful."

The writer says, that there is nothing in it, beyond "the usual manner of the Divine operations."<sup>3</sup>

VI. The Church says of the two Sacraments, that they are "generally necessary to Salvation."

The writer says, that they are instituted only "to the edification and comfort of believers."<sup>4</sup>

"the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost." "Comfort ye, comfort ye, my people, saith your God. Speak ye *comfortably* to Jerusalem, and cry unto her that . . . *her iniquity is pardoned.*" —ED.

<sup>2</sup> Would not the following be a more fair and candid representation of the BISHOP OF CHESTER'S views?

The Church says of the other Sacrament, that "Christ . . . hath instituted and ordained holy mysteries as pledges of his love, . . . *to our great and endless comfort.*"

The BISHOP OF CHESTER says, that "Christ instituted his Sacraments that there might be known and manifest channels in which his Spirit may flow, to the edification and *comfort* of believers.—ED.

<sup>3</sup> No! The writer says that, "*after the usual manner of the Divine operations,*" Christ has "instituted his Sacraments" as "manifest channels" of spiritual grace; it was not necessary for his lordship's purpose to enter particularly into the nature of the grace communicated to the faithful in the Lord's Supper, but the language which he employs in speaking generally of the two Sacraments, instead of being a "contradiction of the doctrine of the Church," is in exact accordance with her own expressions.—ED.

<sup>4</sup> It will be observed that, through the whole of these animadversions of the BISHOP OF EXETER, the words "only," "merely," "nothing in it," "nothing beyond," &c. are not in the passages quoted, but are the gratuitous insertions of his lordship, perfectly unwarranted by the BISHOP OF CHESTER'S statement. What would his lordship say, if the same liberty were taken with the following passage in the "Exhortation?" "He hath instituted and ordained holy mysteries" *only* "as pledges of his love;" *merely* "for a continual remembrance of his death;" *only* "to our great and endless comfort."—ED.

<sup>5</sup> The passage referred to will be found under the extracts from the BISHOP OF CHESTER'S Charge, in Chap. XXI.—ED.

<sup>6</sup> "In these foresaid places, the Apostle toucheth specially three things which must go together in our Justification. Upon God's part, his great mercy and grace; upon Christ's part, Justice; . . . and upon our part, true and lively Faith in the merits of Jesus Christ. . . . And therefore St. Paul describeth here *nothing* upon the behalf of man, concerning his Justification, *but only a true and lively Faith.*"—Homily of Salvation, Part ii.—ED.

<sup>7</sup> "What, then, is the explanation of the strong language of our old Divines, and of the Fathers before them, as to the benefits connected with Baptism? We answer, precisely that which the Homilies quote from St. AUGUSTINE.

of Salvation, which is declared in the 11th Article to express the doctrine of our Church on Justification, uses the word baptized as synonymous with justified;\*<sup>8</sup> and although the Homily “of Common Prayer and Sacraments”—one of those of which he has again and again acknowledged that they “contain a godly and wholesome Doctrine”—states “the exact signification of a Sacrament” to be “*a visible sign, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ.*” Of which description it says, “there be but two, Baptism and the Supper of the Lord.”†

\* “You have heard the office of God in our justification; now you shall hear the office and duty of man unto God. Our office is not to pass the time of this present life unfruitfully and idly, after that we are *baptized or justified.*”—*Homily of Salvation, Part iii.*

† The Homily ascribes so much importance to this its statement of “the exact signification of a Sacrament,” that it thus proceeds to test by it two other of the Romish Sacraments, which might seem to have the best pretension to the name: “For, although *absolution* hath the promise of forgiveness of sin, yet, by the express word of the New Testament, it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible signs in Baptism and the Lord’s Supper are: and therefore Absolution is no such Sacrament as Baptism and the Communion are. And though the *ordering of Ministers* hath this visible sign and promise, yet it *lacks the promise of remission of sin*, as all other Sacraments besides the two above-named do. Therefore neither it, nor any other Sacrament else, be such Sacraments as Baptism and the Communion are. But, in a general acceptation, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified.”

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‘Writing to Bonifacius of the Baptism of Infants, he (Augustine) saith, “If Sacraments had not a certain *similitude* of those things whereof they be Sacraments, they should be no Sacraments at all. And of this similitude, they do for the most part receive the names of the self-same things they signify.”’—*Homily on Common Prayer, &c.*

. . . . . “Now, then, let us apply the language of AUGUSTINE. The Sacrament of Baptism, since it has a certain similitude of that which it signifies, does for the most part receive *the name of the self-same thing it signifies.* This it has received in the Scriptures, and so is called the ‘*Baptism for the remission of sins,*’ because it *signifies* remission of sins; it is called ‘the washing of Regeneration,’ because it signifies that washing; it is called by the Fathers and our Reformers, &c. ‘the new Birth,’ ‘the new Creation.’ In Baptism they say we receive remission of sins, the righteousness of Christ, and even the first motion of soul towards divine things; because in Baptism these are signified, and the promises of them are sealed,—the actual grace which is signified, being considered as already possessed in the required repentance and faith of the Catechumen.”—BISHOP M’ILVAINE’S *Oxford Divinity compared with that of the Romish and Anglican Churches.* pp. 420—422.—ED.

<sup>8</sup> “The plain testimony of the Word of God is that ‘Whosoever believeth that Jesus is the Christ is born of God.’ ‘Every one that loveth is born of God.’ ‘He that believeth in the Son hath everlasting life.’ Then as true Repentance and Faith are required for adult Baptism, and where there is true Repentance towards God, there must be true love, it follows that the Church considers that whosoever is truly prepared for adult Baptism is *already born of God, and already justified.*”—BISHOP M’ILVAINE’S *Oxford Divinity, &c.*, p. 379.

“But do the standard documents of the Anglican Church pronounce that no person, however penitent and believing, is either born of the Spirit, or Justified, except he have been baptized?”

“The article of Justification, which is applied, by Oxford Divines exclusively to the case in hand, viz., the Justification of the unbaptized, contains *not a word about*

28. And, in respect to the other Sacrament, another writer, whose work has been much applauded, enumerating a series of “fearful

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*Baptism.* The only instrument it knows is *Faith*. But that Article refers, for a larger explication of its doctrine, to the Homily of Salvation. That Homily enters at much length into the subject of Justification by Faith; and yet only in the two extracts given at the commencement of this Chapter, is *one word said about Baptism*; and in those passages not a word about the penitent and believing, but baptized adult, but only about children incapable of believing, and persons repenting after Baptism. Now this looks very strange indeed, if there be no Justification without Baptism.”—*Ibid*, p. 376.

“Again, the same CRANMER writes, or aids in writing another Homily on Faith, which speaks largely of its nature and saving influence, and notes that whosoever *believeth* is born of God; but there is not a word in all the Homily about Baptism. Can it be supposed that such an omission would have appeared, had CRANMER believed that Faith is always ‘secondary and subordinate to Baptism,’ dead without it; and Repentance so defective that a sinner repenting and believing cannot be justified, or at peace with God, till he has been baptized? Could the Church of Rome have made such an omission? Could Dr. PUSEY or Mr. NEWMAN have kept Baptism so in the shade? This certainly is unaccountable on such a supposition.

“Again, BISHOP HOOPER (Martyr) writes a Sermon on Justification, in which he speaks freely and very strongly of Faith, as the only means of Justification. . . . The good Bishop in this Sermon speaks of the Lord’s Supper, and gets so near to Baptism as to speak of Nicodemus, whose case is associated with Baptismal Regeneration; and yet not a word about Baptism occurs in the whole Sermon.

“Again, HOOKER has a long and learned Discourse of Justification, in which he is exceedingly clear and pointed as to the office of Faith, as well as divers other cognate subjects. He says, ‘*Faith is the only hand which putteth on Christ unto Justification*,’ and ‘*by Faith we are incorporated into Christ*.’ In one place he expressly sets himself to shew what is required in us, as absolutely necessary to Salvation: he goes over divers particulars, yet in all the discourse not a word is said of Baptism, except to mention, *as characteristic of Popery*, precisely what our Oxford Divines so earnestly contend for. . . .

“Precisely the same might be said of many other standard authors. For example, BISHOP ANDREWS, who writes a masterly Discourse on Justification—full of *imputed righteousness and faith*; but not a word of Baptism.

“But the case of BISHOP BEVERIDGE is peculiarly strong. No writer employs the language which we have quoted from Cranmer, Bradford, and Hooker, concerning Baptism, with more fulness and force than Beveridge. At first reading, one would suppose that without Baptism there could not possibly be either a new creature, the pardon of sin, or a hope of Salvation: but the same admirable Divine has a series of Sermons on Faith and Repentance, *nine* in all, in one of which he treats of Faith as *purifying the heart*; in another, as *overcoming the world*; in another, as the *only title to Sonship in Christ*; in a fourth, on *the profession of such Faith*, which brings one Sacrament, the Lord’s Supper, into prominent view; in a fifth, on the same; in a sixth, on *Repentance*; in a seventh, on Repentance as a *certain, and the only method of obtaining pardon*; in an eighth, on Repentance; in the last, on ‘Repentance and Faith, the two great branches of the Evangelical Covenant;’—and yet in no part of these Discourses is the subject of Baptism even mentioned, except once or twice in the most *incidental* manner.

“But the case is stronger still in regard to two other Discourses, expressly on the Way of Salvation, and entitled, ‘Salvation wholly owing to Faith in Christ.’ The text is the answer to the Philippian jailor, ‘Believe in the Lord Jesus Christ,’ &c. Now here was a fine opportunity to shew the dependance of Faith on Baptism, and its entire subordination for Regeneration and Salvation; because it immediately follows that the jailor ‘was baptized, he and his, straightway.’ How could Mr. NEWMAN have handled the Faith of the jailor without his Baptism; the *word* of Faith from St. Paul, without the Sacrament of Faith which he administered? But BISHOP BEVERIDGE, while he is full and glorious on the former, does not so much as mention the latter, except just to say that, doubtless, the jailor received effectually the preaching of the Apostles, because ‘it is expressly asserted, that he and all his were presently baptized, and that *‘he believed in the Lord, with all his house.*’ Such is the only mention of *Baptism*: all the rest is of *Faith*.



errors," which he lays to the charge of the Tractarians, numbers among them the Doctrine (not only of "the real presence," explained as they have explained it, but also) of "the communication of our Saviour's Body and Blood in the Lord's Supper;" seemingly forgetting that these words are a transcript from an Epistle of St. Paul.\*<sup>9</sup>

29. While the Sacraments are thus unhappily depreciated by good men of our own day, it is refreshing to look back to the Fathers of our Reformed Church, and to listen to their sounder teaching. Let me, then, contrast with what I have just cited from our contemporaries, *Hooker's* brief, but pregnant, declarations on this subject. "Sacraments," says he, "are those visible signs which, in the exercise of religion, God requireth every man to receive, as tokens of *that saving grace* which Himself *thereby* bestoweth." Again, after describing "Grace, as the Word of God teacheth," first, "His favour and undeserved mercy towards us;" secondly, "The bestowing of His Holy Spirit, which inwardly worketh;" thirdly, "The effects of that Spirit whatsoever, but especially saving virtues, such as are Faith, Charity, and Hope;" lastly, "The free and full remission of all our sins:"—he immediately subjoins, "*This is the Grace which Sacraments yield, and whereby we are all justified.*"†<sup>1</sup> In another place he says, with express reference to those who would so hold the doctrine of Justification by Faith only, as to derogate from the dignity and worth of Sacraments, "The Old Valentinians held that the work of our restoration must needs belong unto *knowledge* only . . . . They draw very near unto this error who, fixing (wholly—Ed.)

\* 1 Cor. x. 16.

† Hooker, B. v. App. p. 552; Keble's 2nd Edition.

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"The contrast between this entire passing over of the Baptism of the jailor on the part of BEVERIDGE, and the prominence assigned to it by Dr. PUSEY is very striking: BISHOP BEVERIDGE dwells exclusively upon the required Faith; Dr. PUSEY sees nothing scarcely in that Faith but Baptism, as necessary to the very life of Faith. Thus says the latter: 'Paul says, "Believe on the Lord Jesus Christ," &c.; but a part of that belief was his Baptism, without which his belief HAD BEEN DEAD.'—*Tract*, No. 67, Am. Ed., p. 173. Now if BEVERIDGE had believed, with Dr. PUSEY, as is contended, that the jailor's Faith was dead till Baptism gave it life, how was it possible that in expounding the way of Salvation, as exhibited in the case of the jailor, he should have expended two whole Discourses—the one on Salvation by Faith in general, the other on Justifying Faith in particular, without even alluding to any dependence of Faith on Baptism, or any connection between them? and yet BEVERIDGE is one of the examples given by the Oxford Tracts of those English Divines who teach their Doctrine of Baptismal Justification."—*Ibid*, pp. 383—387.—Ed.

<sup>9</sup> The meaning attached by the Tractarians to the expression, "the communication of our Saviour's Body and Blood in the Lord's Supper," is very different from that of St. Paul when he says, "The *cup* of blessing which we bless, is it not the *communion* of the Blood of Christ? The *bread* which we break, is it not the *communion* of the Body of Christ?" Compare this passage with the extracts from the writings of Messrs. NEWMAN, PALMER, and FROUDE, given in Chap. XVI.—Ed.

<sup>1</sup> Surely the BISHOP OF EXETER would not have it inferred from this, that in the opinion of HOOKER we are justified by *the Sacraments*, which is the point at issue.

their minds on the (known—Ed.) necessity of *Faith*, imagine that nothing but Faith is necessary for the attainment of all grace. Yet is it a branch of *belief*, that *Sacraments* are, in their place, no less required than belief itself.”\*<sup>2</sup>

30. Such is the Doctrine of one who is, by common consent, recognised as “the judicious Hooker,” in strict accordance with the Articles and Homilies of our Church. Such, too, is the doctrine of a no less illustrious luminary of the next century, *Isaac Barrow*.<sup>3</sup>

\* Hooker, Ecc. Pol., v. 60. It is a curious coincidence, that Socinus symbolizes very strikingly with ultra-Protestants, in his doctrine of Baptism: for thus he writes:—

“Vel Baptismo illi, hoc est, solemniter peractæ ablutioni, peccatorum Remissionem nequaquam tribuit Petrus (Act. ii. 38), sed totam Pœnitentiæ: vel, si Baptismi quoque ea in re rationem habuit, aut quatenus publicam *nominis Jesu Christi professionem*, eam tantummodo consideravit; aut si ipsius etiam externæ ablutionis omnino rationem habere voluit, quod ad ipsam attinet, remissionis peccatorum nomine, *non ipsam remissionem verè, sed remissionis declarationem, et obsignationem* quandam intellexit.”—*Socinus de Baptismo*.

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<sup>2</sup> The following passage, from the same section of the Fifth Book of the Ecc. Pol., places in a very clear light the sentiments of HOOKER upon this point. “If outward Baptism were a cause in itself possessed of that power, (the remission of sins,) either natural or supernatural, without the present operation whereof no such effect could possibly flow; it must then follow, that seeing effects do never prevent the necessary causes out of which they spring, no man could ever receive grace before Baptism: *which being apparently both known, and also confessed to be otherwise in many particulars*, although in the rest *we make not Baptism a cause of grace*; yet the grace which is given them with their Baptism doth so far depend upon the very outward Sacrament, that God will have it embraced, not only as a sign or token which we receive, but also as an instrument or mean whereby we receive grace, because Baptism is a Sacrament which God hath instituted in his Church, to the end that they which receive the same might thereby be *incorporated into Christ*; and so through his most precious merit obtain, as well that saving grace of imputation which taketh away all former guiltiness, as also that inspired Divine virtue of the Holy Ghost which giveth to the powers of the soul their first disposition towards future newness of life.”

So again in Book vi. “God hath instituted and ordained, that together with due administration and receipt of sacramental signs, there shall proceed from Himself grace effectual to sanctify, to cure, to comfort, and whatsoever else is for the good of the souls of men.” “The outward sign applied, hath of itself no natural efficacy towards grace, neither doth God put into it any supernatural inherent virtue.”—Compare with these two sentences the passage from the Charge of the BISHOP OF CHESTER so severely censured by BISHOP PHILLPOTTS; *supra*, p. 342.—Ed.

<sup>3</sup> BISHOP M’ILVAINE, after quoting the extract from BARROW given by the Tractarians in support of their doctrine of Baptismal Justification, observes—

“Now, from all this, we would conclude that BARROW had no idea of such a thing as Justification *before* Baptism. But how will this agree with the following passage in the same Sermon of Justification?”

‘In Baptism St. Paul saith, we *die to sin*, (by resolution and engagement to lead a new life in obedience to God’s commandment,) and so dying we are said to be justified from sin (that which otherwise is expressed, or expounded, by being freed from sin :) now the freedom from sin obtained in Baptism is frequently declared to be the remission of sin then conferred, and solemnly confirmed by a visible seal.

‘Whereas also frequently we are said to be *justified by Faith*, and according to the general tenor of Scripture, the immediate consequent of Faith is Baptism: therefore dispensing the benefits consigned in Baptism is coincident with Justification; and that dispensation is frequently signified to be cleansing us from sin by the entire remission thereof.’

“Now here is *justifying Faith* going *before* Baptism; Baptism made its *consequent*. But in Oxford doctrine this order is directly reversed. Justifying Faith is there the consequent of Baptism. The benefits of Baptism are said by BARROW to be ‘co-

He says, "The benefits which God signifies in Baptism, and (upon due terms) engageth to confer on us, are these : first, The purgation or absolution of us from the guilt of past offences by a free and full remission of them—*his freely justifying us.*"\*

31. Be such our teaching. Sacraments, in the fullest and truest sense, are not merely acts of men—acts of worship—sacrifices of praise and thanksgiving ; they are all these, but they are far more, far higher, than all these. Their great, their distinctive characteristic is, that they are God's acts—applications of God to man—His means, His instruments, of giving to us that oneness with Christ, by which we are saved, and wherein we stand. Until we teach our people thus to think and feel of the Sacraments, we shall have left one main part of our office, as stewards of the mysteries of God, miserably neglected. Until they shall thus think of these mysteries, they will not think of *us*, as it is far more for their benefit, than for ours, that they should always think. But when they shall be so taught, that teaching will be more effectual in winning them back from the wanderings of dissent and schism, or in keeping them within the true fold, than all the arguments which the wit of man can devise.

32. This is no secret to those who, while we slept, intruded into our folds, and have laboured too successively in estranging our flocks. They keep the Sacraments wholly out of sight ; or treat

\* Barrow, *Doctrine of Sacraments*, 521.

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*incident* with Justification,' not productive of it. They come by Faith, and are '*consigned*' by Baptism ; 'conferred, and solemnly confirmed' by it, as 'a visible seal ;' just as an estate, which has been long since purchased and possessed, is conferred by a deed of conveyance, and confirmed by a visible seal. The *death unto sin* which Paul speaks of as being contained in Baptism is here said to be 'by resolution and engagement to lead a new life'—no 'inward, spiritual' change. Dr. BARROW considers *that* as having been already wrought in Repentance and Faith. He expressly says, that Repentance and Faith, which are required as preparatory to adult Baptism, are 'that death to sin and resurrection to righteousness, that being buried with Christ and rising again with him, so as to walk in newness of life, *which the Baptismal action signifies.*'

"Here then, according to the Oxford view, is a perfect contradiction, rendered the more manifest because BARROW considers the Oxford Doctrine of Justification by inherent righteousness to be an interpretation of St. Paul '*arbitrarious and uncouth.*'"—BISHOP M'ILVAINE'S *Oxford Divinity*, &c., pp. 396—398.

BISHOP M'ILVAINE then proceeds to shew the same thing in HOOKER ; and after comparing the extract quoted from him by the Tractarians in their *Catena Patrum* with another from Mr. Keble's edition of his works, vol. ii. p. 702, proceeds,—

"Now here we have the visible mode of *conveying* an estate produced by St. BERNARD (quoted by Hooker—ED.) as an illustration of the conveyance of remission of sins by Baptism. Does it follow, when a deed is signed, sealed, and delivered, that the person to whom it is made, and who, in law, is said then to receive the '*conveyance*,' has not before that been in the real and equitable possession and enjoyment of the estate ? Certainly not. Then, according to the above illustration of St. BERNARD, it no more follows that, because remission is said to be '*conveyed*' or '*consigned*' by the sign and seal of Baptism, the person receiving it has not been before that, in the actual possession before God, of Remission of Sins. Such is the sentiment which HOOKER makes his own by quotation, and *which must therefore explain the passages previously adduced from him.*"—*Ibid*, pp. 398—401.—ED.

them as mere ceremonies,\* sometimes as Popish ceremonies. For they are "wise in their generation." They know well that, if their hearers once believe that the Sacraments are God's special means of conferring saving grace, they must demand, to whom is it that God has given commission and power to minister them?

33. And here I would again press upon you, but now more earnestly than before,† from the considerations I have just adduced, the duty of administering the Sacrament of Baptism, as the Rubric requires, before the congregation at the appointed time, after the second lesson.

34. You may say that your congregations will be impatient of such an addition to the Morning or Evening Prayer. If they be, you cannot need a stronger proof of the need they have of special instruction on this main point, the nature and the blessing of Christian Baptism. Depend upon it, that they who are impatient of the performance of that holy office, are miserably deficient either in Christian knowledge or in Christian feeling, or, too probably, in both. For if they understand the office, they must value it as a pregnant manual of Evangelic doctrine; they must, too, rejoice to bear their part in it, as one of the most delightful of Christian privileges. For what portion of Divine worship can delight a Christian if he be cold, much more if he be impatient, in witnessing the infant sons and daughters of those around him rescued from spiritual death, born again, made members of Christ, children of God, heirs of everlasting Salvation?

35. The truth is—and, as we do not meet for the purpose of complimenting each other, you will bear with me while I declare it

\* I grieve to see the same writer, to whom I have before referred, give (unintentionally, I doubt not) too much countenance to this representation of Sacraments, by his own alteration<sup>4</sup> of the Church's description of "The visible Church," which he states to be that "congregation of faithful men," in all ages and countries, who maintain in their purity the doctrines and *institutions*<sup>5</sup> of the Gospel. "The ministers of this Church are those called to serve the united body; to perform the prescribed *rites*,"<sup>5</sup> &c.

† At my visitation in 1836.

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<sup>4</sup> The BISHOP OF CHESTER quotes the Church's description *at full length* only six lines before. See the whole passage in Par. 22, of his Lordship's Charge, *supra*, p. 265.—ED.

<sup>5</sup> The BISHOP OF EXETER seems to have forgotten that the expression of which he complains, occurs on the very first page of the Prayer Book. "The Book of Common Prayer, and administration of the Sacraments, and *other rites*," &c.—BISHOP BURNET (art. 25,) says, "The *rites*, therefore, that we understand when we speak of Sacraments, are the constant federal *rites* of Christians, which are accompanied by a Divine grace and benediction, being instituted by Christ to unite us to Him, and to his Church; and of such we own that there are two, *Baptism* and the *Supper of the Lord*."—MR. NEWMAN, whom none will accuse of "keeping the Sacraments out of sight,"—however he may "treat them sometimes as *Popish* ceremonies,"—speaks of Baptism and the Lord's Supper as "the only justifying *rites*." Tract 90, p. 46.—The BISHOP OF ST. DAVID'S uses the term in the same sense. See Par. 40 of his Lordship's Charge, p. 332, *supra*. It need scarcely be added that the word *institution* is of constant occurrence, as applied to the Sacraments, both in the Book of Common Prayer and in the Homilies.—ED.

—our sad neglect in enforcing the vast importance of Baptism has been the cause of the carelessness of our people on this particular, and of the tremendous consequences of that carelessness. In the course of my present visitation, I have found that in many parishes, especially in Cornwall, the number of Baptisms has frightfully diminished. This has been ascribed to the operation of the new Registration Act; and I do not doubt, that such may have been, in many instances, the proximate cause. But has it been the prime, the most potential cause? I fear not; I believe not. I rather fear, I rather believe, that we have to reproach ourselves for suffering the people to fall into ignorance, and therefore into indifference, in respect to this first duty of Christian parents. Were it not so, they would not, they could not, yield to the miserable temptation afforded by a Register-office, to prevent them from entitling their children, under the blessing of God, to be recorded in the Book of Life. For, as the Church tells us, “It is certain by God’s word that children, which are baptized, dying before they commit actual sin, are undoubtedly saved.”\*

36. Let me encourage your exertions in this most important particular, by communicating the fruits of the zeal and industry of one of your own body. On succeeding to the charge of a populous parish, chiefly of miners, he found a lamentable and growing deficiency in the parochial register of the baptized. What did he? Was he satisfied with complaining of the Registration Act? No: he set himself to work in earnest, explaining to his people what the blessing is, of which they were thus robbing their children. He preached on it to those who would attend his preaching; he talked on it to those who would hear him in their houses; he wrote and dispersed judicious tracts upon it, among those who neither heard him at church, nor could be visited by him at home. And what was the result? At first, what I should advise you all, in such a case, to expect and to disregard—opposition, ay, furious opposition—abuse, contumely, anonymous letters, tracts far more numerous than his own; but before the year was over, some scores of children, whose Baptism had been superseded by registration, were brought to the font, in his own and an adjoining parish, into which the agitation had spread. His congregations largely and steadily increased, the number of his communicants was multiplied threefold, of candidates for confirmation more than fourfold. his Ministry was honoured, his person respected, even offers of money were voluntarily made to help to enlarge his church and erect a chapel-of-ease; and all this by the very persons who, a few months before, had been the loudest in crying out against him.

37. But it is not merely to an increased earnestness in setting before your people the nature and inestimable benefit of *Baptism*

\* Rubric at the end of “Public Baptism of Infants.”



that I would invite you ; I must also press the necessity of increased frequency of opportunities of receiving the other Sacrament in the churches of most among you. One communion in every month is the very least which ought to satisfy any faithful pastor of the smallest parish.

38. You will say, perhaps, that, even now, it is sometimes difficult, in such parishes, to retain a sufficient portion of your congregation to receive the blessed Sacrament. But, depend upon it, the number of communicants will increase with the number of opportunities, if you both enforce the duty and teach them the blessedness of their communicating. Remind them of the awful warning of our Lord himself, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." And join to that warning, as He in mercy joined his wondrous promise, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." Tell them that, whether there be or be not other ways of receiving that precious food, "the living bread which came down from Heaven," "the Bread of Life," this blessed Sacrament is the way, the only way, *specified* by our Lord himself.<sup>6</sup> Tell them whatever be the clamour with which such teaching is assailed, whatever be the names—Papists, or whatever else by which you may be called—tell them the truth as declared by Christ, and preached by St. Paul, and as you have yourselves solemnly engaged to preach: tell them, without "reserve," that "the bread and wine which the Lord hath commanded to be received," is the outward sign of "the body and blood of Christ, which" (we know not *how*, for God hath not seen fit to shew us *how*<sup>7</sup>) "are verily and indeed taken and received by the faithful in the Lord's Supper." That "the bread there broken is the communion to us of the body ; the cup of blessing which is

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<sup>6</sup> The interpretation which the BISHOP OF EXETER gives to the Discourse of our Blessed Lord, recorded in John vi. is certainly not in accordance with the judgment either of the Fathers, or of the best modern commentators. Thus CLEMENS OF ALEXANDRIA says, "He allegorically meant the *drinking of Faith and of the promises* ; . . . our Lord is, *by way of allegory*, to those that believe on Him, meat and flesh, and nourishment, and bread, and blood." TERTULLIAN: "Our Lord all along urged his intent by allegory, calling *his word* flesh, as being to be hungered after, that we might have life, to be devoured *by the ear*, ruminated upon *by the mind*, and *by Faith* digested." ORIGEN: "We are said to drink his blood when we receive his *words*, in which life consists ; his flesh is meat indeed, and his blood drink indeed, because He feedeth all mankind with *the flesh and blood of his word*, as with pure meat and drink." EUSEBIUS: "His *words and doctrines* are flesh and blood." ATHANASIUS: "The words which Christ spake were not carnal, but spiritual ; for how could *his body* have sufficed for meat, that it should be made the food of the whole world?" ST. AUSTIN: "Why providest thou teeth and a belly ? *Believe*, and thou hast eaten ; for *to believe in them, this is to eat the living bread*." ST. JEROME: "In the truest sense the body and blood of Christ is *the word and doctrine of Scripture* ; the flesh and blood of Christ is *poured into our ears*." See the above and similar passages quoted by Whitby in *loc.*—ED.

<sup>7</sup> Surely the simple language of our Communion Service tells us *how*. "And when he delivereth the *bread* to any one, he shall say . . . 'Take and eat *this* in remembrance that Christ died for thee, and feed on Him *in thy heart by Faith*, with thanksgiving.'"—ED.



there blessed, *is* the communion of the blood of Christ:" that "we thereby are made one with Christ, and Christ with us," and so are blessed with all the benefits which flow from that wondrous union. Make them know, experimentally know, that such is the heavenly blessing of that Sacrament; as our Article teacheth, it is "*a Sacrament of our Redemption* by Christ's death," to all who receive it in penitence, in faith, in thankfulness, in charity.

39. Make them also know, (not experimentally know, God forbid!) what it is to "eat and drink unworthily;" that it is to eat the sacramental bread and drink the wine, "not discerning the Lord's body,"<sup>8</sup> not considering that *it is not common bread and wine which is there OFFERED, but "the Body and Blood of Christ;"*<sup>9</sup> and that they who do eat without discerning *this,*<sup>9</sup> eat and drink *damnation (sic)* to themselves.<sup>1</sup> Soften not the word, as some men venture to soften it, as I have myself heard it softened, and have been compelled openly to correct him who softened it. The Church hath, in the Liturgy, given its own interpretation of St. Paul's word—an interpretation which, the more closely the passage be considered, will, I think, be deemed the more certainly to be sound. But I speak not of my own sense of the passage; I solemnly remind you of the sense which the Church has put upon it.<sup>2</sup>

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<sup>8</sup> "In the Talmud, saith Dr. Pocock, (in Hosea, xiv. 9) there is a distinction betwixt a man who ate the Passover in *obedience to the command*, which was, that they should do it as a memorial of God's passing over them when He destroyed the Egyptians, by reason of the blood of the paschal lamb, (and he that thus ate it, was the *just man that walked in the ways of the Lord*, mentioned Hosea, xiv. 9) and betwixt another who did eat is only as common food, i. e., *without respect to the commandment, or the ends of its institution*, and is compared to the *transgressor* there mentioned, *that shall fall therein*. So here, he that eateth this holy Sacrament, with a thankful memorial of the benefits conferred upon us, the death from which we are delivered by the blood of Christ, the true paschal lamb sacrificed for us, eats it worthily; but he that partakes of it only as common bread and wine, not considering *the ends for which it was designed, and the benefits of Christ's death it represented and consigned*, 'discerns not the Lord's body;' i. e., he *putteth no sufficient difference betwixt that and common food*, as the word *διακρίνω* doth import." See Whitby in *loc.*—ED.

<sup>9</sup> The italics and capitals are not his Lordship's.—ED.

<sup>1</sup> This is very different from what our Church intends by the expression, "not considering the Lord's body." She "requires of them who come to the Lord's Supper" no *such* discernment as that of which the BISHOP OF EXETER speaks. Self examination; true repentance of former sins; a stedfast purpose to lead a new life; a lively faith in God's mercy through Christ, with a *thankful remembrance of his death*; and to be in charity with all men; these are the only qualifications which she deems necessary to render us meet partakers of the holy communion. She speaks not of "the Body and Blood of Christ *there OFFERED*;" but only of "*one* oblation of himself *once* offered, upon the cross," and of the *perpetual memory of that his precious death*, which He "did institute, and in his gospel command us to continue." And though nothing can be called "common" which is dedicated to a purpose so sacred, yet she speaks repeatedly of the elements as "*Bread and Wine*," even after the prayer of consecration.—ED.

<sup>2</sup> It is evident, from the context, (see 1 Cor. xi. 27—34) that St. Paul is speaking of *temporal* "judgment," as the word *κρίμα* is rendered in the margin of our Bible, twice in this passage, as well as in Rom. xiii. 2—"For this cause many are weak among you, and many sleep."—Our Church adopts the expression in the same sense: "we provoke Him to plague us with divers diseases and sundry kinds of death."—The expression used in the Homily, on the Lord's Supper, is, "lest he

40. On this matter of the Sacraments, I am thankful to the writers of the Tracts, for the stimulus which they have given to us; and with the expression of this feeling I would gladly close what I have to say of them. But——

MUSGRAVE, BISHOP OF HEREFORD.—1842.

*Vide* Para. 17, 18, in Chap. XVII.

BLOMFIELD, BISHOP OF LONDON.—1842.

*Vide* Para. 21, 22, in Chap. XIV.; and 23—25, in Chap. XIII.

PEARSON, DEAN OF SALISBURY.—1842.

39. The same tendency to adopt the Traditional, or so called Catholic, instead of the purely Scriptural principles of our Reformed Church, has led to the excessive and erroneous view of *the Christian Sacraments*, which pervades the writings of the School in question—attributing to that of *Baptism*, when administered, as the Church expresses it, "most agreeably with the institution of Christ," to infants, necessarily, exclusively, and invariably, all that the New Testament comprehends in that spiritual change and renovation of soul, and that new and Divine nature, the result of which, according to the sacred writers, is victory over sin and the world, and a spiritual and holy life; and all that the Fathers, in the fulness of their affection, and the exuberance of their eloquence, describe as experienced by the illuminated, converted, sanctified adult—and to that of *the Lord's Supper*—again, I admit, in accordance with the mystical and hyperbolical language of some of the Fathers—the continual offering of a sacrifice, not simply eucharistic or even commemorative, but by virtue of the real, though mysterious, presence of Christ's body, in some sort *propitiatory*, and available

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eat and drink his own *condemnation*," or, as it stood in the earliest edition, "*to his condemnation*."

There are few clergymen, perhaps, who have not found the word "*damnation*," even though thus "*softened*," a great stumbling block in the way of their weak brethren. What, then, must be the effect of such teaching as that which is here prescribed by the BISHOP OF EXETER? *Damnation* in its fullest and most awful sense denounced against those who, coming to the Lord's Supper, "eat and drink unworthily," because they cannot bring themselves to "*consider that it is not common bread and wine which is there offered, but the Body and Blood of Christ!!*"

The judgment of the BISHOP OF WORCESTER upon this question is directly opposed to that of BISHOP PHILLPOTTS. "Is there," says his lordship, "a single word in the service for the Sacrament of our Lord's Supper, bearing a sense *very different from the original Greek word, of which it purports to be a translation*, and calculated on this account to excite unnecessary alarm in weak minds? *Although every scholar is aware of the fact*, still no authority exists by which the substitution of a more appropriate word could be justified. Under these circumstances, it is unquestionably true that a sort of general consent has been allowed to take the place of such authority."—See the whole passage in paragraphs 15—19 of his Lordship's Charge, Chap. xxii., *infra*.—ED.

for the remission of sins both to the living and the dead—and ascribing to both Sacraments the almost exclusive communication of the gifts of grace, to the disparagement of the general promises of God to faith and prayer, and of what the same great Prelate, to whom I have already referred, sublimely calls “the mysterious commerce of the believer’s soul with the Divine Spirit.” \*

See also Par. 12, in Chap. XXV.

\* BISHOP HORSLEY’S *Primary Charge to the Clergy of St. David’s*.

## CHAPTER XIII.

## JUSTIFICATION.

WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Para. 3 and 19, Chap. XXV.; Par. 17, Chap. VIII.; Para. 23—25, and 30, Chap. XXVI.

SUMNER, BISHOP OF CHESTER.—1838.

*Vide* Par. 3, in Chap. XXV.

PEARSON, DEAN OF SALISBURY.—1839.

*Vide* Par. 8, in Chap. VI.; and Par. 14, in Chap. VIII.

BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Par. 43, in Chap. XIX.

SUMNER, BISHOP OF CHESTER.—1841.

6. The principle by which, in all ages and countries, the power of Satan has been most successfully assailed, and the human heart most strongly actuated, is that of simple reliance on Christ Jesus; simple acceptance of the truth, that He is “made unto us of God, wisdom, and righteousness, and sanctification, and redemption.” Accordingly, this doctrine, that, lying under God’s wrath and condemnation, we are justified by Faith in Jesus Christ; this plain and simple truth has uniformly been assailed by every instrument which the enemy could bring to bear against it. From the time when certain men went down from Jerusalem and troubled the Church at Antioch;\* from the time when Paul had to grieve over the disciples in Galatia, that they were “removed from the grace of Christ into another Gospel;† which was not another,” for it was no Gospel at all; from the earliest days until now, this has been the point of attack, because on this all depends. We are still experiencing the same, and from the same cause.

7. Through the merciful providence of God, the true principles of the Gospel were prevailing through the length and breadth of

\* See Acts xv. 1—25.

† Gal. i. 6.

the land, and effects were following which they alone are capable of producing.

8. Meanwhile the enemy<sup>3</sup> is on the watch; knows well where his danger lies; and contrives to cast reproach upon the Doctrine which is the hinge of Christian truth and Christian practice; to confound things which ought to be kept distinct; things inherent in man with things extraneous to man; individual duties with vicarious merits; and so to reduce religion to that doubt and uncertainty which never has led, and never will lead, to a consistent course of action.

9. It is notorious that this attempt, frequently made, and too often successful, has been renewed in the present day.

10. The Author of our Salvation, "not willing that any should perish, but that all should come to repentance and the knowledge of the truth," has commanded that the Gospel should be preached to every creature. Those have now risen up who affirm that the Doctrine of the Gospel, the propitiation made for sin, is a doctrine too dangerous to be openly disclosed, too mysterious to be generally exhibited; and would thus deprive the sinner at once of his motive to repent, and his comfort in repenting.

11. It has been another part of the same system to involve the article of our Justification in obscurity; what has been done for us, and what is to be wrought in us, are confused together; and, practically, man is induced to look to himself, and not to his Redeemer, for acceptance with God.

12. In all this, there is nothing that was unforeseen. The Apostle has plainly warned us to "beware of philosophy and vain deceit," lest they turn us aside from the simplicity of the Gospel; that very simplicity which fits it for the reception and benefit of all, but of which some men profess to be afraid, lest mercy should be too free, and the way of return to God too open. It is, in truth, the offence of the cross renewed under a fresh disguise; the objection which corrupt nature has always opposed under various forms to the Apostolical Doctrine, "By grace are ye saved, through Faith: not of works, lest any man should boast."

13. The Scriptural truth is as clear as it is simple. "When all were dead, Christ died for all;" so that "he that hath the Son hath life, and he that hath not the Son, hath not life." By one way alone can man possess the Son; that is, by believing in him. And therefore, faith alone can justify; faith alone can appropriate to us that remedy, which God has appointed for the healing of our plague: faith alone can give us an interest in that sacrifice, which God has accepted as the satisfaction for sin. Thus, "being justified by faith, we have peace with God through Jesus Christ."

14. It is true, that, being thus accepted with God, and endued with his Spirit, man becomes a new creature. But he is not ac-

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<sup>3</sup> See note 6, page 40, *supra*.—Ed.

cepted with God, because he is a new creature, but because Christ has made atonement for the wrath which in his old nature he had incurred. His faith in that atonement which led to his acceptance, leads also to his doing works meet for one who is accepted: but the works which follow his being justified, and are its effect, can never also be the cause of his Justification. If a remedy were proposed to a man lying under a mortal disease, and by applying it he were restored to life; it would be sophistry to affirm, that, after all, it was not the remedy which saved, but that the constitution, strengthened by the remedy, resisted the disease. It would be injustice to the remedy, and ingratitude to the physician. And so it is injustice and ingratitude to depreciate the virtue of Christ's propitiation, by mixing up with it the righteousness of his redeemed people. Let no misrepresentation pervert, let no false philosophy corrupt the wholesome truth, that man is "delivered from the wrath to come," "not by works of righteousness which he has done," or may do, but by Him alone who "died for our sins, and rose again for our Justification." The statement which came fresh from the Reformer's age, is the statement to which we must still recur. "There is a righteousness which is inherent, and a righteousness which is not inherent. The righteousness whereby we are sanctified, is inherent, but not perfect. The righteousness whereby we are justified, is perfect, but not inherent."\* This is the fundamental and characteristic article of all the Reformed Churches: laid as it were their corner-stone; that we are accounted righteous before God through the merits of Christ alone, and not "for our own works or deservings:" that a lively faith is known by its works, as a sound tree by its fruits: but that they do not bear the root, but the root them. And we are at no loss for the reason why the Reformers were so diligent in laying this foundation. They had seen the consequence of departing from it. If works are to contribute to Justification, "then grace is no more grace." If man can assist in expiating his own sin, he is not the corrupt being which needs redemption. And such was, in fact, the process through which human error superseded Scriptural truth. Our Reformers knew how the corruption of man had been first lost sight of, and then the atonement made for it virtually neglected: they knew how the satisfaction of Christ had been set aside, and human works substituted in its stead, often such works as were neither acceptable to God, nor profitable to man; till at length a system overspread the world, under the name of Christianity, which had neither God for its Author, nor the welfare of mankind for its end: who were debased by what was sent to purify them, and deceived by what was ordained to deliver them from error.

15. If these facts have been forgotten, as they seem to have been forgotten, by the tendency of certain writings which have been

\* Hooker, Sermon on Habakkuk, i. 4. S. 3.



lately pressed upon our attention, it is high time that they be brought back to our remembrance. But if I endeavour to stir up your minds by this mention of them, it is not because I believe that such admonition is needed here, or that you have ceased to make the ruin of man by sin, and his restoration through the sacrifice of the cross, the cardinal point of all your teaching. God forbid you ever should, or so close the door against your own ministerial usefulness.

16. There are many other subjects of instruction; but all must proceed from this as from a centre. Many duties are to be performed; and that they may be performed, must be inculcated: but they must be so inculcated, that the great principle of Salvation by grace may be preserved in all its integrity and consistency.

17. It is necessary to "keep under the body, and bring it into subjection," by abstinence, and mortification, by whatever means experience has shewn to be profitable. Still, for what purpose? Not that we may atone for the offences of the body by the maceration of the body, but because "this is the will of God, even our Sanctification." It is necessary to cultivate humility, to practise charity, to exercise piety; not, however, that we may be hereby justified, but because we are justified: for "if any man have not the spirit of Christ, he is none of his," not justified at all.<sup>4</sup>

18. Ingenious men may find much to urge against this simple truth. They who have studied religion in the closet rather than in the world, or who know more of other history than of the history

<sup>4</sup> The following extract is from what DR. PUSEY calls MR. PERCEVAL'S "well-weighed letter to the BISHOP OF CHESTER," already referred to.

"I believe . . . that for those who have been admitted to the Covenant, Fastings, Amendment of life, Prayers, and Almsgivings, and other acts of Charity, and not Faith only, do avail through Christ's mediation, and for His sake, to plead with God for their restoration to it; but whether further than as indicative of the sincerity of their Faith and Repentance, which disposes them anew to seek and to receive the grace of God, *I am not prepared to say.*" [See Arts. x. xi. xii. xiii.—ED.] "It is of this that I understand the passages in which such expressions as these occur: '*Forgive and ye shall be forgiven.*' '*Give alms of such things as ye have, and behold all things are clean unto you.*' '*Charity shall cover the multitude of sins.*' ['Hatred stirreth up strifes, but'—ED.] '*Love covereth* ['all'—ED.] '*sins.*'—Prov. x. 12. 'He which converteth a sinner from the error of his way, shall save a soul from death, and *hide a multitude of sins.*' '*Her sins which are many are forgiven her, for she loved much.*'" "And these in the Apocrypha, read in the Church by your Lordship's authority, every 30th September, and 3rd and 24th of October; '*Alms do deliver from death.*' '*Alms do deliver from death, and purge away all sin.*' '*Alms maketh an atonement for sins.*' . . . I say by your Lordship's authority, because of every man whom you admit to holy orders, or to officiate in your diocese, you exact, as a condition of that admission, a solemn promise that he shall read those passages to the people." ["NOT TO ESTABLISH ANY DOCTRINE."—ED.] "If they contain, as from your Lordship's Charge, we must suppose you to believe them to contain *Satanic doctrine*, on whom does the responsibility of the promulgation of such doctrine throughout your diocese rest, but upon your Lordship?"—pp. 26—28.

An explanation of MR. PERCEVAL'S Apocryphal quotations will be found in the passage suppressed by MR. NEWMAN when quoting the Homilies in support of "the propitiatory doctrine of good works." See *The character of the Tractarians as controversialists*, &c. Appendix I.—ED.

of the human heart, may think that we are thus leaving the narrow gate too widely open, and making the road to heaven too smooth. So it has been from the beginning. The apostles were accused of encouraging sin, by proclaiming the abundance of Divine grace. The Jews were jealous that Christians should enjoy immunity from a burthen which they themselves had borne, and escape the ordinances of the law of Moses. And the adversaries of the Christian faith made it one pretence of their opposition, that it offered the Divine favour to the profligate and malefactor.

19. But they to whom the truth was committed, did not meet these imputations by denying that "the blood of Jesus Christ cleanseth from all sin." They did not escape from a false accusation by a reserve of the truth which was assailed. They did not confound the propitiation which atones, with the sanctification which that propitiation works on the believer's heart. So far from it, we find Paul on this matter speaking with a vehemence unusual to him. "If any man preach any other gospel unto you than that ye have received, let him be accursed."\*

20. And surely we find here, as we might expect to find, that "God destroys the wisdom of the wise, and brings to nothing the understanding of the prudent." For whilst learned men are elaborately proving that outward rites and services are the only means of holiness on which we can depend, that "bodily exercise" and "voluntary humiliation"† are the proper mode in which the sinner may approach his God, the plain preacher of the Gospel is confuting them, not by words, but by faith, and the honest disciple is shewing that "they who have believed in Christ will be careful to maintain good works." In religion, as in other things, many a truth which the philosopher passes by, is picked up by the simple and unlearned; whilst many a theory in which the philosopher prides himself is contradicted by ordinary observation. And thus, in the present question, experience proves that the only doctrine which conveys real comfort to the soul, is the only doctrine which produces the genuine spirit of Christian piety. Experience proves, that the more we labour to establish ourselves in the practice of holiness, the more need we find of clothing ourselves in the righteousness of our Redeemer. And again, the more firmly we trust to that righteousness which is not our own, the nearer we advance towards the personal righteousness which we are striving to attain, and cannot be satisfied without attaining.

*Vide also Appendix ii. in Chap. XXI.*

**BOWSTEAD, BISHOP OF LICHFIELD.—1841.**

*Vide Pars. 3, 4, in Chap. III.*

**LONGLEY, BISHOP OF RIPON.—1841.**

*Vide Par. 6, in Chap. XV.*

\* Gal. i. 9.

† See 1 Tim. iv. 8; Col. ii. 18.

## SUMNER, BISHOP OF WINCHESTER.—1841.

3. There is reason, as it seems to me, for fearing injury to the distinctive principles of our Church, if a cloud be raised again around that great Doctrine, which involves the mode in which we are "accounted righteous before God;" if it be even called in question whether "the Protestant Doctrine of Justification" be "a fundamental of faith;" if instead of the satisfaction of Christ, singly and alone, as the ground of acceptance, a certain inherent meetness of sanctification be so connected with the qualification *ab extra*, as to confound the operation within with the work of Christ without. Let him to whom universal consent has assigned the praise of judicious, pronounce his opinion. "This maze the Church of Rome doth cause her followers to tread, when they ask her the way of Justification."\*

See also Par. 10, in Chap. XXV.; and Par. 14, in Chap. II.

\* "I conceive, then, that Hooker makes for the foregoing statements as truly as Taylor and Barrow; for he shews us, as in an instance, that a Divine cannot make the Protestant Doctrine of Justification a fundamental of faith, without involving himself in an accusation of those, who together form an authority greater than even the greatest individual teacher."—*Lectures on Justification, by Rev. J. H. Newman. Appendix, p. 443.*

"It is a distinct question altogether, whether *with* the presence of God the Holy Ghost we can obey unto Justification; and while the received Doctrine in all ages of the Church has been, that through the largeness and peculiarity of the gift of grace we can, it is the distinguishing tenet of the school of Luther, that through the incurable nature of our corruption we cannot."—*Ib.* p. 67.

"On the whole, then, I conclude as follows: that though the gift which justifies us is, as we have seen, a something distinct from us, and lodged in us, yet it involves in its idea its own work in us, and (as it were) takes up into itself that renovation of the soul, those holy deeds and sufferings, which are as if a radiance streaming from it."—*Ib.* p. 206, 207.

Compare this with the language of the eleventh Article:—"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

Observe, also, the language to which such views of Justification lead. "Our chief strength must be the altar; it must be in Sacraments and prayers, and a good life to give efficacy to them; and in secret alms to the poor to buy their prayers, which have great power with God."—*Tracts for the Times. No. 80, p. 125.* "Some Catholic verities there are, which are rather impressed upon the surface of Holy Scripture than involved in the depth of its meaning; such we would maintain to be among others the Doctrine of Justification by Works."—*British Critic, No. lx. p. 42.*

The passage of Hooker, referred to in the Charge, is as follows:—

"This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way of Justification. I cannot stand now to unrip this building, and to sift it piece by piece; only I will set a frame of apostolical erection by it in few words, that it may befall Babylon, in presence of that which God hath builded, as it happened unto Dagon before the ark.

6. "Doubtless," saith the Apostle (Phil. iii. 8, 9.), "I have counted all things loss, and I do judge them to be dung, that I may win Christ; and be found in him, not having mine own righteousness, but that which is through the Faith of Christ, the righteousness which is of God through Faith." Whether they speak of the first or second Justification, they make the essence of it a divine quality inherent, they make it righteousness which is in us. If it be in us, then it is ours, as our souls are ours,

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NOT TO BE CONFOUNDED WITH SANCTIFICATION.

BISHOP OF EXETER.—1842.  
Par. 27—31, in Chap. XII.

BISHOP OF HEREFORD.—1842.

Will not fall into a snare, and tamper dangerously with our  
works, if we speak disparagingly of Justification by  
Works as in the remotest degree meritoriously  
instrumental to that end—unduly elevating the merit of Fasting,  
Mercifulness, or the like.]<sup>5</sup>

Vide Par. 18, in Chap. XXI.

The worst error of the Church of Rome has ever been considered  
this that we are justified by Works, or peradventure by Faith and  
Works.]<sup>5</sup>

Vide Pars. 23, 24, in Chap. XXIV.

38. Though already in brief alluded to, I cannot but exhort you,  
when called to speak of a sinner's pardon, and of the mode of his  
acceptance with God, to maintain in your discourses the great  
Doctrine of Justification by Faith, on which hangs the whole  
system of religious truth, as on its contrary hangs the whole  
system of anti-Christian error.

39. But beware of mistake in mixing up Sanctification as an  
element in Justification. What says Hooker in relation to this  
point? “Ye are made free from sin and become servants to  
God.” This is the righteousness of Justification. “Ye have your  
fruit unto holiness.” This is the righteousness of Sanctification.”  
While insisting on the absolute necessity of Sanctification, this  
Master in Israel denies entirely that it has any share in the former;  
and he calls Justification by inherent grace, “a perverting of the  
truth of Christ.”

40. For our guidance the Church has furnished us with three  
distinct Articles, and for more full and exact instruction has added  
three distinct Homilies in connection with this subject. So that it  
must be by our own fault if we deviate far from “the words of  
truth and soberness.”

41. Should any thing more be wanted for our entire satisfaction  
as to the real meaning of these invaluable documents, if honest in  
our opinions and sincere in our enquiry, we shall naturally have  
recourse first of all to the writings of those who compiled them,  
and next, to the writings of their learned cotemporaries and imme-

though we have them from God, and can hold them no longer than pleaseth Him; for if  
he withdraw the breath of our nostrils, we fall to dust; but the righteousness wherein  
we must be found, if we will be justified, is not our own: therefore we cannot be jus-  
tified by any inherent quality.”—*Hooker's Works, Keble's Edition*, vol. iii. p. 489, 490.

<sup>5</sup> See note 3, p. 10, *supra*.—ED.

diate successors,—those burning and shining lights who shed such a lustre on the age in which they lived.

42. We shall find a perfect union of sentiment among them, and an entire agreement with the Articles and Homilies; setting forth, in language too accurate and precise to be misunderstood by any candid and ingenuous enquirer, that Faith in the righteousness of Jesus Christ is the sole and simple instrument of Justification; that this Faith must not be dead, barren, and unfruitful; that if real it must and will be a living Faith—a Faith zealous and productive of good works—but that these works contribute not as instruments of merit to Justification; else it would imply a reliance to be placed on something inherent in ourselves, some personal quality of our own, and not on the perfect righteousness of Jesus Christ.

43. You know how the Doctrine opposite to this paved the way for a grievous departure from the truth, and gave a value to those artful devices by which our lack of service might be compensated; which again in their turn led to still further contrivances for the defence of practices unknown to Scripture and to primitive times; raising Tradition to at least a near equality with Holy Writ, and enforcing an implicit submission to the teaching of an infallible Church.

44. The revival of any such notions as these is much to be deprecated: not only as being in themselves delusive, but as leading to the introduction of the same subterfuges, fatal to the penitent sinner's hope, subversive of the whole Gospel scheme, and directly in the face of the obvious declarations of our own Church, to which we have solemnly, before God, vowed our entire assent and consent, according to the ascertained meaning of those who framed her Articles, and of those who imposed the oath for our observance of them.

#### BLOMFIELD, BISHOP OF LONDON.—1842.

23. I will mention an instance, in which the language of the Liturgy not only explains, {but in some sense corrects, that of an Article.<sup>6</sup> The Eleventh Article says that “we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own works and deservings: wherefore that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort.” Now although we may be said to be justified *per fidem*, it is not theologically correct to say we are justified *by*<sup>7</sup> Faith. We are justified, that is, pardoned and treated

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<sup>6</sup> See Note on Paragraph 12 of his Lordship's Charge, in Chapter xxi.—ED.

<sup>7</sup> With all due deference to his Lordship, I would ask whether the preposition *by* does not convey the idea of an *instrument* even more strongly than the preposition *through*: at all events, there can be no mistake with respect to the meaning attached

as innocent, by God Himself, of his free mercy, on account of the merits of Jesus Christ; and *through* faith we apply that pardon to ourselves. This is accurately expressed in the Post-Communion Service; “most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and *through*<sup>8</sup> Faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.” And lest we should fall into the error of supposing that Justification (that is, the being accounted and dealt with as innocent, or acquitted, in the sight of God,) purchased for all by the blood of Christ, is applied to himself by each individual believer, by a simple internal act of faith, without the intervention of the Sacraments ordained by Christ, and generally necessary to Salvation, the Church prays, in her Baptismal Office, that the person baptized “may receive remission of his sins by spiritual regeneration;” that the water of Baptism may be “sanctified, to the mystical washing away of sin;” and, in the case of an infant, thanks God that he has regenerated it, when baptized, and “received it for his own child by adoption.” I cannot, therefore, deny it to be the plain Doctrine of our Church, that Baptism is instrumentally connected with Justification,<sup>9</sup> as the Sacrament of the Lord’s Supper undoubtedly is with Sanctification, and the renewal of our mystical union with Christ: nor do I see that the assertion of this instrumental connection, in any way, derogates from the necessity or efficacy of faith in the process of Justification.\*<sup>1</sup>

\* “Sicuti in Baptismo semel renati sumus, ita Coena Dominica ad vitam spiritualem atque sempiternam jugiter alimur atque sustentamur.” [alimur atque sustentemur.—Ed.]—*Noelli Catechismus*.

The Doctrine that the benefits of Christ’s death are applied, not simply by an internal act of faith, but by the Sacraments, is the Doctrine not of the Church of England only. The Assembly’s Shorter Catechism, A. 92, says—“A Sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the New Covenant are represented, sealed, and *applied* to believers.” If the Sacraments are “generally necessary to Salvation,” simple faith, without the Sacraments, where they may be had, is not sufficient.

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to it by the framers of our Articles,—seeing that it is given by themselves as the translation of the word “*per*” connected with the expressions “*propter meritum Domini . . . non propter . . . merita nostra*.” It is, therefore, difficult to see how the Articles are “explained,” much more how they are “corrected” by the Liturgy in this instance. Would it not be just as reasonable to say, that the expression in the *Ninth Article*, “we are *very far* gone from original righteousness”—though a translation of the Latin “*quam longissime*”—is “not only explained, but in some sense corrected,” by the *apparently* stronger language of the *General Confession*, “there is *no* health in us”? It may also be observed, that in the early translations of our Bible the prepositions *ἐκ* and *διὰ* (Rom. iii. 30) are rendered by, “*of*,” and “*through*,” the following note being added in the margin, “meaning that they are all justified by one means.” The obsolete word “*of*” has since been exchanged for the expression which the BISHOP OF LONDON does not consider “theologically correct,” but which was evidently regarded by our translators as equivalent to the word “*through*.”—ED.

<sup>8</sup> See the preceding Note.

<sup>9</sup> On the subject of Baptismal Justification, *vide supra*, Notes 7, p. 344; 8, pp. 345—347; and 2, 3, pp. 348, 349.—ED.

<sup>1</sup> “We, my reverend brethren, are not only bound, as Christians, by the letter of Scripture, but as Ministers, by that exposition of the letter, which our Church has adopted



24. The Doctrine of our Church, as to the Christian's spiritual life, has always appeared to me to be this:—Justification begins in Baptism, when the children of wrath, are regenerated by water and the Holy Ghost, and are made children of God. Remission of sins is expressly declared to be *then* given; and remission of sins implies Justification, in the proper sense of the term. Grace is also then given; and by virtue of that grace, the person receiving it, and thenceforth using and improving it, continues to believe in the atonement made by Jesus Christ, and to seek for and realize the indwelling of the Holy Spirit, and to be renewed, day by day, in the inner man. As long as he does this, he continues in a state of Justification: his sins, which cleave even to the regenerate, are forgiven, as they are repented of and forsaken; and the work of Sanctification goes on. Righteousness, in a qualified sense, is imparted by the same grace which justifies: but this inherent righteousness does not constitute Justification either wholly or in part. Our Article says, not that we are *made* righteous, but that we are *accounted* righteous before God. If indeed we are *made* righteous, we must of course be *accounted* righteous; but it does not follow, conversely, that if we are accounted righteous, we must be made so. The notion that God accounts us righteous, by reason, and for the sake of any actual righteousness, wrought in us by infused and inherent grace, seems to be irreconcilable with the language of our Article, "*only* for the merit of our Lord and Saviour Jesus Christ, and *not* for our own works and deservings:" "by Faith only," or, as the Homily expresses it, "by only Faith," that is, freely and gratuitously, *without works*, according to St. Paul's statement.\* Not that we can be saved without works; but *they* are not *the* meritorious cause, nor *a* meritorious cause, of our Justification. "Faith alone saves us," as Chillingworth says, "but not that faith which is alone." "Justification," says Barrow, "cannot be understood for a constituting a man intrinsically righteous, or infusing worthy qualities into him; but rather for an act of God, terminated upon a

\* Rom. iv. 6.

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in the authorized declarations of her doctrinal views. To these we appeal; *omitting the Liturgy, which, as a series of devotional exercises, could not be expected to contain a systematic statement of the Doctrine, but which yet, in various passages, asserts or implies it.* We find that these declarations consist of the *Articles*, the *Homilies*, and the *Larger Catechism of Dr. Nowell*, Dean of St. Paul's, which received the sanction of the Convocation, and perceive in them a plain and positive enunciation of the doctrine contained in the words, 'We are justified by Faith only in our Lord Jesus Christ,' viz, that from first to last,—in the commencement, and through the course of our religious career—at its close in death, and at its trial in judgment,—Faith is the only instrument of our Justification, as forming the only bond of union with Him, whose Atonement alone must plead for our pardon—daily, hourly, momentarily; whose Intercession alone must obtain for us grace, no less urgently and uniformly required; and whose Righteousness alone must secure our final and everlasting acceptance."—*Charge to the Clergy of the Diocese of Lichfield and Coventry.* By HENRY RYDER, D.D., LORD BISHOP OF LICHFIELD AND COVENTRY, 1828: pp. 19, 20.—Ed.

man, as altogether unworthy of God's love, as impious, as an enemy, as a pure object of mercy.\*

25. If there were any doubt as to the sense of our Church, as expressed in the 11th Article, it would be removed by the language of the 12th, which declares that "good works are the fruits of faith, and follow after Justification; and yet that they cannot put away men's sins, and endure the severity of God's judgments." In other words, they cannot justify, wholly or in part. Yet good works are, by the gracious appointment of God, objects of reward. Jesus Christ died to procure the *Justification* of sinners; but also to purchase for them the indwelling of the Holy Spirit, whereby they are *sanctified*; that finally they may be *saved*, and admitted to degrees of bliss and glory, proportioned to their improvement of grace given.

*Vide* also Par. 26, in Chap. XVII.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Pars. 88 and Note, in Chap. XV.; 100. 109. 151, 152, in Chap. IV.

PEARSON, DEAN OF SALISBURY.—1842.

30. In proof of this representation,<sup>2</sup> I refer at once to that which I do not hesitate to call, in the language of the great German Reformer, the "*Articulus stantis aut cadentis Ecclesiæ*,"—the Doctrine of Justification by Faith,—as it is stated in the 11th, 12th, and 13th Articles of our Church; which, as a late learned Prelate observes, "is no private tenet of the Church of England, but the common Doctrine of all the first Reformers, not to say that it is the very corner-stone of the whole system of Redemption."† If we inquire of St. Paul, on this, as on every other point, from the very nature of a common inspiration, in perfect accordance with his fellow Apostle, St. James, rightly understood; or if we consult the 11th Article, and the corresponding Homily of our Church, we receive a definite and intelligible reply—that "man is justified by Faith, without the deeds of the law,"—that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by *Faith*, and not for our own works or deservings."

31. If we ask the same question of the disciples of the School upon which I am animadverting, we are told in accordance virtually with the Romanists, though ingeniously but ineffectually distinguished from them, that "Justification is an imparting of righteousness, a work of the Holy Ghost, a spiritual gift or presence in the

\* Serm. V. of Justification by Faith.

† Bishop Horsley—Primary Charge to the Clergy of St. David's.

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<sup>2</sup> See Par. 29, in Chap. VIII.—*Ed.*

heart—that it consists in the habitation in us of God the Father, and the Word incarnate, through the Holy Ghost;”—that, “through the largeness and peculiarity of this gift of grace,” “we can obey unto Justification,” which is “not imputation merely, but the act of God imparting his Divine presence to the soul through Baptism, and so making us temples of the Holy Ghost.”<sup>3</sup>

32. The Doctrine of Justification by an inherent righteousness infused by the Spirit of God, is here plainly expressed; and I need only point out the contrast which it exhibits to that of the great Apostle to the Gentiles, and of the Reformers of the English Church. The righteousness of Sanctification, which is interior and our own, is thus, as the profoundly-learned Hooker has elaborately shewn,\* confounded with that of Justification, which is exterior and not our own, but imputed to us by faith in Jesus Christ. It cannot be necessary for me to remind you, of what every well-instructed Divine is fully aware, that wherever one of these blessings is bestowed, the other is simultaneously imparted—that he who is justified, is also sanctified, the Spirit of Christ dwelling in him; and that while peace with God is, according to the declaration of St. Paul, the result of faith in Him, who is “the Lord our righteousness,” the faith which obtains it, and which marks the justified man, must be, according to that of St. James, and in point of fact, as the 12th Article asserts, necessarily is, productive of good works. I am not concerned to prove the identity of a true and lively, and of a justifying faith; leaving to those who deny it the task of reconciling their views upon this great subject with the Doctrine of both the Apostles, and with the uniform sentiments of the Reformers, and of Hooker, their best and ablest expositor. “Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and full of comfort, as more largely is expressed in the Homily of Justification,” or Salvation.

See also Par. 12, in Chap. XXV.; and Par. 33, in Chap. XV.

#### THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

19. Though different writers have fixed on different points in the system of their opponents, as the hinges of the controversy, the most prominent place seems to have been generally assigned to the Doctrine which is the subject of our Eleventh Article, and which has been emphatically described as the test of a standing or falling Church.

20. A very elaborate theory<sup>4</sup> has been proposed on this subject

\* Discourse on Justification.

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<sup>3</sup> See MR. NEWMAN'S *Lectures on Justification*, Lect. vi. on the *Gift of Righteousness*.—ED.

<sup>4</sup> DR. LAWRENCE, late ARCHBISHOP OF CASHEL, in his “*Visitation of the Saxon Church*,” compares MR. NEWMAN'S theory of Justification, (described by BISHOP

by an eminent writer,\* which has been denounced on the other side as radically false and utterly irreconcilable with our Church's teaching on that head: and equally elaborate attempts have been made to shew, that this is the root from which all the other errors of the author's system have sprung.

21. With regard to my own impression, I can only say, that, *after the closest attention I could give to the dispute, I view it as one of words, involving no real difference of opinion, and consequently look upon both parties as in this respect equally orthodox.*<sup>5</sup>

\* Newman. Lectures on Justification.

WILSON as "far worse than Popery,") with the Doctrine of OSIANDER upon the same subject expressed in the following proposition: "*Justitiam essentialem Dei, quæ est Deus, Pater, Filius, et Spiritus Sanctus, nostram justitiam esse, cum per verbum Dei in nos credentes influit, et in nobis habitat.*" See the Archbishop's "*Remarks on Mr. Newman's Lectures,*" appended to the volume above mentioned. See also MR. STANLEY FABER's invaluable work, "*The Primitive Doctrine of Justification investigated;*" Appendix, No. v;—"Provincial Letters from the County Palatine of Durham," by the same learned author; (in which the Tractarian doctrine of Justification is identified with that of MR. KNOX, the Papists and the Schoolmen;) BISHOP M'ILVAINE's *Oxford Divinity*, already referred to in these pages; DR. MILLER's Letter to DR. PUSEY, 1840; and MR. GOLIGHTLY's Letter to the BISHOP OF OXFORD, 1840, p. 27.—ED.

<sup>5</sup> The italics are not his Lordship's. "The BISHOP OF ST. DAVID'S," says MR. PERCEVAL, (*Collection of Papers, &c.*, p. 117,) "states that the difference between the Tractarians and their accusers is oftentimes *only verbal*, or founded upon misapprehensions, which *disappear upon inquiry.*"

How far this is the case with regard to the fundamental Doctrine to which his Lordship immediately refers, is an inquiry of too much importance to be passed over in silence. I must beg, therefore, to call the attention of the reader, in the first place, to the subjoined extract from a "*Review of Bishop J. B. Sumner's Tract on Justification*" in the *British Critic* for July, 1843, p. 74.

"At this point different members, we lament to feel, of our Established Church, *must part company.* For the BISHOP OF CHESTER and MR. NEWMAN, *who may be taken as representatives of the two Schools,*—while agreeing that (in the words again of Trent) 'the meritorious cause of Justification is the most beloved and only begotten Son of God, our Lord Jesus Christ, who, when we were enemies, through the exceeding love wherewith he loved us, purchased for us the title to Justification by his most Holy passion on the wood of the Cross, and made satisfaction to God the Father for us,' (Sess. vi. c. 7.)—*differ altogether* as to the mode in which man becomes partaker of the benefit of this atonement; the BISHOP considering the act of Justification as *wholly extrinsic, and appropriated in each case by the sole instrumentality of Faith,*—MR. NEWMAN understanding Justification to consist *in the inward work of the Holy Spirit*, who is commissioned by our Lord to invest his members with his righteousness, and so to bring them within the immediate scope of the benefits of his atonement made once for all. The BISHOP then would say that justified Christians are *accounted (sic)* righteous in consideration of a righteousness *not their own.*—MR. NEWMAN, that they are accounted righteous, inasmuch as they have been *made (sic)* so, through *Christ's righteousness inwrought into them.*" In a preceding article in the same No. of the *British Critic*, (p. 33,) the "*Evangelicals*" are spoken of as "*cleaving to the soul-destroying heresy of Luther, on the subject of Justification.*"

But perhaps it will be said that the views of the Tractarians are not fairly represented by the *British Critic*. Let MR. NEWMAN then speak for himself.

"They—the religious professors of this day—consider Justification to be nothing more than God's *accounting (sic)* them righteous, which is just what Justification was to the Jews. Justification is *(sic)* God's *accounting* righteous; yes, but it is in the case of the Christian something more; it is God's *making* him righteous too. As beasts live, and men live, and life is life, and yet life is not the same in man and beast; but IN MAN CONSISTS IN THE PRESENCE OF A SOUL; so in somewhat the same way Jews were justified, and Christians are justified, and in the case of both, Justification means

But there are some facts, which, if they do not clearly point to the same conclusion, seem to me to furnish strong reason for the exer-

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God's accounting men righteous; but in Christians it means not only an accounting, but it involves a making; so that AS THE PRESENCE OF A SOUL IS THE MODE IN WHICH GOD MAKES MEN LIVE, SO THE PRESENCE OF THE HOLY SPIRIT IS THE MODE IN WHICH GOD MAKES MEN JUST. This is that promise of the Spirit of life, because of which the Gospel is called 'a ministration of righteousness.' But the multitude of religious professors at this day whom I speak of, *do not admit this*; they even *protest against the notion*. They think Justification to be something not *inward*, but merely *outward*; that is, they acknowledge themselves, they claim to be, in the state of the Jews, and though of course they contend that they *are* (*sic*) justified, yet they own that their own Justification is not more than an *outward or imputative* Justification. THERE IS NO ROOM HERE FOR DIFFERENCE IN THE USE OF WORDS, AND MUTUAL MISUNDERSTANDINGS." *Newman's Parochial Sermons*, vol. vi. Sermon 13. "*Judaism of the present day*," pp. 199, 200.

Such, then, are the views of MR. NEWMAN; let us next turn to those of his opponents. The BISHOP OF CHESTER (the chosen representative of the other school,) is known to have advised his clergy to read HOOKER'S *Discourse on Justification* at least once every year. The following passages from this Discourse, placed beside the foregoing extract from MR. NEWMAN, while they elucidate the opinions of the opposite party, will shew still further how little ground there is for supposing, as the BISHOP OF ST. DAVID'S is content to do, that "the dispute is one of words, involving no real difference of opinion."

"Whether they speak of the first or second Justification, they" (the Papists) "make the essence of a *Divine quality inherent*, they make it *righteousness which is in us*. If it be in us, then IS IT OURS, AS OUR SOULS ARE OURS,"—(the very comparison used by MR. NEWMAN to establish his own theory—ED.) "though we have them from God, and can hold them no longer than pleaseth him; for if He withdraw the breath of our nostrils we fall to dust: but the righteousness wherein we must be found, if we will be justified, is *not our own*; therefore we cannot be justified by any *inherent quality*. Christ hath merited righteousness for as many as are found in him. . . . you see, therefore, that the Church of Rome, in teaching Justification *by inherent grace*, doth pervert the truth of Christ; and that by the hands of the Apostles we have received otherwise than she teacheth."—Sect. vi. "There is a glorying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby we are here justified is perfect, *but not inherent*. That whereby we are sanctified is inherent, but not perfect. This openeth a way to the understanding of *that grand question, which hangeth yet in controversy between us and the Church of Rome*, about the matter of justifying Righteousness."—Sect. 3. "When they are required to shew what the righteousness is whereby a Christian man is justified, they answer, that it is a Divine spiritual quality; which quality received into the soul, doth first make it to be one of them who are born of God; and secondly, endue it with power to bring forth such works, as they do that are born of him; EVEN AS THE SOUL OF MAN BEING JOINED TO HIS BODY doth first make him to be of the number of reasonable creatures; and secondly, enable him to perform the natural functions which are proper to his kind."—Sect. 5.

But it would seem that there were some even in HOOKER'S day who were inclined, with BISHOP THIRLWALL, "to look upon both parties" in this great controversy, "as equally orthodox." Let us hear him yet again.

"Our countrymen in Rheims make the like answer, that they seek Justification no other way than by the blood of Christ; and that humbly they do use prayers, fastings, alms, faith, charity, sacrifice, sacraments, only as the means appointed by Christ, to apply the benefit of his holy blood unto them: touching our good works, that in their own nature they are not meritorious, nor amenable to the joys of heaven; it cometh by the grace of Christ, and not of the work itself, that we have by well-doing a right to heaven, and deserve it worthily. If any man think that I seek to varnish their opinions—to set the better foot of a lame horse foremost, let him know, that *since I began thoroughly to understand their meaning, I have found their halting greater than perhaps it seemeth to them which know not the deepness of Satan, as the blessed Divine sheweth*. For although this be proof sufficient, that they do not directly deny the



cise of peculiar caution and moderation in our judgments on this question.

22. One of these facts is, that the modern theory is admitted to harmonize very closely with that of Bishop Bull,<sup>6</sup> who certainly

foundation of Faith ; yet, if there were no other leaven in the lump of their doctrine but this, this were sufficient to prove that their Doctrine is not agreeable to the foundation of Christian Faith."—*Discourse of Justification*, 33.

After this it can scarcely occasion much surprise to find MR. NEWMAN writing as follows in his *Lectures on Justification*. Having quoted the last extract adduced from HOOKER, he observes :—" This passage, it must be candidly confessed, is by implication contrary to the sentiments maintained in the foregoing pages ; but it does not avail the least as authority against them, for the following plain reason :—because this great author, in the very Treatise in what he so speaks, confesses he is not acquiescing in the theology of the early Church ; and since we are not allowed to call any man master on earth, HOOKER, venerable as is his name, has no weight with any Christian, except as delivering what is agreeable to Christian Doctrine, which, as being unanimous and concordant, is Christ's Doctrine." And again, " There is enough in HOOKER's writings and history to shew that this valuable Treatise, written before his views were fully matured, and published after his death, is not to be taken on all points as authority."—*Lectures on Justification*, Appendix, pp. 442, 443.

So wide then is the gulph between the contending parties in this all-important controversy, that the leader and representative of the Tractarian School, is constrained to impugn the authority of HOOKER himself ; and this, too, in a " dispute " which the BISHOP OF ST. DAVID'S, " after the closest attention he could give to it, views as ONE OF WORDS, INVOLVING NO REAL DIFFERENCE OF OPINION ! "—ED.

<sup>6</sup> I am indebted to the kindness of PROFESSOR SMITH for the following extracts from the BISHOP OF OSSORY'S *Treatise on Justification*, a work which, unfortunately, has been for some time out of print, but which it is earnestly to be hoped that his Lordship will speedily republish.

The extracts occur in a note by the Professor on the *Declension from the true Doctrine of Justification after the Reformers' days* ; to this note, as well as to the Sermon by which it is preceded, I most gladly take occasion to refer.

" But the boldest and most systematic attempt to substitute the Righteousness of the Law for the Righteousness of Faith in the work of Justification, was that which was put forward by BISHOP BULL. He held that the faith to which Justification is ascribed, is to be understood as embracing the whole circle of Christian virtues, ' suo ambitu omnia Christianæ pietatis opera amplecti ; ' in other words, the ' fides formata caritate ' of Romish divines. Moreover, he also teaches that the repentance required unto Justification includes divers works, ' neque pauca, neque ignobilia, ' which he enumerates. 1. Sorrow for sin. 2. Humble acknowledgment that we deserve God's wrath. 3. Hatred of sin. 4. Confession of sin. 5. Fervent prayer for mercy. 6. Love of God. 7. Forsaking of Sin. 8. Resolution of new obedience. 9. Restitution of ill-gotten property. 10. Forgiveness of injuries. 11. Alms. All these are necessary to obtaining remission of sin, (quod nemo ausit negare nisi qui in libertinorum castra se totum dedit.)

" But as the twelfth Article speaks of ' good works, which are the fruits of Faith, and follow after Justification, ' BISHOP BULL is compelled to distinguish Justification into two kinds, a first and a second Justification ; and affirms, that external acts of obedience follow the first Justification, and are required for the second Justification ; but that only inward obedience and virtues (which are, as he contends, included in faith) are required for the first Justification.

" This system of doctrine has been examined and refuted by the BISHOP OF OSSORY.

" ' What foundation does Article xii., or any other, supply for this distinction of a first and second Justification ? Any one who reads these Articles in connexion, must see that the Justification which they describe as effected by Faith, which good works follow, and which no good works precede,—that this is the only Justification of which they speak,—the Justification which we have for the merits of Jesus Christ. If there be another Justification, the Articles do not speak of it, or even glance at it. They tell us, indeed, of a Justification, before which no good works are done ; but they do not intimate to us, in any way, that this is but inchoate, and that there is another Justification, to the obtaining of which all these good works are necessary. Would not this be



believed his views to be in perfect accordance with the formularies of his Church, and though warmly attacked, was never, as far as I know, charged with any of the consequences which have been supposed to flow from them in their more recent form. And I may add, that the work in which Bishop Bull proposed his theory, the *Harmonia Apostolica*, was strongly recommended to the Clergy of this Diocese by Bishop Horsley, in his Charge at his Primary Visitation, as a "preservative from the contagion of the Antinomian folly."

23. Another fact, still more important, and I think not sufficiently borne in mind, is, that the principal terms employed in the discussion of the subject, which are therefore of most frequent occurrence, admit of so many different senses, that there is perpetual danger<sup>7</sup> of confusion and misunderstanding:\* so that an eager disputant may carry on the contest through a bulky volume, and yet leave his antagonist's position untouched. When this is the case, nothing is more natural than that complaints should be made of obscurity, confusion, paradox, and self-contradiction: and, accordingly, in no part of the controversy do we hear such complaints

\* See Jeremy Taylor's Sermon: *Fides formata*. Works, vol. vi. p. 268.—Edit. Heber.

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a strange way of presenting this important doctrine? That there should be three, and but three, Articles given on the subject of Justification, its causes, and effects, and that we should be left in ignorance of what this second Justification is, how it is to be obtained, or even that it has any existence? Is this credible?

"The eleventh Article establishes that *to be justified and to be counted righteous* before God, mean the same thing. BISHOP BULL himself determines Justification to be the act by which God, as judge, remits our sins, acquits us, counts us righteous, &c. This is the Justification which we have *by Faith only*, (Art. xi.) and which good works *follow*, (Art. xii.) and which no good works precede. (Art. xiii.) Of this Justification,—which includes our acquittal by our Almighty Judge, the recognition of our righteousness by Him, and the plenary acceptance by which we have peace with God,—the Articles are careful to give us distinct information; of the other, they tell us nothing. If this be but our *first Justification*, it is the only one of which the Articles speak. If there be a *second Justification*, which is not by *Faith only*, and which *good works do precede*, our Articles are cautiously silent about it, and we may very safely leave it in the same obscurity."—O'BRIEN on Justification, 396.

"It is this scheme of BISHOP BULL that is adopted by DR. PUSEY, when he says, '*that the great divines of our Church teach that Sanctification has no part in our primary Justification, but that we remain justified by being made righteous; and thus Justification is an act external to us, continued on into an act within us,—(strange confusion of words and ideas!) and is therefore opposed to the Lutheran doctrine of Justification without inherent righteousness*' (where note the ambiguous *without*: does it mean *not depending on*, or *not attended by*?)" See *The Tractarian and Evangelical Systems: considered as developments of the Letter that killeth and the Spirit that giveth life*. A Sermon preached before the Lord BISHOP OF CLOGHER, (and the Clergy of his Diocese, and published at their request) by GEORGE SIDNEY SMITH, D.D., Professor of Biblical Greek, Trinity College, Dublin, pp. 50, 51.—ED.

<sup>7</sup> Surely such terms as those employed in some of the preceding extracts, *e. g.* "*made*," "*accounted*," "*extrinsic*," "*inherent*," &c., on which the whole controversy turns, are too plain to admit either of "confusion or misunderstanding."—ED.

I cannot omit this opportunity of referring to an admirable publication by the Rev. DR. MARSH, of Leamington, entitled "*Justification; or a short and easy method of ascertaining the Scriptural view of that important Doctrine*."—ED.

more frequently and strongly expressed, than in that which relates to this point.\*

24. But though I have not been able to perceive that the doctrine of the Eleventh Article has been put in any peril by the manner in which it is exhibited in that theory, or that this theory affords the slightest countenance to the Romish Doctrine of Merit,<sup>8</sup> I am not the less convinced that the ordinary mode of stating the Doctrine of our Church, against which the author so vehemently protests, both expresses it correctly, and sufficiently guards, so far as words can do so, against the abuse of it: and I know of nothing that is likely to be gained by the substitution of any other, unless it be, that it may serve to rouse attention, to exercise thought, and to prevent the mechanical repetition, and consequent idolizing, of a formula.

\* It seems very doubtful whether a collection of seemingly paradoxical and self-contradictory passages, torn from the context of a closely reasoned work, can contribute much either to enlighten the ignorant, or to convince gainsayers.

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<sup>8</sup> The views of the Tractarians upon the "*Doctrine of Merit*" have been more fully developed since the delivery of the BISHOP OF ST. DAVID'S Charge. MR. NEWMAN in his Sermon on "*The Apostolical Christian*," says, "Those great surrenders which Scripture speaks of, are not incumbent on all Christians. They could not be voluntary if they were duties; they could not be *meritorious* if they were not voluntary. But though they are not duties to all, they may be duties to you; and though they are voluntary, you may have a call to them. It may be your duty *to pursue merit*."—*Sermons on Subjects of the Day*, pp. 329, 330.—ED.

## CHAPTER XIV.

## BAPTISM.—REGENERATION.

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WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Par. 24, in Chap. XXVI.

PHILLPOTTS, BISHOP OF EXETER, 1839.

20. To come to particulars. Of BAPTISM, our Church teaches, that the inward grace, of which it is not only the sign, but the “sure witness,” and the “effectual mean” of conveyance, is “a death unto sin, and a new birth unto righteousness;”<sup>9</sup> that in and by Baptism Regeneration is given unto us.

21. In the ninth Article, the word *renatis*, in the Latin copy, is, in the English, *baptized*, both copies being, as you know, equally original. Surely, this alone is sufficient to prove, that our Church considers the being *baptized* as the same as being *regenerate*; for it uses the very terms as convertible.<sup>1</sup>

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<sup>9</sup> It will be observed that the words here substituted by the BISHOP OF EXETER to shew the teaching of our Church, are quoted, and that incorrectly, from the *general* definitions of a Sacrament, in the Catechism and in the Twenty-fifth Article. I say incorrectly, because, in the first place, the expression “*effectual mean*” does not occur in either of them, nor indeed in any of our formularies; and secondly, our Church does not speak of Baptism as “*the sign, the ‘sure witness,’ the ‘effectual mean’ of conveyance,*” but defines a Sacrament to be “*a means whereby we receive grace,*” and declares of Baptism that “*it is a sign of Regeneration.*”

I will also venture to suggest that his Lordship does not fairly represent the meaning of the Church when he describes her as teaching that Baptism is “*not only the sign, but the ‘sure witness,’ . . . of inward grace.*” The antithesis is not between the words “*sign*” and “*witness.*” In the Twenty-fifth Article, speaking generally of the Sacraments, the Church declares them to be “*not only badges or tokens (notæ) of Christian men’s profession, but rather . . . certain sure witnesses, and effectual signs (signa) of grace and God’s good will:*” and her meaning is still more plain when she comes to speak, particularly, of the Sacrament of Baptism, in Article Twenty-seven; “*Baptism is not only a sign of profession, and mark of difference (professionis signum, ac discriminis nota) . . . but it is also a sign of Regeneration or New Birth (signum regenerationis.)*” The language of our Church, correctly stated, gives not the slightest countenance to the notion which confounds the “*sign*” with the “*thing signified,*” the “*sure witness*” with *that to which it testifies.*—ED.

<sup>1</sup> The word “*renatis*” occurs twice in the Article on original sin. In the *first* instance it is rendered in the English “*regenerated*;” in the *second*, as his Lordship ob-

22. Accordingly, it teaches us to apply to Baptism the words spoken by our Lord to Nicodemus; for, in the Exhortation in the Office of "Baptism of such as are of riper years," it tells us, that, by the express words of our Saviour Christ, "except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," "*we may perceive the great necessity of this Sacrament, where it may be had*"—in other words, that without it, where it may be had, "we cannot enter into the Kingdom of God."

23. Whether, where Baptism may not be had, God is ever pleased to give Regeneration, as Scripture is silent, so likewise is the Church. A charitable hope, in such a case, it does not discourage, but neither doth it require.<sup>2</sup> It leaves us to draw our own

serves, baptised: but in this case the words "*et credentibus*" are added to the expression.

How it is that the Sacraments have "for the most part received the names of the self-same things they signify," is explained by St. AUGUSTINE as quoted in the *Homily on Common Prayer*. See note 7, p. 344, *supra*.—ED.

<sup>2</sup> The early Church appears to have entertained a much more decided opinion upon this point. "And because equity so teacheth," says HOOKER, (Eccles. Pol. b. v. 60.) "it is on all parts gladly confessed, that there may be in divers cases life by virtue of inward Baptism, even where outward is not found. So that if any question be made, it is but about the bonds and limits of this possibility. For example, to think that a man whose Baptism the crown of martyrdom preventeth, doth lose in that case the happiness which so many thousands enjoy, that only have had the grace to believe, and not the honour to seal the testimony thereof with death, were almost barbarous. Again, when some certain opinionative men in St. BERNARD's time, began privately to hold that, because our Lord hath said, 'Unless a man be born again of water,' therefore life, without either actual Baptism or martyrdom instead of Baptism, cannot possibly be obtained at the hands of God; BERNARD,—considering that the same equity which had moved them to think the necessity of Baptism, no bar against the happy estate of unbaptized martyrs, is as forcible for the warrant of their salvation, in whom, although there be not the sufferings of holy martyrs, there are *the virtues which sanctified those sufferings, and made them precious in God's sight*,—professed himself an enemy to that severity and strictness which admitteth no exception but of martyrs only. For, saith he, if a man desirous of Baptism be suddenly cut off by death, *in whom there wanted neither sound Faith, devout Hope, nor sincere Charity*, (God be merciful unto me, and pardon me, if I err,) but verily of such a one's Salvation, in whom there is no other defect besides his faultless lack of Baptism, despair I cannot, nor induce my mind to think his Faith void, his Hope confounded, and his Charity fallen to nothing, only because he hath not that which not contempt but impossibility withholdeth. 'Tell me, I beseech you, (saith AMBROSE,) what there is in any of us more than to will and to seek for our own good. Thy servant Valentinian, O Lord, did both. (For Valentinian, the Emperor, died before his purpose to receive Baptism could take effect.) And is it possible, that he, *which had purposely thy Spirit given him to desire grace*, should not receive this grace which that Spirit did desire? Doth it move you that the outward accustomed solemnities were not done? As though *converts that suffer martyrdom before Baptism*, did thereby *forfeit their right to the crown of eternal glory in the Kingdom of Heaven*. If the blood of martyrs in that case be their Baptism, surely his religious desire of Baptism standeth him in the same stead.' *It hath been, therefore, constantly held, as well touching other believers as martyrs, that Baptism taken away by necessity, is supplied by desire of Baptism, because with equity this opinion doth best stand.*"

It is impossible to read the foregoing extract without perceiving how exactly the sentiments contained in it accord with the language of our Church in the twenty-seventh Article. She there tells us that "they that receive Baptism rightly *ecclesie inseruntur*;" that "the promises of forgiveness of sin, and of our adoption in filios Dei, by the Holy Ghost are visibly signed and sealed;" that "Faith is *confirmed*, and, *vi divine invocationis, grace increased*." Plainly then, in her judgment, "they who receive Baptism rightly," are, previous to the administration of the ordinance, in possession of

conclusion from the analogy of the Gospel of love, and peace, and mercy.

24. Of *Infant Baptism*, the Church further tells us, that it is certain, by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." It tells us, too, that every baptized "infant is regenerate and grafted into the body of Christ's Church;" nay, it teaches and commands us to "yield hearty thanks" to Almighty God, as a "most Merciful Father, for having been pleased *thus*<sup>3</sup> to regenerate" him, for "having received him for his own child by adoption," for "having incorporated him into His Holy Church."

25. That any one, after having again and again solemnly subscribed to the lawfulness, and therefore to the truth, of all this—after having engaged before God and man, that he will use this form of words in administering Baptism—and after having, in accordance with that engagement, continued to use it during the whole of his ministerial service—can yet deny or dispute the position that our Church maintains, that *always to infants*,<sup>4</sup> and to

Faith and Grace. Just so, in this passage from HOOKER, we hear of unbaptized persons in possession of "virtues which sanctified their sufferings and made them precious in God's sight;" wanting "neither sound Faith, devout Hope, nor sincere Charity;" purposely "gifted with the Spirit to desire grace;" nay, having a "right to the crown of eternal glory in the Kingdom of Heaven." In what sense can the term *unregenerate* be applied to such characters as these?—ED.

<sup>3</sup> The italics are not the Bishop's. Does his Lordship intend by the word "*thus*" that every baptized infant is "regenerate" in the sense of being "*grafted into the body of Christ's Church*"? If so, no one of the persons alluded to in the following paragraph will be found to "deny or dispute the position." See the term explained by ARCHDEACON SINCLAIR, note 8, p. 379, *infra*.

If, however, his Lordship attaches a higher and spiritual meaning to the word *Regeneration*,—as I believe the Church also does in some parts of the Baptismal Service,—then I must respectfully observe that the Church does *not* assert "that *every* baptized 'infant is regenerate,'" in this sense, any more than she can be said to assert of every person over whom the Burial Service is read, that God hath taken the soul of the departed to Himself. See notes 4 and 5, *infra*.

<sup>4</sup> The italics are not his Lordship's. See note 7, *supra*, p. 344. See also Charge of the DEAN OF SALISBURY, 1842. Par. 39, p. 354, *supra*. ARCHBISHOP USHER was of a very different opinion as appears from the following quotation: "Is every elect infant then actually sanctified and united to Christ in and by Baptism?"

"We must here distinguish of elect infants baptized, whereof some die in their infancy, and never come to the use of reason; others God hath appointed to live and enjoy the ordinary means of Faith and Salvation.

"What is to be thought of elect infants that die in their infancy, and have no other outward means of salvation but their Baptism?"

"Doubtless in all these the inward grace is united to the outward sign . . . . ."

"But what is to be thought of the effect of Baptism in those elect infants to whom God hath appointed to live to years of discretion?"

"In them *we have no warrant to promise constantly an extraordinary work to whom God intends to afford ordinary means*; for though God does sometimes sanctify from the womb, as in Jeremy, and John Baptist, sometimes in Baptism, as He pleaseth, yet it is hard to affirm, as some do, that every elect infant doth ordinarily, before or in Baptism, receive initial regeneration, and the seed of Faith and Grace; for if there was such a habit of grace then infused, it could not be so utterly lost or secreted as never to shew itself, but by being attained by new instruction. But we may rather deem and judge that Baptism is not actually effectual to justify and sanctify until the party does believe and embrace the promises." See "*Extracts from the Works of ARCHBISHOP*

adults rightly receiving,<sup>5</sup> Regeneration is given in Baptism, and, so far as man is authorized to pronounce, in Baptism only,—might appear incredible, if the experience of more than two hundred years had not, unhappily, furnished us with too many instances to the contrary.

26. Our own times, indeed, and I must not forbear to add, our own Diocese, have been said to furnish more than one instance of disingenuousness of another kind. It is reported, (erroneously, I hope,) that there are persons, even among our Brethren, who, in despite of their engagements, take upon themselves to omit, or garble, portions of the office of Baptism, in order to avoid expressions, which their conscience, it should seem, is too tender to use, though not too tender to promise to use. Whether the penalties of human law be likely to restrain any who in such a matter can set at nought their most sacred obligations to God, I know not; but it may be well to state the injunction of the Thirty-eighth Canon: "If any Minister, after he has subscribed, shall omit to use the form of prayer, or any of the orders, prescribed in the Communion, let him be suspended; and if, after a month, he do not reform and submit himself, let him be excommunicated; and then, if he shall not submit himself within the space of another month, let him be deposed from the ministry." The penalties of this Canon I should feel it my duty, however painful, to enforce, in any case in which by due proof it may be shewn that they are incurred.\*

27. And here, I cannot forbear entreating you all to follow the directions of the Rubric, as in other respects, so particularly in relation to the *time* of administering Baptism, "either immediately after the Second Lesson "at Morning Prayer, or else immediately after the Second Lesson at Evening Prayer."

\* The printed letter, bearing Mr. Head's name, having professed that he thus corrupts the office of Baptism, I called on him at my Visitation, in the presence of the Archdeacon, and the Churchwardens of his parish, to avow himself, if he thought fit, the Author of the letter (cautioning him that the avowal might be used against him). As he declined making this avowal, I charged the Churchwardens to note his practice in ministering Baptism, and to make Presentment, if he omits any portion of the Office.

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USHER and DR. HAMMOND; intended to illustrate their views relative to the Sacrament of Baptism;" and to "enable the reader to institute a comparison between the statements of these eminently 'learned and pious' authors, and the statements which have been so industriously disseminated by the Oxford Tract writers and their abettors." (p. 4.)—This pamphlet, published anonymously by Hatchards, is from the pen of a dignitary of our Church, one of the most able and zealous opponents of Tractarianism, to whose kindness I am indebted for my knowledge of it.

An extract from DR. HAMMOND will be found in a note on Par. 34, of the DEAN OF SALISBURY's Charge, in the next Chapter.—ED.

<sup>5</sup> "Always to infants, and to adults *rightly receiving*!" Surely this is not the teaching of the Church. The Twenty-seventh Article makes no distinction whatever between infants and adults, when it says that "*they that receive Baptism rightly* are grafted into the Church." And if it be urged that the Church in the Baptismal Service declares of every baptized infant that it is regenerate, it must not be forgotten that she uses *precisely the same words* with reference to every baptized adult.—ED. ●



28. Those of your congregation, who know and consider what Baptism is—a Sacrament—a holy mystery, instituted and ordained by our Lord himself, in which He is in a special manner present, and by which He worketh a new creation in the soul of him who receives it, making him to be part of his own body, and so to be entitled to an inheritance in his heavenly kingdom—all, I say, who know and consider this (as all ought to know and consider it), however often Baptism may recur, will witness it with awe, and reverence, and holy joy; and will join most gladly in the prayers and praises, which are offered up to God, at the working of so mighty a change in any one of those for whom our Saviour shed his blood. Nor would it be easy to devise any means more likely to be effectual, in awakening the thoughtless, or enlightening the ignorant, than thus to remind them, by the Baptism of others, both of the New Birth which was once vouchsafed to themselves, and of the new life to which they were thereby pledged. But then, in order to insure these good effects, it is manifestly necessary, that you should not seldom bring the real nature and blessed efficacy of this Sacrament to the attention of your people.

BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Pars. 10—29, in Chap. X.

LONGLEY, BISHOP OF RIPON.—1841.

*Vide* Pars. 3, in Chap. XXIII.

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

80. And here I cannot but draw your attention to the absence of all solemnity, which frequently accompanies the ministration of this Holy Ordinance of our Lord, notwithstanding the care of the Church for its due celebration, by directing that it be celebrated after previous notice to the curate, at the font, publicly before the congregation, immediately after the last Lesson at Morning or at Evening Prayer. A general and systematic neglect of these provisions, which must, I fear, be regarded as too prevalent in our ministrations, whilst it is a palpable violation of the Church's laws, is calculated to bring disrepute on the Holy Sacrament of Baptism. Nay, I am persuaded, my Reverend Brethren, that more wholesome, more Scriptural, and sounder views would commonly prevail concerning it, if it were carefully administered after such manner as the Church prescribes.

81. For, not to mention other advantages, I will limit myself to one which falls in with the course of the present observations,—namely, that the people of the Church would be habituated to connect the idea of Regeneration or the New Birth with the admission of children into her fold by Holy Baptism, when they heard her by

her Minister taking her Saviour's declaration concerning the necessity of "any one being born again of water and of the Holy Ghost," for the foundation of her Baptismal Service; praying, that "the child now to be baptized may be regenerate;" affirming, that "after he is baptized he is regenerate;" thanking God, that "he has been pleased by Baptism to regenerate him or her."

82. In truth, every reference in every formulary of the Church, where notice is taken of Regeneration, speaks of it as the spiritual grace of Holy Baptism.<sup>6</sup> But, as to the Baptismal Service in particular, both the objections of the Puritanical Nonconformists, and the defence of the Representatives of the Church at the Savoy Conference, manifest its meaning. For whereas to the Prayer in Baptism, that this child "may receive remission of sins by Spiritual Regeneration," the Puritans objected: "This expression seeming inconvenient, we desire it may be changed into this, 'May be regenerated, and receive remission of sins.'\*" The Episcopal Divines made answer that the prayer was "most proper; for Baptism is our Spiritual Regeneration." St. John iii., "Unless a man be born again of water and the Spirit," &c. And by this is received remission of sins, Acts ii. 3, "Repent, and be baptized every one of you, for the remission of sins." So the Creed, "One Baptism for the remission of sins."† And whereas to the affirmation, "that it hath pleased thee to regenerate this infant by thy Holy Spirit," the Puritans objected, "We cannot in faith say, that every child that is baptized is regenerated by God's Holy Spirit; at least, it is a disputable point, and therefore we desire it may be otherwise

\* Grand Debate, p. 20; Cardwell, p. 324.

† Grand Debate, p. 132; Cardwell, p. 356.

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<sup>6</sup> "The method which I propose in handling this point is,—First, To shew why Baptism is styled *the washing of Regeneration*.

"Now the account of this I take to be very plain and easy, from the way of speaking familiar among the Jews. We are told by their authentic writers, that it was their custom to admit proselytes from among the Heathen, not only by circumcising the males, but also by baptizing both males and females; and that they were used to say, when persons were so baptized and proselyted, *they resembled such as were new born*: they entered into a new state, were admitted to new relations, were obliged to live new lives, and to govern themselves by new laws and customs. And there can be no great doubt, but that our Saviour and St. Paul might use the expressions of 'being born again of water,' and 'the washing of Regeneration,' in *the very same sense*: whosoever was admitted into the Christian Church, by Baptism being 'born again' in *the same manner as proselytes used to be among the Jews*. To which may be added, what is peculiarly true in the Christian Dispensation,—namely, that Baptism was therein appointed to be a sign of an inward and spiritual Regeneration; washing the body with water was to represent the cleansing of the soul by the Divine Spirit, and consequently the receiving a new principle of spiritual life into the soul, answering to the principle of natural life which every man brings into the world with him when he is first born."—*Discourse concerning Baptismal and Spiritual Regeneration*. By SAMUEL BRADFORD, D.D., late Lord Bishop of Rochester. Published by the Society for Promoting Christian Knowledge, pp. 8, 9. See also the extracts from DEAN NOWELL'S *Catechism*; and ARCHDEACON SINCLAIR'S *Questions illustrating the Church Catechism*. Note 8, *infra*.—ED.

expressed;”\* the Episcopal Divines answered, “Seeing that God’s Sacraments have their effects, where the receiver doth not *ponere obicem*, put any bar against them, which children cannot do, we may say in faith of every child that is baptized, that it is regenerated by God’s Holy Spirit; and the denial of it tends to Anabaptism and the contempt of this Holy Sacrament, as nothing worthy, nor material, whether it be administered to children or no.”†

PHILLPOTTS, BISHOP OF EXETER.—1842.

*Vide* Pars. 27—36, in Chap. XII.; and Pars. 82—154, in Chap. X.

COPLESTON, BISHOP OF LLANDAFF.—1842.

*Vide* Pars. 58—60, in Chap. X.

BLOMFIELD, BISHOP OF LONDON.—1842.

21. I have already observed, that in the interpretation of the Articles which relate more immediately to Doctrine, our surest guide is the Liturgy.<sup>7</sup> It may safely be pronounced of any explanation of an Article, which cannot be reconciled with the plain language of the Offices for public worship, that it is not the Doctrine of the Church. The opinion, for instance, which denies Baptismal Regeneration, might possibly, though not without great difficulty, be reconciled with the language of the Twenty-seventh Article: but by no stretch of ingenuity, nor latitude of explanation, can it be brought to agree with the plain, unqualified language of the Offices for Baptism and Confirmation.‡

22. A question may properly be raised as to the sense in which the term Regeneration was used in the early Church, and by our own Reformers; but that Regeneration does actually take place in Baptism, is most undoubtedly the Doctrine of the English Church; and I do not understand how any Clergyman, who uses the Office for Baptism, which he has bound himself to use, and which he cannot alter nor mutilate without a breach of good faith, can deny, that, *in some sense or other*,<sup>8</sup> Baptism is indeed *the laver of Regeneration*.

*Vide* also Pars. 23, 24, in Chap. XIII.; and 75, in Chap. XXIII.

\* Grand Debate, p. 20; Cardwell, p. 325.

† Grand Debate, p. 132; Cardwell, p. 356.

‡ Nor can it be made to agree with the language of the Ninth Article. The English Article says, “There is no condemnation for them that believe and are *baptised* ;” the Latin is “*renatis et credentibus*.”

<sup>7</sup> See note on Par. 12, of his Lordship’s Charge in Chap. XXI. Also extract from BISHOP RYDER’S Charge to the Clergy of the Diocese of Lichfield and Coventry; note 1, p. 364, *supra*.—ED.

<sup>8</sup> Where is “any Clergyman” to be found who would think of controverting the BISHOP OF LONDON’S position that “*in some sense or other*”—(the italics are not his Lordships’)

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Note on Par. 88, in Chap. XV.

BAGOT, BISHOP OF OXFORD.—1842.

*Vide* Par. 46, in Chap. XXIII.

PEARSON, DEAN OF SALISBURY.—1842.

*Vide* Par. 39, in Chap. XII.

—Baptism is indeed 'the laver of Regeneration.' " Still the "question" remains, and "may properly be raised, as to the sense in which the term Regeneration" is to be used. Upon this point the *Larger Catechism* of DR. NOWELL, *Dean of St. Paul's*, which, as it is well known, *received the sanction of Convocation*, may be regarded as no mean authority;—

"M. What is the secret and spiritual grace?

"S. Forgiveness of sins and Regeneration; both which we have *by the death and resurrection of Christ*; of which we have this Sacrament as a *seal and pledge*.

"M. Shew me the effect of Baptism yet more plainly.

"S. Since by nature we are the children of wrath, and not of the Church and Household of God; we are by Baptism *received into the Church*, and assured that we are now the children of God, and *joined and grafted into the body of Christ*, and become *his members*, and grow into one body with Him."

To this testimony I will only add that of a more recent work, "*Questions illustrating the Catechism of the Church of England*," by the REV. JOHN SINCLAIR, CHAPLAIN TO THE LORD BISHOP OF LONDON, and now, *by his Lordship's appointment*, ARCHDEACON OF MIDDLESEX. The following extracts are from pp. 48—50 of the edition of this Tract recently published by *The Society for Promoting Christian Knowledge*:—

"By whom was Baptism used as a religious ordinance before Christ? By the Jews.—For what purpose? For admitting into their Church converts from Heathenism.—What metaphor did they employ to express the baptized person's *change of condition*? They spoke of him as being *born again* or *regenerate*.—Shew that Christ, when he adopted the Jewish ordinance into the Christian System, *employed the same form of speech* calling Baptism a New Birth?—John iii. 5.—And that the same form of speech was used by *St. Paul*? He terms Baptism the washing of Regeneration, Tit. iii. 5; see also Rom. vi. 4, and Col. ii. 12. . . . .

"What is *Renovation*? The change of *heart from sin to holiness*, which gives us fitness for the Kingdom of God.—In what respect does *Renovation* differ from *Regeneration*? Regeneration is a change *with respect to privilege or capacity*; Renovation is a change of *character*.—Which of the Apostles mentions them as distinct things? Tit. iii. 5.—In the case of grown persons, does Renovation go before or follow after Baptism? It ought *partly to go before, and partly to follow after*; for *Repentance and Faith should be begun before Baptism, and brought afterwards to maturity*.—And in the case of infants? It *follows after*.—Did the Primitive Christians consider Regeneration as the effect of Baptism? Did the first Reformers? They all speak of Baptism as a *seal, and pledge, and channel* of Regeneration."—ED.

## CHAPTER XV.

## SIN AFTER BAPTISM.

WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Par. 3, in Chap. XXV.

PHILLPOTTS, BISHOP OF EXETER.—1839.

58. Still more do I lament to read in one of the "Tracts," which, in the main, is worthy of the highest estimation,—I mean "Scriptural Views of Holy Baptism,"—much of what is there said of the effects of sin after Baptism: for instance, that if, "after having been then washed, once for all, in Christ's blood, we again sin, there is no more such complete ablution in this life." (Tract 67, p. 63.) No restoration "to the same state of undisturbed security, in which God had by Baptism placed us."—Tract 67, p. 58.

59. These, and passages like these, however they may be explained, tend to rob the Gospel of the blessed Jesus of much of that assurance of the riches of the goodness and mercy of God in Christ, which is its peculiar message, its glad tidings of great joy. "Come unto me *all* that labour and are heavy laden, and I will give you rest." Our Church teaches us to apply this blessed promise to those who are "heavy laden" with sins committed after Baptism.

60. Surely, too, they tend to rob Baptism itself of its full and genuine efficacy,—of that which our Church expresses, when it says, that God "hath vouchsafed to regenerate us by water and the Holy Ghost, and hath given unto us *forgiveness of all our Sins*," not of those only which were committed before Baptism, but also of all the Sins we ever shall or may commit, on the conditions (I need not add) of that Covenant, into which we were then admitted, Repentance and Faith.

61. Nor may we forget the tendency of such language to encourage the pernicious and perilous habit of distinguishing between such sins as may destroy our state of grace, and such as we may

think still leave that state secure.<sup>9</sup> Let it never be absent from our minds, that every wilful sin is deadly—and let us beware of hardening our own hearts, and corrupting the hearts of our brethren—by whispering to ourselves or them which sin is more or less deadly than others. That which we may deem the least will be deadly enough, if unrepented, to work our perdition:—those which we deem the most deadly will, if repented, have been thoroughly washed away in the Blood of our Redeemer.

PEARSON, DEAN OF SALISBURY.—1839.

*Vide* Par. 8, in Chap. VI.; and Par. 18, in Chap. XXVI.

<sup>9</sup> I take the following from Mr. WARD's reprint of Mr. RICHARDS' "*most audacious*" Catechism, referred to in note 3, p. 96, *supra*.

"How is actual sin divided? Into deadly sin, and sin not deadly.—Has our Church sanctioned such a distinction? Yes; in two different places she uses the phrase 'deadly sin,' which plainly implies that *all sin is not deadly*.—What do you mean by the word deadly? I mean *a sin which destroys the Grace of God*, which is the supernatural life of the soul, and so puts us at once out of his favour; a sin in which, if we die without repentance, we shall be everlastingly punished, . . . .—Are all *deliberate and wilful sins* then deadly? No; *they are not all deadly*. . . .—Will any number of such (lesser) sins put together make up a deadly sin? If we go on allowing ourselves in them, without scruple, they will quite certainly lead us into deadly sin: and moreover, the absence of an intention to conquer them, one by one, is a deadly sin, under the head of sloth." pp. 15, 16.

The sentiments of Dr. PUSEY (whose "*Scriptural Views of Holy Baptism*" are spoken of by the BISHOP OF EXETER as being "in the main worthy of the highest admiration,") are thus referred to by BISHOP M'ILVAINE, in his *Oxford Divinity*, pp. 519, 520.

"The following passage from Dr. PUSEY contains a most painful shewing of the impossibility of distinguishing between sins *venial* and *mortal*, and the consequent necessity of every baptized person, either concluding that he has committed *mortal* sin since his Baptism, and has thus lost Justification, or else of being in a state of uncertainty, which cannot but destroy all confidence of peace with God. 'A question' (says Dr. Pusey) 'will probably occur to many; What is that grievous sin after Baptism which involves the falling from grace? what the distinction between lesser and greater—VENIAL and MORTAL sins? or if MORTAL sins be "sins against the decalogue," as St. Augustine says, are they only the highest degrees of those sins, or are they the lower also? *This question, as it is a very distressing one, I would gladly answer if I could, or dared.* But, as with regard to the sin against the Holy Ghost, so here also, *Scripture is silent.* I certainly, much as I have laboured, have not yet been able to decide any thing. Perhaps it is therefore concealed, lest men's anxiety to hold onward to the avoiding of all sin should wax cold. But now, since the degree of 'VENIAL iniquity,' (venial iniquity!!) 'if persevered in, is unknown, the eagerness to make progress by more instant continuance in prayer is quickened, and the carefulness to make holy friends of the mammon of unrighteousness is not despised.'

"Some who were disposed to go to a considerable length with the school of Dr. Pusey, have been aroused into indignant opposition by these and kindred perversions and abominations. Of this class is the writer of '*Letters on the Kingdom of Heaven, &c.*' who asks, 'Where is the minister of Christ in London, Birmingham, or Manchester, whom such a doctrine, heartily and inwardly entertained, would not drive to madness? He is sent to preach the Gospel. What Gospel? Of all the thousands whom he addresses, he cannot venture to believe that there are ten who, in Dr. Pusey's sense, retain their Baptismal purity. All he can do, therefore, is to tell wretched creatures, who spend eighteen hours out of the twenty-four in close factories and bitter toil, corrupting and being corrupted, that if they spend the remaining six in prayer,—he need not add fasting—they may possibly be saved. How can we insult God and torment man with such mockery!' "*Letters on the Kingdom of Heaven, &c.*, vol. i.—ED.



## LONGLEY, BISHOP OF RIPON.—1841.

6. In descending to particulars upon Doctrinal points, it cannot, I should think, but excite surprise and deep regret that the effect of Sin after Baptism should have been placed by them in so gloomy and cheerless a light, unwarranted, as we believe, either by Holy Scripture, or by the authority of our Church. Did she really teach, that if we sin again after Baptism, there is no more such complete absolution in this life as was then imparted,<sup>1</sup> and we could then never attain to the same state of undisturbed security in which God had thus placed us:—if she sanctioned the conclusion, that the penitent and believing sinner had no promised security for the fullest and freest pardon through the atoning blood of Christ, not only for his original sin, but also for all his actual sins committed subsequent to Baptism, how could she have bid her Ministers open the daily service of the Church with a declaration that if we confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness? What comfort could it bring to the offender to be told that all his inherited corruption is washed away, and his original guilt pardoned through the merits of his Saviour, if he is at the same time to be reminded that there is no full security against the wrath of God for his numberless transgressions in after life? or how can the Priest venture to pronounce that God pardoneth and absolveth *all* that truly repent, and unfeignedly believe his holy Gospel,—how speak of Almighty God as so putting away the sins of those who truly repent, that He remembereth them no more, if the pardon of sin after Baptism stands upon a different footing from that committed before? if the promise of God is not equally sure and certain as regards both? Surely, my Reverend Brethren, if the *faithfulness* and *justice* of God are *both*, as the Holy Scripture declares, pledged for the forgiveness of *all* the penitent believer's unrighteousness, without distinction, his security for the pardon of the one must be as great as that for the other—and this is exactly in accordance with the Doctrine laid down in our Homily on Repentance, wherein it is said, “Although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins; yet if we rise again by repentance, and with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is

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<sup>1</sup> His Lordship refers to DR. PUSEY'S “*Scriptural Views of Holy Baptism*,” Tract 67, pp. 53—58.

See also Tract 79, on Purgatory:—“We hold that after Baptism there is no plenary pardon of sins in this life to the sinner, HOWEVER PENITENT, such as in Baptism was once vouchsafed to him.” From these premises the author of the Tract—writing “on Purgatory,” and “*against (?) Romanism*,”—is not unnaturally led to the following conclusion;—“If for sins committed after Baptism we have not yet received a simple and unconditional absolution, surely penitents from this time up to the day of judgment may be considered in that double state of which the Romanists speak, their persons accepted, but *certain sins uncanceled*,” pp. 6, 7.—ED.

an *assured and infallible hope* of pardon and remission of the same, and that we shall be received again into the favour of our Heavenly Father."\* Again, the same Homily, speaking of the Holy Scriptures, saith that they "pronounce unto *all* true repentant sinners, and to them that will with their whole heart turn unto the Lord their God, free pardon and remission of sins." Let a belief inconsistent with these declarations become prevalent and popular, and we shall ere long, I fear, find the conscience-stricken sinner resorting to fasting, and self-denial, not merely as instruments of self-discipline, to keep the body under, or as a help to prayer, (and when limited to these objects we know them to be truly Scriptural, and Godly, and edifying), but as a means of making satisfaction for sins, from whose penalty he feels no security that the vicarious sufferings of Christ will deliver him. It need not, however, be imagined that the most ample conviction of God's forgiveness of all our sins, for his dear Son's sake, does in any degree interfere with the necessity of a deep humiliation, of an earnest and unfeigned contrition for past transgression. We should rather believe that the stronger the sense of God's pardoning mercy through Christ, the stronger would be the feeling of indignation at wilful sin, the more vehement the zeal and the revenge against ourselves on account of it. It may indeed be very true, that rash and hasty declarations are sometimes made as to individual cases; that the wound of the wilful sinner may in some instances have been too slightly healed; and that the Minister, in his eagerness to vindicate the cardinal Doctrine of the Gospel, that being justified by Faith we have peace with God, may have been tempted, before there has been adequate proof that the sorrow is a Godly sorrow, to administer to the soul the full consolations of grace; but if we once admit the notion, that God's promise does not give security, I know not how the Church militant on earth can ever hope to enjoy that peace of God which passeth all understanding.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

45. [Again.] That deep humiliation of soul ever befits the sinner is an undoubted truth. But so to treat of post Baptismal sins as to darken the merciful provision of the grace of God for the comfort of the penitent believer, is diametrically opposed to the plain declaration of the Church, no less than to that of the New Testament;—the Sixteenth Article decides for the one. The New Testament speaks of a "new and living way whereby we may draw near with full assurance of Faith—for that the blood of Christ cleanseth from *all* sin." Hence indeed it is, that, like the great Apostle, the contrite and penitent soul may "glory in the cross of our Lord Jesus Christ," and believing like him, may also like him "rejoice in

hope of the glory of God," and be saved.<sup>2</sup> We read of some early converts, who, in the strength of a like persuasion, "walked in the

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<sup>2</sup> "As those which are received into the Church by the Sacrament of Baptism," says BISHOP PEARSON, "receive the remission of their sins of which they were guilty before they were baptized; so after they are thus made members of the Church, they receive remission of their future sins by their Repentance. Christ, who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins; that as we through the frailty of our nature are always subject unto sin, so we should always exercise the acts of Repentance, and for ever seek the favour of God. This, then, is the comfort of the Gospel; that as it discovereth sin within us, so it propoundeth a remedy unto us. While we are in this life encompassed with the flesh, while the allurements of the world, while the stratagems of Satan, while the infirmities and corruptions of our nature, betray us to the transgression of the law of God, we are always subject to offend; and so long as we can offend, so long we may apply ourselves unto God by Repentance, and be renewed by his grace and pardoned by his mercy. This is God's goodness, this is man's happiness. For blessed is he whose transgression is forgiven, and whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity. The year of release, the year of jubilee, was a time of public joy; and there is no voice like that, 'Thy sins are forgiven thee.' By this a man is rescued from infernal pain; secured from everlasting flames; by this he is made capable of heaven, by this he is *assured of eternal happiness*."—*Exposition of the Creed*, Art. 9.

BISHOP PEARSON is a link in the *Tractarian Catena*; and his *Exposition of the Creed* is on the list of "works which may be profitably studied," appended to each number of the *Tracts for the Times*.

The author of the tract alluded to in note 4, p. 375, *supra*, quotes the following passage from HAMMOND, to shew that that learned and pious writer (whose name also, be it remembered, is to be found in every *Tractarian Catena*) mentions "the work of the Spirit in renewing and sanctifying the sinner, and in leading him to the Saviour, *without any reference to Baptismal Regeneration*;" and also to furnish "the most complete antidote that can be imagined, to the 'most dangerous downfall' of supposing that post-baptismal sins are almost incapable of pardon, and that it is vain to look subsequently to Baptism for any such plenary remission of sins as is obtained in that sacred ordinance."

'The use of this thesis (to wit, that the greatness of our sins makes the REGENERATE man apply himself more firmly to Christ) is—First by way of caution, that we mistake not a motive for an efficient, an impulsive for a principal cause. For where, we say, it makes him apply himself, &c., we mean not that the increase of sin produces Faith formally, but only inciteth to believe by way of instruction, by shewing us what distress we are in, and consequently, in what a necessity of a deliverer. The meditation of our sinful courses may disclose our misery, not redress it; may explore, not mend a sinner, like a touchstone to try, not any way to alter him. It is the controlling Spirit which must effectually renew our spirits, and lead us to the Christ, which our sins told us we had need of. The sense of sin may rouse the soul, but it is the Spirit of God that lays the toils; the feeling of our guilt may beat the waters, but it is the great fisher of our souls which spreads the net, which entraps us as we are in our way to hell, and leads us captive to Salvation. The mere gripings of our conscience being not produced by any pharmon of the Spirit, but by some distemper arising from sin, what anxiety doth it cause within us! what pangs and twinges to the soul! O Lord, do thou REGENERATE us, and then thy Holy Spirit shall sanctify even our sins to our good; and if thy grace may lead us, our sins shall pursue and drive us unto Christ.—Secondly, by way of character, how to distinguish a true convert from a false. A man which, from an inveterate, desperate malady, shall meet with a miraculous, unexpected cure, will naturally have some act of expression above an ordinary joy, you shall see him in an ecstasy of thanksgiving and exultancy; whilst another which was never in that distress, quietly enjoys the same health, and gives thanks softly by himself to his preserver. So it is in the distresses of the soul, which, if they have been excessive, and almost beyond hope of recovery, as the miracle must, so will the expression of this deliverance be somewhat extraordinary. The soul which, from a good moral or less sinful natural state, is *magis immutata quam genita*, rather changed than REGENERATED into a spiritual, goes through this business without any great noise, the Spirit entering into

fear of God, and in the comfort of the Holy Ghost.” Theirs was a reverential, a filial fear;—not a fear of rejection, but a fear only of offending their reconciled and merciful Father. Otherwise they must have lived in a state of bondage, doubting of their acceptance with God, and utter strangers to that comfort spoken of by the inspired writer.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

85. Such are some of the fruits of a dread of the effects of the Gospel, when preached in the freeness and fulness in which it appears in Holy Scripture. I need not add any thing upon these two tracts;<sup>3</sup> but the object for which I have so long dwelt upon them, requires that I should notice, however briefly, another of the series, in which we find the same apprehensions giving rise to what seems a still bolder effort in the same cause. In those which we have been considering, preachers only seem persuaded to hold back the word of reconciliation committed to them; but in that to which I am about to direct your attention now, they are told that they have no such message to deliver to sinners; that is, to the sinners to whom they have to address themselves in Christian countries. *They* have sinned after having enjoyed all the privileges and blessings of Baptism; and it is maintained that for such sinners there is no such plenary remission again in this life as they have already received in that rite.<sup>4</sup> That “we have no account in

\* Tract, No. 68, one of the three Tracts on Holy Baptism, published (I believe) in 1835.

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it in a still small voice, or at a breathing; but when a robustious, obdurate sinner shall be rather apprehended than called, when the sea shall be commanded to give up her shipwrecked, and the sepulchre to restore her dead, the soul surely which thus escapeth, shall not be content with a mean expression, but *will practise all the hallelujahs and magnificats which the triumphant liturgies of the saints can afford it*. Wherefore, I say, if any one out of a full, violent course of sinning, conceive himself converted and REGENERATED, let him examine what a degree of spiritual exultancy he hath attained to, and if he find it but mean, and slight, and perfunctory, let him somewhat suspect, that he may the more confirm the evidence of his calling. Now this spiritual exultancy of the REGENERATE consists both in a solemn humiliation of himself, and a *spiritual rejoicing in God his Saviour*; both expressed in Mary's magnificat, where she specifies, in the midst of her joy, the lowliness of his handmaid, and in St. Paul's victory-song over death. So that if the conversion of an inordinate sinner *be not accompanied with unwonted joy and sorrow, with a godly sense of his past distress, and a godly triumph for his delivery*; if it be not followed with a violent eagerness to fasten on Christ; finally, if there be not somewhat above ordinary in the expression, then I counsel not to distrust, but fear, that is, with a solicitous, not suspicious trembling, to labour to *make this calling and election sure*; to pray to that Holy Spirit to strike our hearts with *a measure of holy joy and holy sorrow, some way proportionable to the size of those sins which, in our UNREGENERACY, reigned in us*; and for those of us whom our sins have separated far from Him, but his grace hath called home to Him, that He will not suffer us to be content with a distance, but draw us close unto Himself, make us press toward the mark, and fasten ourselves on that Saviour which hath redeemed us from the body and guilt of this so great death.'—Hammond's Works, vol. iv. p. 684.” *Extracts, &c.*, pp. 17, 18.—ED.

<sup>3</sup> His Lordship refers to the *Tracts on Reserve*, Nos. 80 and 87. See Chap. XVII.—ED.

<sup>4</sup> With reference to the application of the term “*Rite*” to Baptism and the Lord's Supper,—see note 5, p. 350, *supra*.—ED.

Scripture of any second remission, obliteration, extinction of all sin, such as is bestowed on us by 'the one Baptism for the remission of sins.' "• "The fountain has been indeed opened to wash away sin and uncleanness, but we dare not promise them a second time the same easy access to it which they once had: that way is open but once: it were to abuse the power of the keys entrusted to us, again to pretend to admit them thus; now there remains only 'the baptism of tears,' a baptism obtained, as the same fathers said, with much fasting, and with many prayers."† Not that you are to understand that even by that process the sinner can attain to *that peace with God, through our Lord Jesus Christ*, which the Apostle describes as the portion of those who *are justified by Faith*. No, as the author of the Tract sets forth in another work,‡ "there are but two periods of absolute cleansing: Baptism and the Day of Judgment." In the former we are "washed once for all in Christ's blood, but if we again sin, there remaineth no more such complete ablution in this life. We must bear the scars of the sins which we have contracted. We must be judged according to our deeds."§

86. There are, indeed, in Scripture gracious invitations addressed by Christ Himself to ALL who are weary and heavy laden; and gracious offers of rest to them; and large and precious promises to ALL who truly turn unto Him; and invitations and promises, no less full and free, which His Apostles afterwards delivered in His name. But when we have to address those who "after Baptism have turned away from God;" we are gravely recommended to consider "whether we have any right at once to appropriate to them the gracious words with which our Saviour invited those who had never known Him, and with which, through his Church, He still invites his true disciples to the participation of his most precious Body and Blood—'Come unto me, ye that labour and are heavy laden.'|| Whether, having no fresh 'Baptism for the re-

\* Tract, No. 68, p. 54.

† Ibid. p. 59.

‡ Dr. Pusey's Letter to the Bishop of Oxford.

§ Tract No. 68, p. 63. St. Paul declares that "We must ALL stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And there are very many passages which testify no less distinctly that this judgment, a judgment according to their deeds, awaits ALL. How other passages, without lowering the demands of the Divine law, enable us to look forward to such a judgment, with any thing short of despair, it is unnecessary here to enquire. But with these passages in the Bible, and indeed in the memory of most readers of the Bible, it does seem very strange to find this condition stated as the fruit of a certain amount of post-baptismal sin. There is no difficulty in conceiving the theory which leads to the statement: but I find it hard to conjecture what warrant in Scripture it is supposed to have.

|| It seems a curious example of unsteadiness and confusion, that the invitation, which is treated here as addressed by the Church in Christ's name to his true disciples, and as not to be addressed to those who after Baptism have turned away from God, is regarded in the same Author's letter to the Bishop of Oxford, as addressed by her to this latter class of sinners, and her use of it is given as among the proofs that she does not pretend to absolve them absolutely, and has no commission to tell them that their sins *are* blotted out, but remits them to Christ, that they may find rest for their souls. (p. 93.) Still later the writer (in his letter to the Archbishop of Canterbury last year) while he says, "What I wrote, I hope that with deepening years I hold more deeply,"



mission of sin' to offer, no means of "renewing them to repentance," we have any right to apply to them the words which the Apostles used in inviting men for the first time into the ark of Christ.\* What words of invitation we may use to them we are not told; but we are told what it is, at the most and best, that they can obtain by repentance,—that it is "*a sort of restoration* of that life [the life given in Baptism] given to those to whom it is given by virtue of that ordinance; a restoration of *a certain portion* of their Baptismal health. It is not *the* new birth simply,—that is Baptism,—but it is a revival *in a measure*, of that life; to be received gratefully, as a renewal of *a portion* of that former gift; to be exulted in, because it is life; but to be received and guarded with trembling, because it is the renewal of what had been forfeited; not to be boasted of, because it is but *a fragment* of an inheritance, 'wasted in riotous living.'"

acknowledges that his "statement was imperfect, as making no mention of the healing and comforting power of Absolution, or the pardoning grace of the Holy Eucharist." p. 92. And in a note he refers with much approbation to a work which seems to differ from his own chiefly in the extent to which it insists upon a course of ecclesiastical discipline, ending in ministerial Absolution, as the divinely-appointed way for the recovery of fallen Christians. He speaks of it as "a very solemn sermon on the same subject recently published; 'Evangelical Repentance,' with an Appendix, by the Rev. C. Wordsworth, in which he considers all the texts which speak of repentance, and refers to modern writers also;" and he adds, "Its tone makes it one of the cheering signs of the times." Mr. Wordsworth's view seems to be, that, though, "doubtless, it is possible to find passages in the New Testament which extend the application of the word in question (repentance) so as to cover the commission even of deadly sin . . . yet that whether or no Repentance, *when so extended*, may not imply *in every case* the further notion of ecclesiastical penance. . . . This, as it is a point of most serious and awful concern, so it is not perhaps very easy to determine;" [i. e. as he is careful to inform us in a note, *out of Scripture itself*; because as to the practical determination of it by the primitive Church, there is, he says, by no means the same room for doubt.] pp. 12, 13. And he asks, "Are we justified in teaching that which is so far doubtfully and scantily written—I speak advisedly, *which is scantily written*—as if it were emblazoned in the brightest and boldest characters, and to be read in every page?" p. 14. And he concludes both from the testimony of Scripture and the practice of the primitive Church, "that the safe and divinely-appointed way for the recovery of fallen Christians would seem to be by ecclesiastical discipline ending in ministerial absolution." And this extends to all grievous sin, secret as well as open. For Mr. Palmer's statement, which seems to confine such public penance to "the case of sins which were public, and caused scandal," does not satisfy him. Mr. Palmer asserts, that "it was generally taught that confession of secret sins to God with a truly contrite heart, and changed life, was sufficient to obtain remission of sins." But Mr. Wordsworth gives a note on this passage, (which he quotes,) "the reader who pays attention to the following extracts, will see much reason to question this assertion. Indeed it is, I think, very *questionable*." (App. p. 3.) And he infers "that the absence of any such discipline in effect and practice among ourselves ought to make us cautious in preaching the momentous doctrines, and in describing the true measures of sin and Repentance." But this seems too soft an enunciation of the conclusion to which the premises lead. For if "ecclesiastical discipline ending in ministerial absolution," be *the divinely-appointed mode*, not merely of reconciling sinners to the Church, but of obtaining for them remission of sins, we ought to be very explicit in warning sinners, that they are not to expect Divine forgiveness in any other way, or on any other terms. How strongly both Scripture and our Church bear testimony on the opposite side, appears in some measure by what is said in the text. But it is only justice to our own Divines to add, that the most eminent of them, who rate as high as any the value of *godly discipline* to a Church, and deplore as much as any the want of it in our own, are no less clear against this grievous error of making it necessary to the remission of sins.

\* Tract, No. 69, p. 207.



87. Certainly if this were the message which you have to deliver, it were of less importance that you should be persuaded to *reserve* it. But, blessed be God! it is not. And if the writer of the Tract had paused to remember the whole of the passage from which he takes the last words that I have quoted from him, one might hope that he would have been preserved from the very unscriptural limitations of God's mercy to repentant sinners into which he has been led by his own theories, and by the authority of some of the Fathers.\* For the prodigal in the memorable parable from which these words are taken, was a SON: and he had *wasted his substance with riotous living*; and yet when he came to himself, and returned to his father, we know how he was received; that though all that he sued for, and thought himself worthy of, was the place of a *servant*, his father did not ratify the sentence of his self-abasement, but opened his heart, and his arms, and his house to him as his SON, and commanded his whole household to rejoice, because *his SON who had been dead, was alive again; because he who had been lost, was found*. And in one of the parables delivered in the same connection, your Master not only encourages you, if you lose one of the sheep intrusted to your care, to go after that which is lost until you find it,—yea, to seek it with a solicitude which may for the time banish from your thoughts the part of your charge which is safe—but allows you too, when you have brought the wanderer back, to rejoice over him; and gives you the happy assurance that the angels of God are sharing in your joy. You will hardly require a more express warrant for proclaiming to all sinners, that, if they will turn and repent, their Heavenly Father is

\* In fact, whatever colour of Scriptural proof there may be for excluding absolutely from pardon those who have fallen from grace, it is presumed that for this notion, that they are half forgiven or half restored, there is no shadow of foundation in Scripture. The following is the way in which the Parables in Luke xv. are treated by Mr. Wordsworth, in the Appendix to his Sermon on Evangelical Repentance. He gives a synopsis of the texts quoted by the various commentators on our Articles in support of the principles laid down in Article xvi. (most of which he pronounces inapplicable,) and in the course of it we have these remarkable parables thus succinctly disposed of: "Luke xv. 7. 10. indicative of God's goodness;" "Luke xv. 11—32. Indicative of God's mercy and goodness; with *immediate* reference to the conversion of the Gentiles, and to the uncharitable conduct of the Pharisees and Scribes towards the Publicans." Few will question that these parables are "*indicative* of God's mercy and goodness." But I can hardly think that there are many who will regard this as a full or fair account of their bearing upon the question of *the place for forgiveness*, which is, according to Scripture, to be allowed to such as fall into sin after Baptism, and truly repent thereof. One would have thought, indeed, that it was hard to avoid noticing, as affecting their bearing on this particular question, that it is a sheep of the man's flock which goes astray; a part of the treasure of the woman of the house which is lost; a son of the master of the family that wanders away. And that in each case, when that which was lost is found, it is restored to its former place with rejoicing. And that our Church takes this view of the special force of the Parable of the Prodigal Son, is very clearly stated in the Homily on Repentance, Part 1. "Whereby [by Joel ii.] we are admonished that Repentance is never too late, so that it be true and earnest. For, sith that God in the Scriptures will be called our Father, doubtless he doth follow the nature and property of gentle and merciful fathers, which seek nothing so much as the returning again and amendment of their children: as Christ doth abundantly teach in the Parable of the Prodigal Son."

willing to receive them, *to heal their backslidings, to love them freely*, to restore them to the place and the privileges of his children. And I trust you will require something more than any theories, ancient or modern, about the nature of post-baptismal sin, to warrant you in putting any limitations upon the mercy and love of our Heavenly Father to *every sinner that repenteth*, thus solemnly and affectingly declared by Christ Himself.\*

88. I trust you are in little danger of being beguiled by any such presumptuous speculations into exchanging the large commission which you have received from your Divine Master, for one framed more in accordance with the narrow mind and narrow heart of man. And I willingly excuse myself and you the task of a detailed examination of the arbitrary sophistry, by which the testimony of Scripture against these human limitations of the ministry of reconciliation is silenced or perverted.<sup>a</sup> I will only remind you

<sup>a</sup> It must be a startling thing to one to whom this system is new, to find how much of God's word,—and how much of that most interesting part of his word, that which exhibits Him in relation to sinners,—it rejects as inapplicable to sinners in the Christian Church. All that is addressed to God's rebellious and backsliding children in the Old Testament; all the exhortations, and the invitations, and the promises delivered to them in his name, are set aside from our use: they were addressed indeed to his children, but they were not *Regenerate* children. All the Lord's gracious declarations recorded in the New Testament, of God's mercy to sinners, and of his readiness to receive them and pardon them,—all his own invitations and pleadings, and promises, even the great and precious promise, *Him that cometh to me I will in no wise cast out*,—all were still addressed to Jews, and cannot be transferred to the very different state of those who have been baptized, and have fallen into *deadly* sin. The whole scheme of *Justification by Faith*, as explained, illustrated, guarded, and supported in the Epistles, is in the same way rendered useless to the Christian Church, except in her missions among the Heathen. And in the same way, too, the consolation of the examples of this free mercy which are recorded in the Bible, is taken from us. Do we turn to David's aggravated

\* The Lord Himself very solemnly and distinctly cuts off one class of sinners absolutely from hopes of Divine mercy. But this is not even of the nature of an exception to what is elsewhere said of God's readiness to receive and forgive every repentant sinner, if, as appears from the particular case which draws these awful words from Him, the irremissible sin of which He speaks, is one, which, from its nature, shuts the sinner out from Repentance. But it is unnecessary to consider this, as no attempt is, or indeed from the nature of the case could be, made, to found any of the limitations to the offers of Divine mercy, upon this passage. The passage in Heb. vi., also a very awful one, is resorted to in the case; but it is explained by a great majority of commentators, of widely different doctrinal views, of such a renunciation of the Faith as is identical with, or rather falls under, the sin against the Holy Ghost. Other expositions of the passage, which would make it equally inapplicable, we need not notice, because this is the view of its meaning on which it is set aside in the argument on this Sixteenth Article by our Church, in the Homily on Repentance: "And that they [the Novatians] may give the better colour unto their pestilent and pernicious error, they do commonly bring in the sixth and tenth chapters of the Epistle to the Hebrews, and the second chapter of the Second Epistle of Peter; not considering that in those places the holy Apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto; but of the final falling away from Christ and his Gospel, which is a sin against the Holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and his word, they do crucify and mock him, but to their utter destruction, and therefore fall into utter desperation, and cannot repent."

how careful our Church has been to shew herself guiltless in this matter. First, the Sixteenth Article fairly interpreted, would seem

sin, and to God's prompt and gracious forgiveness of it? We are reminded that David was not *baptized*. To Peter's shameful fall, and merciful restoration? He was not *Regenerate*. And so on.

But why should our Regeneration prevent the application to us of the general invitations to ALL sinners to return and to repent, which are to be met with in God's word every where; founded as they are upon the most general declarations of God's readiness to shew mercy to ALL sinners, and upon the testimony that Christ's blood cleanseth from ALL sin? It would seem not merely a happier, but a truer view of the relation into which we are brought by Baptism, to regard it as securing to us *by covenant* that mercy, which, when declared and promised to those under the Law, wore somewhat the air of what was *extraordinary*, and, if one may use such a word without fear of being mistaken, *irregular*, as regarded the dispensation under which it was promulgated. I do not mean to say, that the New Covenant did not do a great deal more for us than this, but that it did this. But we need not argue that such was its effect. All that we need say is,—what every one who entertains any thing like due reverence for Scripture, must feel to be true—that we are not at liberty to admit that it had, and to such an extent, the effect of rendering inapplicable to us, so much of Scripture which is conceived in the most general form, unless there be some express authority from Scripture to shew that we are not to make such an application of it. Is there any such authority? any declaration in God's Word that these parts of it do not so apply? any warning against so applying them to others or ourselves? No: it is not proposed to justify the limitation by Scripture authority, but by reasoning. These passages were actually addressed to those who did not possess the peculiar privileges and the special grace which we enjoy, as Members of the Christian Church. And if, having received this grace, we fall from it into deadly sin, our guilt is far more grievous. And we have no right to transfer to ourselves God's dealings, or his language towards those in whom sin was so widely different,—evincing so much less depravity, and power of evil in the heart.

This seems the amount of the reasoning by which this setting aside of the declarations and invitations and promises of Scripture, is justified! But I cannot think that it does any thing to relieve the procedure from the charge of great and indeed awful presumption. And I am very sure that if the plain and natural meaning of any portion of Scripture which did not in the same way oppose these men's theories, were set aside upon such reasoning, or better, they would not be slow to bestow very frank censure upon such a mode of dealing with Revelation.

But indeed, supposing it to be right to settle such a point in that way, the reasoning seems strangely weak and unsatisfactory. We can be very sure—Scripture and reason combine to assure us—that the guilt of sin is greater in the degree in which the light enjoyed by the sinner, and the grace bestowed upon him, are greater. But God's declarations of mercy in Christ Jesus are made expressly concerning *all* sin,—not small or slight sins,—but *all* sin. His invitations are in words addressed,—not to sinners before Baptism—but to ALL sinners; and they are limited by no condition, except that they shall repent, and believe in the Saviour, *whose blood cleanseth from ALL sin*. And what right have we to determine, that *deadly* sin in a baptized sinner is not within the scope of such declarations, and that a baptized sinner is beyond the reach of those invitations? What is meant by such an assertion? Is it meant that such sin is of too deep guilt for the blood of Christ to wash away, and for the mercy of God in Christ to forgive? No, it will be said, that is not meant. What is meant is, that this sin, which it is confessed evinces deeper depravity in the sinner, than the same sin committed by one to whom such grace was not imparted, shews also a state which makes it harder for the sinner to repent;

to express her principles with sufficient distinctness upon the question. "Not every deadly sin\* willingly committed after Baptism,

and more unlikely that he will repent. Be it so. But what has this to do with the question upon which we are at present? How does this furnish any proof of the principle, that the passages of Holy Scripture referred to do not apply to their case? The declarations and invitations and promises of which I speak, say nothing, and intimate nothing, of the ease or difficulty with which different sinners repent. From the nature of the case, that must be very different in different instances. They say nothing of the likelihood or unlikelihood of their repentance. According to human calculation, it varies in the same way. The passages of Scripture to which I refer, do not touch upon this. They invite all sinners to repent; they declare that God is ready to receive all sinners who do repent; and they promise to all who repent, free pardon and full acceptance for Christ's sake. What right have we to say, that these precious promises of the word of God do not apply to a certain class of sinners, because we think from their circumstances it is unlikely they will repent? The blessings of reconciliation offered, will not be theirs until they repent. By the very terms of the offers and promises, none of those blessings will be theirs if they do not repent. It is only if they do, and when they do, that those blessings are to be theirs. How can it be thought then, that the difficulty of their repenting, or its unlikelihood, forbids the application of these passages of Scripture to them?

Now beyond these two effects of the grace and privileges of the Christian, it is not easy to understand any others, which have any apparent application in this case. They, upon common and admitted principles, aggravate the guilt of his sin,—make the same sin greater in him than it would be in one to whom they were not given;—and they, in the degree in which they make his sin greater, make his Repentance harder.† But I suppose that I have shewn, that neither of these effects is any warrant for denying that the portions of Scripture to which I have referred, apply to Christians, no less than to those to whom they were first addressed.

On the part of some who deny the applicability of such portions of Scripture to sinners after Baptism, it has been declared, with some solicitude, that they do not therefore mean to deny, that such persons will be forgiven upon

\* It can hardly be necessary to vindicate our Church<sup>5</sup> from the imputation of adopting with this word, the false and dangerous error with respect to the true nature of sin, upon which the distinction of it into *mortal* and *venial* is founded. But as the language used about the Article seems so often to countenance or assume this false principle, it cannot be out of place to give the grave caution of the Bishop of Exeter against it. "Nor may we forget the tendency of such language to encourage the pernicious and perilous habit of distinguishing between such sins as may destroy our state of grace, and such as we may think still leave that state secure. Let it never be absent from our minds, that every wilful sin is deadly; and let us beware of hardening our own hearts, and corrupting the hearts of our brethren, by whispering to ourselves or them *which* sin is more or less deadly than others. That which we may deem the least, will be deadly enough, if unrepented, to work our perdition: those which we deem the most deadly will, if repented, have been thoroughly washed away in the Blood of our Redeemer."—*Charge*, 1839, p. 33.

† *I. e.* Considering only sin and its natural effect in hardening the heart, and rendering sinners impenitent, just in the degree which it is heinous, and *not* considering the power of the SPIRIT in the Christian Church, to restore as well as to sustain; or the advocacy of Him who is *the propitiation for our sins, and our Advocate with the Father when we sin.*

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<sup>5</sup> See extract from Mr. WARD's edition of Mr. RICHARDS' "*most audacious*" Catechism. Note 9, p. 382, *supra*.—ED.

is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance\* is not to be denied to such as fall into sin

sincere repentance.† That, on the contrary, they feel assured of the efficacy of *sincere Repentance*, even in the case of “the most presumptuous and grievous

\* These words, which seem very plain, have given occasion to a very curious gloss. Referring to them, Mr. Wordsworth writes, “Is there then no cause to fear—I ask fearfully, and with all due deference and humility—lest we be condemned out of our own mouth? May it not be said—and not indeed without reason—that we ourselves do in a manner deny *the place* of forgiveness, which we have so long discontinued? Where are now appointed stations of ‘the mourners,’ or of ‘the prostrate?’ Where is now ‘the rod of discipline, the robe of shame?’”—According to this most extraordinary perversion of the Article, it is not intended to blame the unscriptural rigour which pronounces deadly sin after Baptism to be irremissible, but the unprimitive laxity which does not assign *a distinct place in the Church* (separate from that of the faithful worshipper, and with suitable accompaniments of shame and suffering) to those who have been guilty of such sin! And in an explanatory note (which to most readers will appear very necessary) he refers to Dr. Hey on the Articles, (vol. iii. p. 455.) Dr. H. finds that in 1552, *locus pœnitentiæ*, in the Latin Article, was rendered in the English, by *the place for penitents*; and that in 1571, the Latin being still the same, the English was, *the grant of Repentance*, and hence he infers that “*the grant of Repentance must mean the same with the place for penitents*; otherwise they could not both be English for the same Latin.” He adds, “The meaning then seems to be, that heinous offenders may be permitted to have *some* place in the Church, not the place of such as are at peace with discipline, and under no censure, but that of those who have been in some way degraded, and are labouring to recover their former station.” Upon this Mr. Wordsworth says, “This argument, *though not perhaps quite conclusive*, is confirmed by the statement in the Homily referred to above,” (i. e., the Homily for Whitsunday, in which one of the notes of the true Church is said to be ‘the right use of Ecclesiastical Discipline.’)—It seems strange that Dr. Hey, having taken so much pains to put himself wrong, should not have taken the very little more which would have set him right. In 1552, in Article XVI., (Latin) we have *locus pœnitentiæ* twice, meaning in both places evidently the same thing; and accordingly in both it is in the English rendered by *the place for penitents*, as Dr. Hey notices. It is not easy to believe that, even then, though an expression is used which might suggest a different purpose, the Article had any other object than to condemn the grievous error by which the general declarations of God’s mercy to repentant sinners were unscripturally limited, in the case of the baptized, to what were styled *venial sins*. But be this as it may, it is very clear that in the subsequent revisions very special pains were taken to fix this to be the true meaning of the Article. In 1562, the Latin still remaining the same, the words where they first occur in the Article, are rendered by *the place for PENITENCE*, a sufficiently significant alteration in itself. But still more distinctly, where they occur again, the English is, *the place of forgiveness*. In 1571, the deviation is still wider, it is *the graunte of Repentaunce* in the first place, and *the place of forgiveness*, in the second. Nor is this all, for the Latin was altered this year for the first time; the first *locus pœnitentiæ* being suffered to stand, but the second being changed to *locus veniæ*. It does not appear easily how it could have been more distinctly declared that *locus pœnitentiæ* does not mean *the place for penitents*, in the sense assigned to the words by Dr. Hey and Mr. Wordsworth.

† This is Mr. Wordsworth’s declaration upon the point:—“My brethren, let me not be understood for a moment to doubt the efficacy of sincere *Repentance* (so to call it) in the case even of the most grievous and presumptuous sins.”—*Sermon*, p. 20. In a note he gives the reason for the qualifying parenthesis “(so to call it):” “Epiphanius (Adv. Hær. lix. sect. i.) declines to call it by the same name, even when he is arguing against the Cathari. Καὶ ἡ μὲν τελεία μετάνοια ἐν λουτρῷ τυγχάνει· εἰ δέ τις παρέπαισεν, οὐκ ἀπόλλει τοῦτον ἡ ἀγία τοῦ Θεοῦ Ἐκκλησία· δίδωσι γὰρ τὴν ἐπάνοδον καὶ μετὰ τὴν μετάνοιαν τὴν μεταμέλειαν.” [Mr. W.’s opinion of this distinction was given in such terms, earlier in his *Sermon*, as would have made it very unlikely that he was so soon to avail himself of it. “μετανοέω, μετάνοια μεταμέλομαι (μεταμέλεια.) Critics have attempted to draw distinctions between the meaning of the two words; but, apparently, on insufficient grounds.”]

Besides this, in vindication of the doubt, whether what the author so earnestly



[i. e. (as is evident from the connection) *though it be deadly and willingly committed,*] after Baptism. After we have received the

sins." But this gives rise to the question, what right have they to entertain such confidence? Upon what *Scriptural* grounds does it rest? And I believe that if they consider this question, they will be obliged to acknowledge, that they have no grounds in Scripture for feeling thus assured that grievous sin after Baptism will be forgiven, upon sincere Repentance, except those very passages of Scripture which promise forgiveness to *ALL repentant sinners*; that is, the very passages which they have refused to apply to sinners after Baptism. I believe that to vindicate their confidence that these sinners will be forgiven if they repent, they must come back to the very passages which they denied to be applicable to the case of such sinners!

But it will be said, perhaps, that, though it is said that these passages do not apply to sinners after Baptism, yet what is really meant is, that they do not apply in the same way and sense to sinners before and after Baptism; and that, in particular, *Repentance* in the case of the latter includes *discipline*; that is to say, *penance* inflicted by the authority of the Church. This seems, in substance, the modification of Dr. Pusey's view of sin after Baptism, which was proposed by Mr. Wordsworth, (in a Sermon referred to Par. 86, note,) and apparently adopted by Dr. Pusey as a necessary mitigation of his Doctrine as originally proposed. Dr. P. had laid down (as stated in the Charge), that no one who had fallen after Baptism into grievous sin, could arrive at any happy confidence of his forgiveness; that there are but two periods of plenary cleansing made known to us in the Bible—Baptism and the Day of Judgment. One of these is past with the sinners in question, who have, therefore, doomed themselves to an uncertainty about their state before God, which there are no means of removing until the second period arrives. From this view of the Gospel, which would brand, as presumption and delusion, the peace, and hope, and joy in believing, which in life and in death had been the portion of those departed members of the Church who had been brought, by God's grace, from sin to holiness, and from practical unbelief to true faith; which would banish

declares that he believes to be efficacious, in the case even of the most grievous and presumptuous sins, ought to be called *Repentance* or not, he gives two other extracts: one is from Clement of Alexandria, who says, that often to ask pardon for offences often repeated, is not *μετάνοια* but *δόκησις μετανόας*, which is only expressing a natural doubt whether a man who goes on professing to repent, while he goes on sinning still again and again, can be sincere in his profession; a point which has evidently nothing to do with the question, whether, if he were sincere in his profession, his state of mind ought to be called *Repentance* or not; the other is from Hermas, who tells his celestial guide that he has heard that when a man once has become a believer, he thenceforth has no more *Repentance* for his sins: "Et ait mihi: recte audisti. . . Qui enim jam crediderunt, aut qui credituri sunt, *penitentiam* peccatorum non habent, sed *remissionem*." I do not know what value will be assigned to these passages by any readers; but I suppose there are none who would not feel that to justify his hesitation to give the name of *Repentance* to a state of mind which has all the characteristics of what SCRIPTURE calls *Repentance*, the writer should have had something, which, at least, he regarded as *Scriptural* authority for his scruples. And moreover, most persons would require that there should be some *Scriptural* authority for the further point, that though these scruples be well founded, and though, therefore, the name of *Repentance* cannot be properly bestowed upon any state of mind of a sinner after Baptism, he may yet be saved; for one who has learned from Scripture, that it is only through *Repentance* that a sinner can escape the wages of sin, will hardly be convinced that those who fall into sin after Baptism cannot repent, but may obtain forgiveness, by being told that Epiphanius says that they cannot have *μετάνοια*, but that the Church allows to them an *ἐπίδροδος* through *μεταμέλεια*; and that Hermas says (whatever he means thereby), that though they cannot have *penitentia*, they may have *remissio*; and that Mr. Wordsworth himself does not, for a moment, doubt the efficacy, in every case, of what he yet hesitates to call *Repentance*.



Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God arise again, and amend our lives; and, there-

peace from the hearts of such a vast majority, to say the very least, of God's children, now, with whose spirit his Spirit is bearing witness that they are his children, and enabling them, by their outward walk, to approve themselves to others as his children; and which would paralyse the *Ministry of Reconciliation* in the Church,—there was, as might have been hoped, a very general recoil. And it was not merely very generally rejected, but reasoned against very strongly; and though Dr. Pusey professes that nothing that was said upon the question had changed his own mind as to the substance of what he had put forward, he seems glad to receive this modification of his statements, and to acknowledge it as supplying an imperfection with which they were chargeable. The view is, in substance, that in using *Repentance* so as “to cover the commission even of deadly sin,” we are *extending* the application of the word, in a way which *it is possible* to find passages in the New Testament to justify; but that to make the application safe, we must extend the *meaning* as well as the *use* of the word; and that it ought, in such cases, to be understood to include, over and above the state of mind, for which it usually stands, (together with the natural results in the feelings and in the life of the penitent,) such penitential discipline as is appointed by the Church, ending with absolution by her authority. This Mr. W. pronounces to be proved, both by “the testimony of Scripture and the practice of the Primitive Church,” to be “*the safe and Divinely-appointed way for the recovery of fallen Christians.*”

Now the question is not about the power of the Church to inflict censure, up to actual exclusion from her pale, upon open offenders; and to prescribe rules for the removal of her censures, including the requirement of such proofs of Repentance as she deems best fitted to secure and promote Repentance in the offender, and to prevent sin in others. Nor about the wholesomeness of such discipline, for restraint, and reformation, and edification, when exercised wisely and on Scriptural principles; nor on the fitness of submitting to all the godly ordinances of the Church in this matter, and the proof that a man would give of some defect in the genuineness of his Repentance if he were to reject her authority, and refuse to submit to her rules. No question is raised about any of these points. The question is entirely about the Divine appointments for the forgiveness of sin. And it must be plain, I think, that when it is maintained that *Repentance* as applied to sinners after Baptism, has a different sense from that in which it is applied to them before, there ought to be some proof of the assertion *from Scripture*. It cannot be alleged that there are two different forms of invitation and promise to repentant sinners; one for those who are outside the Church, and the other for those who are within it. What must be maintained, therefore, by those who will not take the alternative of denying that there are any promises at all in Scripture of the forgiveness of sinners after Baptism, is, that where promises identically the same are made to sinners, without and within the Church, if they *repent*; this last important word is to be taken in different senses, according to the persons to whom it is addressed: that *if they repent*, means in the one case simply if they undergo a change of mind with respect to sin, so as to be sorry for the sin which they have committed, to turn from it, forsake, and hate it; and whatever else may be comprehended in the ordinary meaning of the words, and *if they repent*, means, in the other case, if, in addition to such a change of feelings, they undergo penance, and receive absolution.

Now it might be rash to say that it is impossible that this statement can be true, but it plainly requires very good proof. Mr. Wordsworth, however, does not profess to be able to provide such a proof; on the contrary, he says, that it is a point which “it is not perhaps very easy to determine”—“I mean of course, out of Scripture itself.”—p. 14. I presume that the texts which are

fore, they are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as

adduced in such numbers through the after-pages of his discourse, are intended to do something towards the determination of the point out of Scripture, but how they contribute to it, I am quite unable to see. For they consist chiefly of evidences of the high standard of morals which was established in the Christian Church, by the exhortations, and the precepts, and the rebukes, and the warnings, which abound in the epistles; very important portions of Holy Scripture, no doubt, but having but little bearing on the question: Does *Repentance*, when applied to sinners within the Church, include *penance* or not? The writer further urges that the apostles, when rebuking sin, or deterring men from sin, by declaring God's righteous sentence upon it, were but little in the habit of qualifying the force of what they said by bringing forward examples of God's mercy to repentant sinners under the old dispensation or during the ministry of the Lord. But here again, whatever be the importance of the point, it has no application to the question whether *Repentance* involves *penance*, when the sinner is a member of the Christian Church. And the same is to be said of other passages which declare that the guilt of sinners is in proportion to the light bestowed upon them, and that the same will be the measure of their condemnation.

It may be said that the texts to which I refer are not brought in proof of this point, but to illustrate other points connected with the subject. It may be so. I really do not know. But this I am sure of, that if what I have referred to, be not the proof from Scripture of this position concerning the third meaning of *Repentance*, I can find no attempt in the sermon to furnish any Scriptural evidence of the assertion. Be this as it may, however, I do not think there would be any profit (even if space could be commanded for it) in entering into a detailed examination of this portion of the discourse; and I shall, instead, endeavour to settle the question in a more compendious, and direct, and, what I hope will prove, a more satisfactory mode.

I shall give a few texts to shew the following important points: 1. That the Apostolic epistles contemplate the fact, not merely that there should be some in the Christian Church unreconciled to God, but some who should prove by their outward life and conversation, that they were not in a state of reconciliation with Him. And, 2. That the *reconciliation* of such to God, or their *conversion*, was to be the object of the labours of God's ambassadors; and that it was to be effected by bringing them to Repentance, and by exhibiting to them the love of God in the gift of Christ as the true ground of Faith in Him;—in short, that for them *the Ministry of Reconciliation* was to be executed in the same way as that by which those that were without were to be brought to repent and to believe the gospel. I expect that the settlement of this question will be found to be contained in the right explanation and application of the few texts which are necessary to prove these positions.

1. To begin with the Corinthians. They were, I need not say, baptized members of the Christian Church; the Apostle in fact, addressing them as a body, speaks of them as *saints*; as *washed, sanctified, justified, in the name of the Lord Jesus, and by the Spirit of our God*. But there were not merely divisions and irregularities in the body, but he had reason to fear of many, that they had committed gross and grievous sins, and were untouched by remorse or shame. This appears in a passage (2 Cor. xii. 20.) to which I shall return immediately; for the present I only want to shew how he exercised his office towards them. Did he denounce them as hopelessly fallen from God, or proclaim against them the sentence of his just wrath and indignation against sin, without holding out any hopes to them from the mercy which they had enjoyed and abused? Such, according to Mr. Wordsworth's theory, should have been the Apostle's mode of dealing with such offenders. Now, see what was the

truly repent." And in the Homily on Justification, after stating the plain impossibility of our being justified and made righteous

actual mode. Look at 2 Cor. v. 18—21, where he declares to them, that he and his brethren were intrusted with the Ministry of Reconciliation, and further declares that its foundation was in the love of God in the reconciling work of Christ in the flesh. And having thus stated his commission, he proceeds to execute it, for those to whom he was writing, and with the most persuasive earnestness, in the well-known passage:—"Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, *be ye reconciled to God*. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

2. The passage just referred to as evidence of the extent to which gross sin existed in the Church at Corinth, is also of much importance on the question of the place of repentance allowed to such sinners. It is: "But I fear lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and, lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed." (2 Cor. xii. 23.) Now, if the Apostle in his enumeration had stopped short at the disorders and evil tempers which he feared he should find at Corinth, the passage would create less difficulty upon the principles which we have been considering; which, among their other evil effects, have a tendency to set too wide a distance between such sins and grosser profligacy. This is not an unnatural result of identifying too much the objects and effects of Church discipline with the peculiar government of His Church, which is carried on by Him, *who trieth the hearts and the reins, and who requireth truth in the inward parts*. It is, however, not only discountenanced by the whole tenor of the word of God, but it receives a very special contradiction from St. Paul's recital of "the works of the flesh" (Gal. v. 19—21), in which "hatred, variance, emulations, wrath, strife, seditions, envyings," are enumerated together with, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, murders, drunkenness, revellings,"—are all comprehended in the same class, and all involved in the same solemn condemnation, "that they which do such things shall not inherit the kingdom of God." But though I am glad to glance at this point, I am not sorry to be spared the necessity of discussing it regularly, which would occupy an inconvenient space. And the character of the sins which are found at the end of the list, admits of too little dispute to make it necessary to say more on the former. For he adds, that *uncleanness, and fornication, and lasciviousness*, had also been committed by many.\* And with respect to these gross and grievous sinners, what the Apostle feared was, lest he should find that they *had not repented*. He dreaded lest God had sorrow and shame in store for him, on account of those in whom he took so deep and tender an interest. But, mark, what he dreaded was,—not that he should find that there were some among them who had been guilty of these gross and grievous sins,—of that he

\* When St. James, in the course of his indignant and sorrowful reproof of those who were disgracing the Church in his day, addresses them, or some of them, as *adulterers and adulteresses*, it is said that "the expression is to be understood 'sensu figurato.' See Grotius and Hammond in loc." *Wordsworth's Sermon*, p. 23, *Note*. I suppose there is no danger of a similar gloss upon St. Paul's designation of the sins of the Corinthians of whom he speaks, but it may not be amiss to guard it by this ancient exposition of its meaning: ἀκαθαρσίαν δὲ πᾶσαν ἁμαρτίαν νοήσεις· πᾶσα γὰρ ἀκαθάρτου ποιεῖ ἢ ἰδικῶς τὰς τῶν σωματικῶν μίξεων ἀρρητοποιῶν· οὐ γὰρ εἰς ἣν ὁ πορνεύσας ἀλλὰ πολλοί, καὶ ἐν πολλοῖς εἶδεν ἀσελγείων.—Theophylact. in loc.

before God by our own acts, words, and deeds, seem they never so good, “because all men be sinners and offenders against God, and

seems to have had a sorrowful assurance,—but lest he should find that they had not *repented*. “For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates. . . . And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.” Mr. Wordsworth seems to wish that, after some eminent commentators, instead of *I shall bewail*, we should render the word, *I shall be forced to punish*. Suppose we do, what then? Why, then, we have in the passage, “a proof of penitential discipline.” No doubt; but in a shape very contrary indeed to his theory: for, it appears, that the Repentance even of these very gross offenders would have suspended the penal exercise of the Apostle’s authority. If he found them exhibiting a hardy impenitence, he would be *forced to punish* them; but if they had repented, his fears of this painful necessity were at an end. So that, whether we understand him to express his fears, that he would have to *sorrow over*, or that he would *be forced to inflict punishment on*, these sinners, the lesson which the passage teaches us, as to the light in which he regarded *Repentance*, is the same. He dreaded that he would have to punish them, or to mourn over them: but it was not, because he feared to find that they had thus grossly sinned, but that having so sinned they had not *repented*.

3. But we have not done with the Corinthians yet. It will be remembered that St. Paul rebukes them with much severity in his first Epistle, and that in his second, having heard of their sincere Repentance ‘in the interval, he is anxious to assure them of his full satisfaction at their return to a sense of duty—of his forgiveness and love. Here is what Mr. Wordsworth says, in connection with this portion of the Epistle; it seems a useful illustration of the mode of using Scripture, to which I have before directed attention: “In like manner the repentance which St. Paul describes as that of his Corinthian converts, with all its true and lively characteristics, what were the circumstances of the case out of which it arose? Not an act of guilt, much less a course of abandoned life; but an omission of duty; the neglecting *to put away from among them that wicked person*.” p. 7. *Repentance* might serve, it would seem, in the case of such *an omission of duty*; but we have no right to infer that it would have been enough, even though proved to be genuine by being attended *with all its true and lively characteristics*, if they had been chargeable with *an act of guilt, much more with a course of abandoned life*. Very well. But is it not strange that the consideration of this case did not bring to Mr. Wordsworth’s mind the case of *that wicked person* himself, concerning whom they were guilty of this act of omission? He was guilty of *fornication, and such fornication as is not so much as named among the Gentiles*; and, living in this “course of abandoned life,” he was cut off from the Church by the command of the Apostle. And yet, upon learning that this man manifested deep sorrow for his sin, the same Apostle ordered him *at once* to be restored. And apparently apprehending that the Corinthians might be slow to forgive and receive him again,—that they might think that one, who had sinned so grievously, and brought upon them such heavy scandal, and the weight too of his own severe displeasure, ought to be punished by still longer exclusion from the body,—the holy Apostle (besides assuring them that he had entirely forgiven them, and that he was perfectly happy in them once more) tells them that the offender had endured enough in having had public sentence passed upon him for his sin; and that now they ought to be chiefly anxious lest he should suffer too much through the bitterness of his Repentance; and that they ought, therefore, not merely to forgive him, but comfort him: “Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise

breakers of his law and commandments," the Church declares the necessity of seeking "another righteousness or Justification to be

ye ought rather to forgive him and comfort him, lest, perhaps, such a one should be swallowed up with overmuch sorrow. Wherefore, I beseech you, that ye would confirm your love toward him." (2 Cor. ii. 6—8.)

I cannot refrain from adding what follows in Mr. Wordsworth's Sermon. Though it is not connected with the case of the Corinthians, it is with the use of Scripture in support of the theology of the Tract School,—with which it is impossible not to class Mr. Wordsworth's Sermon, whatever be his connexion personally with the writers. It is, I think, not less worthy of notice than any of the strange examples which I have already given. It stands in immediate connexion with the last extract upon the offence of the Corinthians: "And so, perhaps, though in an aggravated degree, the sin of Simon Magus. That of which he had need to repent was a thought of the heart; and, as such, was to be met with spiritual exercise. '*Pray God,*' says St. Peter, '*if perhaps the thought of thine heart may be forgiven thee.*'"

I hope there are not many of my readers who are not startled at this flagrant perversion of Scripture, and at the habit of unconsciously perverting Scripture which it exhibits. When a man has formed habits of dealing with the word of God, which allow him to draw from the narrative in Acts viii. that Simon Magus had no *deadly sin* to repent of, but only a *thought of the heart*, because St. Peter says, "Pray God if perhaps *the thought of thine heart* may be forgiven thee,"—I know nothing to prevent him, if the exigencies of his theory equally required him to extenuate their guilt, from settling, that the Scribes in Mark iii. 22—30, were guilty of no deadly sin, but only *an offence of the tongue*, because the Evangelist says, in explaining in what their crime consisted, "Because *they said*, that he had an unclean Spirit." It may be thought that this is an exaggerated and absurd aggravation of the abuse of Scriptural language, of which Mr. Wordsworth is really guilty. For that in this latter case there is full security against such a mistake concerning the sin of the Scribes as I have imagined; because the Evangelist informs us just before, that the Lord describes it as blasphemy against the Holy Ghost, and declares, that it shall never be forgiven. I have no doubt that this ought to be a perfect safeguard; but how can we be sure that it would prove one? For, in the case of Simon Magus, the sacred narrative tells us, that Peter pronounced him in the *gall of bitterness and in the bond of iniquity, and that his heart was not right in the sight of God*, and declared accordingly, that *he had neither part nor lot in the matter*. I do not profess to know precisely what it is that would be said to constitute "deadly" sin by those who insist a good deal upon the distinction in this very matter; but whether we look to this description of the nature of Simon's sin, or of its effects on his state before God, I can hardly think that it will be held that it describes a "venial" sin.

4. There are very strong statements in the Epistle of St. James of the extent of disorder and vice which were to be found in the Church in his time. The concluding verses of his Epistle, however, appear equally strong and distinct, upon some of the points which are brought into question, in this theory of sin after Baptism, and the modification of it, which we have been considering. "Brethren, if any of you do err from the truth, and one *convert* him, let him know, that he which *converteth* the sinner from the error of his way, *shall save a soul from death, and shall hide a multitude of sins.*" (v. 20, 21.) The language here is very marked, and confirms what I said of the exercise of the Ministry of Reconciliation within the Church, in speaking on 2 Cor. v. 19—21.

5. There are some remarkable invitations to repent (which I presume must always be understood as promises to Repentance) in the Epistles to the Churches in the beginning of the Revelation. Mr. Wordsworth notices several, which he does not think come up to what is wanted to make them instances of the use of Repentance in what he calls its *extended* sense. Referring to such



received at God's own hands; that is to say, the forgiveness of his sins and trespasses in such things as he hath offended." And she

exhortations in Rev. iii. 2, 3, in the Epistle to Sardis; Rev. iii. 19, to Laodicea; Rev. ii. 2—5, to Ephesus, he says:—"And in each of these places it is important to remark, that the rebuke (it would seem) is not for relapses into deadly sin, in the case of individuals, but for laxity of discipline, as that whereof the whole body had to repent; or as regarded individual members, for lukewarmness, for want of zeal, for not going on unto perfection, for not bringing forth the *meet fruits* of that change of mind, unto which they had been baptized."\* I will not stop to examine the correctness of this statement; but be content with suggesting that I think what is said in the case of Sardis, would admit of some addition to it. But what follows is much more important. Of three instances which Mr. Wordsworth gives of the passages in the New Testament, which it is *possible* to find as warranting such an extension of the application of the word, two are from this part of Revelations. They are given thus: "Such *it may be* is the censure addressed in Revelations to the Church in Pergamos."—p. 12. And in a note it is added: "And *perhaps* also to the Church of Thyatira; or, at least the statement (Rev. ii. 21, 22.) with respect to certain corrupt teachers in the Church." I shall transcribe the last of these passages; and, I believe, most readers will be of opinion that it, at least, might have been given (as Hooker says) "without any peradventure." It refers to the woman Jezebel, who pretended *to be a prophetess, and who taught and seduced Christ's servants to commit fornication, and to eat things sacrificed unto idols*. And of whom, notwithstanding this enormous wickedness, it is still said, "*And I gave her space to repent of her fornication, and she repented not.*" And then, both of her and of those whom she had led into a participation in her iniquity, it is added, "Behold I will cast her into a bed, and them that commit adultery with her, into great tribulation, *except they repent of their deeds.*"

6. I will give but one text more, viz. Rev. iii. 20. in which the Lord describes himself with such tender condescension, not merely as ready to receive penitents who turn to him, but as seeking them anxiously, patiently waiting for their better mind, and when it comes, sealing their acceptance and restoration by unquestionable proofs of confidence and love: "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Mr. Wordsworth acknowledges distinctly that this is a strong text; but he gives a very curious, though brief comment on it, which seems intended to abate its force. "Perhaps, after all, the most conclusive texts [in support of the Sixteenth Article] are James v. 20. [noticed above, No. 4.] . . . and Rev. iii. 20, (but see Grotius's Note, and observe in original the tenses *ἑστηκα, ἀκούσῃ, ἀνολέῃ*.) . . ." I must acknowledge myself unable to understand what is intended by this recommendation. The point contended for in Mr. W.'s Sermon would seem to make the meaning of it clear enough. But such a meaning can only be arrived at through a sort of criticism, which it is hardly justifiable to ascribe to him. I find indeed in Hammond this marginal note on, *I stand*, in our version: "*I have stood, ἑστηκα.*" But Mr. W. cannot mean to countersign this curious emendation. It would be uncivil to any ordinary scholar, much more to one in his position, to suspect him of doubting that the proper sense of *ἑστηκα* is, *I stand*. And, indeed, it is nearly as hard to suppose that he meant to intimate that *ἀκούσῃ* and *ἀνολέῃ* retain the *time* of their tense in the *indicative*.† But then, what is the meaning of recommending his

\* Sermon, p. 5.

† Hammond, it is right to say, makes no attempt to give these a *past* signification in his *paraphrase*. Nor though he strangely proposes to translate *ἑστηκα* by *I have stood*, does he regard the passage as intimating that this gracious proceeding was now over—which indeed, *κρούω* and *εἰσελεύσομαι*, and *δειπνήσω* would seem to render impos-



teaches that "this Justification or righteousness which we do receive of God's mercy and Christ's merits, embraced by Faith, is

readers to *observe in original the tenses of ἔστηκα, &c.*? That, as I before said, I am absolutely unable even to conjecture.

I shall leave these examples to the consideration of my readers. But I am constrained to extend this note, which I should be much more desirous to abridge if I could, by turning back to Mr. Wordsworth's plea for translating *πενθήσω I shall be forced to punish*, which I passed over at the time. He desires us to consider, amongst other things in the text, "the proof of penitential discipline implied in the word *πενθήσω*, ('punire cogar,' Grot.; see Hammond on 1 Cor. v. 2,) and also in *ταπεινώση*. *Comp. ibid.* xiii. 2, *οὐ φέλομαι*."

I have said that I do not think the question which this raises affects the use which I have made of the passage; but it is a specimen of biblical criticism which I cannot feel it right to pass over when it is brought so directly in my way. It is far from being as unimportant a matter as it might be hastily regarded. It is part of a general reverence for the Holy Scripture, as well as of a prudent guardianship of a sound interpretation of it, not to let a *word* of a particular text be loosely turned from its proper meaning, under the notion that, whether it be or not, the meaning drawn from the passage is one which is true in itself, or which is a safe meaning, or even, in effect, not very different from the meaning which it would have, if we were to give another sense to the particular word in question. What we ought to aim at is, to get the exact meaning of the passage, so far as we can; and, both for this purpose and for the general reasons before referred to, we cannot be too watchful against any loose or false verbal criticism.

The originator of the interpretation seems to be Grotius. In his note on 1 Cor. v. 2, he says:—"Est metonymia adjuncti. Nam quia Ecclesia, cum aliquem esset a suo consortio exclusura, lugentium sumebat habitum, eò factum ut *lugere* dicatur pro *excommunicare*. Sic *πενθήσω* (*lugebo*) interpretantur veteres." And, in proof of this assertion, he quotes "*Clement. Const.* ii. [c. 41.] *Tertullian de Pudicitia. Orig. cont. Cels.* iii. *Episcopi Synod. Eph. ad Eccles. Constant. narrantes depositionem Nestorii.* Sic etiam Theodoretus *Sermone duodecimo adv. Græcos*." Now in not one of these places, I will venture to say, is there any ground for supposing any *metonymy* as regards the words referred to. Indeed, how Grotius could have imagined it to exist in any of the four first quotations, I am at a loss to conjecture; for it seems very plain that, in all, the words expressing *grief* or *sorrow* are used in their proper sense, to describe the natural emotions felt by those who were constrained to cast offenders out of the Church. And, in fact, they offer no more even apparent foundation for Grotius's metonymy, than an account of a judge's having shed tears in passing sentence upon a criminal, would give for asserting, that, by a common metonymy, in legal parlance, *to weep* stands for *to pass sentence*.

It gives a strange impression of the very loose mode of considering the subject with which this eminent critic was satisfied, that when he comes to 2 Cor. xii. 21. the metonymy is so different, while he evidently regards it as the same: "Est hic *μετωνυμία* [Transnominatio] Nam *lugeam* dicit pro *punire cogar*, quod Apostoli non faciebant sine signis. Sic ut Romani civem damnaturi sumebant pullam togam. De hoc sensu vide quæ dicta 1 Cor. v. 2." I suppose it is unnecessary to say, that converting *I shall bewail* into *I shall excommunicate*, and into *I shall be forced to punish* (even if *to punish* mean *to excommunicate*), are somewhat different.

sible. All that he wants to bring out by giving this version of ἔστηκα, is, that the Lord has been thus graciously waiting for a long time: "Lo, I have waited long, and called for, and expected this loving reception from you," &c., and this, as it would seem, as a foundation for the warning, (after Grotius, who however gives him no authority for the proposed translation of ἔστηκα) that though He waits thus *long*, He does not continue to do so *always*.

taken, accepted, and allowed of God, for our perfect and full Justification." And lest it should be alleged (in the spirit in which very

He has been followed, however, in this notion of a metonymy by some respectable authorities; but, so far as I can see, without adding any thing beyond the weight of their names to his very bad reasons for adopting it. Hammond not merely adopts it, but runs wild upon it. Insomuch that it would appear he hardly thought it possible that the Apostle could feel sorrow for any thing, but being about to pass sentence of excommunication, or having passed it; or that any touch of sorrow could come upon any body else, except for having undergone such a sentence. But even this fails to give a full idea of the way in which he carries out the metonymy, which indeed can only be adequately conceived by letting him speak for himself. After giving some of the same quotations as those brought forward by Grotius, he says, "and so 2 Cor. xii. 21. *καὶ πενθήσω, &c.*, where, *bewailing of impenitent sinners is censuring them*. And thus the word *λύπη* seems to signify (being all one with *πένθος*) 2 Cor. ii. 1. *ἐλθεῖν ἐν λύπῃ to come with intention to censure and punish . . . .* so (2 Cor. ii. 3.) *λύπην ἔχω signifies to be constrained to use severity of censures*, to which this mourning or sorrow belongs, and *λυπεῖσθαι to be under those censures*; and, *λυπεῖν to offend and commit that which St. Paul was constrained to punish with the censures of the Church*:—so chapter vii. 8. *εἰ καὶ ἐλύπησα ὑμᾶς* is, *if I inflicted the censures of the Church upon you*; and in the end of the verse, I see that that Epistle, though written for that season, *ἐλύπησεν ὑμᾶς, brought the censures of the Church upon you*; 9. *καὶ οὐκ ὅτι ἐλυπήθητε, that ye were put under the censures, ἀλλ' ὅτι ἐλυπήθητε εἰς μετένοιον, but those censures produced that effectual change in you, ἐλυπήθητε γὰρ κατὰ Θεόν, for ye were dealt with according to the discipline ordained by God, or Christ, in the Church*: and so in all probability that is *λύπη κατὰ Θεόν*, vs. 10, which brings *μετένοιον, a change, or newness of life*, as the censures or punishments of the world bring death. And so *κατὰ Θεόν λυπηθῆναι ὑμᾶς, to be mourned or sorrowed*, v. 11; that is, *censured according to God's appointment*, in 1 Cor. v. 2."

I suppose it is enough to have exhibited such an extraordinary commentary, without entering upon any detailed examination of it. And it is much pleasanter to be spared such an occupation; for it would be very hard to speak of it according to its merits, without running the risk of appearing wanting in due respect for the venerable commentator.

The truth appears to be, that St. Paul did not anticipate that the necessity of dealing harshly with these offenders would be put upon him; and that, in speaking of the sorrow which he dreaded as in store for him, he thought of what he feared he would be obliged to do to these men, as well as of the state of impenitence in which he apprehended that he would find them, cannot be reasonably doubted. But this is quite a distinct thing from saying that *πενθεῖν* signifies to *excommunicate*, or to *censure*, or to *punish*, or to *be forced to punish*: or that *λυπεῖν* means to *inflict the censures of the Church*; or to *offend, and commit that which would constrain the proper authorities to punish one with the censures of the Church*; or any of these various meanings which have been proposed so wantonly, and with such strange confusion of ideas, and with so little show of authority. I am aware how far it would be from settling the question, if I were to say that I have never met with any example of a use of *πενθεῖν* which could fairly suggest any of these meanings; but then, what is much more important, I find that the highest authorities are in the same circumstances. Stephens takes no notice of any such sense, nor does Passow; from which it may be fairly concluded, at least, that there is no example of it in classical Greek. Something of the kind is recognised, it is true, by New Testament lexicographers.<sup>6</sup> Thus Schleusner has "*reddo aliquem*

<sup>6</sup> PASSOW, in his *Lexicon Græco-Latinum in Novum Testamentum*, renders the words *μὴ πενθήσω πολλοὺς*, *ne lugeam multos*, and gives no hint of any other signification.—ED.

many clear authorities, Scriptural and other, are dealt with), that there is nothing here to shew that sin after Baptism is contemplated,

*tristem, efficio ut aliquis mæreat et contristetur, et ex adjuncto, gravissime punio.* But, however valuable his Lexicon is in other respects, it is singularly loose in *definition*; and he continually commits the fault (which is so destructive of any thing like an exact conception of the meaning of words) of introducing into the definition of a word something which is connected with it as the effect, concomitant, or something of that kind, of what it really expresses. He gives no authorities for this sense; and only refers to the passage under consideration in the Second Epistle to the Corinthians: so that it does not seem unfair to conclude, that his only ground for it is, what is to be found in Grotius on the subject.

In Rose's Edition of Parkhurst,<sup>7</sup> after the ordinary meaning, it is said, "but Wahl says, *afficio dolore*." If he had said so, though, I must confess, I do not know him so well as Schleusner (or, perhaps, because I do not), I should be more inclined to think that there was some ground for it. What he does say, however, is different, and does not, by any means, give the weight of his authority, whatever it be, to this meaning: it is "*Pro habeo quod lugeam* (2 Cor. xii. 21): alii pro *afficio dolore*."

How very little countenance this violence to the natural meaning of the word receives from ancient commentators, is particularly striking, because they adopt the view which I have already said I think is a natural one, viz. that when St. Paul speaks of the sorrow which he dreads, he was contemplating the necessity of punishing these offenders, as well as the impenitence which was to wring this punishment from him: but it does not seem to occur to them to regard *πενθέω*, or any of the equivalent or kindred words, as used in any new or metaphorical sense, but simply as expressing the *grief* which the Apostle anticipated as in store for him at Corinth. The following is from Theophylact after Chrysostom:—ὁρὰ τὰ τοῦ ἀποστόλου σπλάγχνα, πῶς ὑπὲρ ὧν ἄλλοι πταίονσι πενθεῖ. Οὐκ εἶπε δὲ, παντας, ἀλλὰ πολλόν· καὶ οὐχ ἀπλῶς τοὺς ἡμαρτηκότας, ἀλλὰ μὴ μετανοήσαντας, οὗτοι γὰρ ἄξιοι πένθους, οἱ ἐν τῷ τραύματι μένουτες. Καὶ οὐδὲ τοὺτους ἐκκαλύπτει διδοὺς αὐτοῖς ῥαδίαν τὴν πρὸς μετάνοιαν ἐπάνοδον. Καὶ γὰρ διὰ τοῦτο καὶ μετανοίας ἐμνήσθη ἵνα ἀρκάσωσι ταύτην, καὶ μὴ ἐλθὼν κολάσῃ αὐτοὺς, καὶ πενθήσῃ διὰ τοῦτα, ὃ ἔστι, τὰ ἔσχατα λυπηθῇ. Σημείωσαι δὲ τὸ περὶ μετανοίας διὰ τοὺς Ναυατιανοὺς.\*

The concluding words of the commentary, (in which St. Paul's description of the sins of the Corinthians is explained,) have been already quoted at p. 397, and need not be added here. And I need hardly call attention to the marked confirmation which the foregoing gives to the view that I have taken of the force of the passage, as a testimony to the efficacy of Repentance, even for such gross sins. Indeed, Chrysostom not only says, as Theophylact does above, that the Apostle in speaking of these sinners, concealed their names with the express purpose of making their return to Repentance easy, but he adds, καὶ δῆλον ποιῶν, ὅτι δύναται μετάνοια τὰ πεπλημελημένα διορθῶσαι.

Upon *ἐπενθήσατε* in 1 Cor. v. 2, it is said in Theophylact: εἶδει εἶξασθαι καὶ κλαῦσαι, ὡς ἐπὶ νόσου καὶ λοιμοῦ ἵνα ἐξαρθῇ. But Theodoret is curiously express upon this point. For he not only notices the word *ἐπενθήσατε*, and explains it by *ἐθρηνήσατε*, but he actually says that the Apostle could not have taken them to task for not *excommunicating* the offender, without being guilty of inconsistency. Whether he is right or wrong in this point, it is equally plain how

\* Œcumenius gives this rather more dramatically. Upon καὶ μὴ μετανοήσαντων, he says, τοῦ εἶσιν οἱ Ναυατιανοί;

<sup>7</sup> "Transitively with an accusative. To bewail, mourn over or for. 2 Cor. xii. 21."—Original Edition of PARKHURST.—ED.

it is fortunate that the Homily goes on to say expressly, “Insomuch that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God’s favour, and made his children, and inheritors of his Kingdom of Heaven. And they which in act and deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, *that there remaineth not any spot of sin that shall be imputed to their damnation.*” I quote the rather from this Homily, because, as you remember, its statement of the true Doctrine of Justification is specially adopted in the Eleventh Article, as setting forth more at length the Doctrine which the Church intends there to state. But equally clear statements are to be found elsewhere in the same volume. As, *e. g.* in the Homily on Repentance: “Whereupon, we do not without a just cause detest and abhor the damnable opinion of them which do most wickedly go about to persuade the simple and ignorant people, that if we chance, after we be once come to God, and grafted in his Son Jesus Christ, to fall into some horrible sin, Repentance shall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the mercy and favour of God.” And setting aside the support which is attempted to be procured for “this pestilent and pernicious error” from Heb. vi. and x. and 2 Peter ii., it adds, “And that this is the true meaning of the Holy Spirit of God, it appeareth by many other places of the Scriptures, which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sins.” And then alleging in proof of this doctrine, the invitations and promises of the ancient prophets, it subjoins the following comment upon them: “It is most evident and plain that these things ought to be understood of them that were with the Lord before, and by their sins and wickednesses were gone away from him. For we do not turn again unto him with whom we were never before, but we come unto him. Now unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered.” And so elsewhere.\* But more cannot be needed to clear our Church from all participation in this very grievous error.

89. Whether holding back the word of life, or thus adulterating it when you preach it, be the more criminal and destructive unfaithfulness to the Ministry of Reconciliation with which you are entrusted, we need not determine. I trust you will not be guilty of either. Certainly you will in vain look for aid or countenance in

little he suspected that St. Paul was doing this very thing by a *metonymy*, as Grotius asserts:—*οὐκ ἐναντία νομοθετεῖ οὐ γὰρ εἶπε, τί δήποτε οὐκ ἐξηλάσατε; ἀπηγόρευσε γὰρ ἔγω τὸ κρίνειν, τοῖς διδασκάλοις· ἀλλὰ τίτος χάριν οὐκ ἐθρηνήσατε, τὸν θεὸν ἱκετεύοντες, ὥστε τῆς τούτου λώβης ἀπαλλαγῆναι.*

\* See, for example, the Second Sermon on the Passion.

either, from the Church of which you are Ministers. I trust you will declare the Gospel as unreservedly as she encourages you to do, and as freely and as fully as she declares it for you in your formularies; and *that* “both *publicly, and from house to house;*” testifying to ALL, after the example of the great Apostle, “Repentance towards God, and Faith towards our Lord Jesus Christ.” It was the consciousness that he had thus unreservedly testified *of the Gospel of the Grace of God*, to those among whom he had ministered, which, as you know, gave *him* comfort and peace when he was about to depart from them for ever. Not that he did not distinctly recognise different stages of the Christian course, to which different modes of teaching, and different measures of knowledge, were appropriate. He elsewhere expressly refers to *babes in Christ*, as existing in his Church, as well as mature Christians, and as needing different nutriment from the full-grown. And no doubt he felt, in its place, the importance of wisely administering to those committed to his care, the discipline and the instruction which each successive stage of the Christian life requires. But it was not his discharge of this part of his duty, which pressed upon his mind at this trying moment. There was a work to be done for all and in all, before this economy had any place—a work in which the safety of their souls was involved. And it was to his faithfulness in the discharge of this part of his office,—that he had done what in him lay, to bring all among whom he had ministered to the knowledge of themselves as sinners, and of Christ as the Saviour of sinners,—it was to his faithfulness in this part of his high office that he looked for peace when he was about to lay it down. I trust you will imitate his faithfulness, and so earn his peace: that you will call upon ALL sinners to repent, and ALL to believe the Gospel; offering to ALL free pardon and full acceptance in Christ’s name. And that so, when you come to lay down *the Ministry which you have received of the Lord Jesus*, and bid farewell to those *among whom you have gone preaching the Kingdom of God*, you may enjoy the comfort which sustained the Apostle Paul in the same trying season, and feel with him, that *you are pure from the blood of all men*; your conscience bearing you witness, *that you have not shunned to declare unto them ALL THE COUNSEL OF GOD.*

PEARSON, DEAN OF SALISBURY.—1842.

33. As a natural consequence of the fundamental error concerning Justification, and equally resulting from an undue regard to the Traditionary teaching of the ancient Church, is the Doctrine put forth by writers of the same School respecting the *forgiveness of sin after Baptism*—or rather, their denial of full and perfect forgiveness to those who thus sin—that is, to every adult Christian,—for no one will gravely maintain, that any exception can be made in favour even of a single individual who, having attained the



earliest exercise of the powers of reason, can be imagined to be free from sin.

34. Upon this point it cannot be necessary for me to say more than a few words. If the Gospel of Christ be not intended as a remedy at once for the guilt and from the power of sin, I have certainly misapprehended its grand and merciful purpose. But when we find his Apostles exhorting those who had been baptized to “come boldly to the Throne of Grace, that they may obtain mercy,” and assuring us that “if any man,” that is, any Christian man, “sin”—and “there is no man that sinneth not”—“we have an Advocate with the Father, Jesus Christ, the righteous, and that he is the propitiation for our sins,”—that “his blood cleanseth from *all* sin;”—and when we hear the Church in her daily Service declaring, in the language of Scripture, that “To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;” that “if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us *from all unrighteousness*,”—exhorting us “to confess our manifold sins and wickedness,” “to the end that we may obtain forgiveness of the same,” and pronouncing to the penitent “the absolution and remission of their sins;” teaching us, in one of her Collects, that Almighty God “doth forgive the sins of all them that are penitent,” and that, so repenting, “we may obtain of him, the God of all mercy, *perfect* remission and forgiveness;”—and when we find her in one of her Articles\* *condemning* those “who *deny* the place of forgiveness to such as truly repent,” and in one of her Homilies† declaring specifically, “that they *which in act or deed do sin after their Baptism*, when they turn again to God unfeignedly, are likewise washed by the sacrifice of Christ from their sins *in such sort that there remaineth not any spot of sin*, that shall be imputed to their damnation;”—when all this is considered, one cannot but be surprised at the statements which have been made upon this all-important subject, so plainly and undeniably at variance with these assurances of Holy Scripture, and these corresponding declarations and instructions of our Church.<sup>8</sup>

\* Article 16.

† Homily of Salvation, Part I.

<sup>8</sup> The subjoined extracts are quoted by MR. WARD in the *British Critic* for April, 1842, from MR. HEURTLEY’S admirable Sermons before the University of Oxford, on *The Union between Christ and his people*.

“ ‘There is no sin, however deadly in its nature and circumstances, which, if the Holy Spirit be not wholly withdrawn, is past remedy. The case may indeed be difficult, and may require the most watchful care and patient assiduity; still if the broken and contrite-hearted penitent can be brought to raise the eye of Faith to Him . . . . he shall live.’ p. 113.—‘Let them come back with the Prodigal Son’s words upon their lips . . . . and let them not doubt that He who is the Father . . . . will receive them . . . . So far from putting them, as it were, among his *servants*, he will run to meet them, and fall upon their neck and *kiss* them,’ &c. p. 117.”

Upon these passages MR. WARD observes, “Now here we must seriously protest against the total omission of any allusion to *Penance* (*sic*). Where can MR. HEURTLEY find *Scripture* (*sic*) warrant for expressing this confident hope, in the case of those who have sinned grievously after Baptism?”—ED.



35. It is true, that since the first publication of the erroneous and discouraging sentiments in question, one of their principal authors has admitted that they were "*imperfect*, as making no mention of the healing and comforting power of Absolution, or the pardoning grace in the Holy Eucharist;"<sup>9</sup> an acknowledgment which, however creditable to his candour, would have been more satisfactory if, instead of merely confessing the omission, singular as even that may seem, of a reference to a ministerial act, and to the efficacy of a Sacrament, it had unequivocally retracted the original and still prevailing statement, as inconsistent with the testimony of Holy Scripture, and with the great purpose and design of Christianity itself.

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<sup>9</sup> It was with a view to remedy this imperfection that DR. PUSEY preached, in the Cathedral of Christ Church, his too painfully-notorious Sermon, "*The Holy Eucharist a comfort to the Penitent*." It is almost unnecessary to add, that the Doctrinal statements contained in this Sermon, having been duly examined according to the Statutes, by the appointed tribunal, led to the suspension of DR. PUSEY from preaching within the precincts of the University for the space of two years. The Doctors of Divinity who constituted the Theological Board on this very important but trying occasion, were—

The Rev. PH. WYNTER, President of St. John's College, and Vice-Chancellor.	
The Rev. E. HAWKINS, Provost of Oriel.	The Rev. R. JENKINS, Master of Balliol.
The Rev. B. P. SYMONS, Warden of Wad-	The Rev. C. A. OGILVIE, Professor of
ham.	Pastoral Theology.
The Rev. G. FAUSSETT, Margaret Pro-	The Rev. R. W. JELF, Canon of Christ
fessor of Divinity.	Church.

## CHAPTER XVI.

## THE EUCHARIST.—TRANSUBSTANTIATION.

WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Par. 3, in Chap. XXV.; and Par. 17, Chap. VIII.

PHILLPOTTS, BISHOP OF EXETER.—1839.

29. Let me now say a few words of the other Sacrament :—

30. <sup>1</sup>When any of us speak of this great mystery in terms best suited to its high spiritual nature; when, for instance, we speak of the *real presence* of Christ's Body and Blood in the HOLY EUCHARIST, there is raised a cry, as if we were symbolizing with the Church of Rome, and as if this presence, because it is real, can be nothing else than the gross carnal corporeal presence indicated in the Doctrine of Transubstantiation.<sup>2</sup> Now here, as with respect to

<sup>1</sup> This and the following paragraph form links in the *Catena* appended to Dr. PUSEY's *Sermon on the Eucharist*, in order "that some might be saved from objecting to what, though often taught, may be new to them, when they see that the same and things much stronger have been taught by a series of Divines in our Church . . . . taught partly without rebuke, partly with authority, in our later English Church."—Preface, p. 6.

Compare also the BISHOP OF EXETER's interpretation of our Lord's Discourse in the Sixth Chapter of St. John, (Charge of 1842, par. 38, p. 352, *supra*.) with that of Dr. PUSEY, in his *Sermon on the Eucharist*, pp. 6, 7, 8; and that of MR. NEWMAN, in his Discourse on *The Eucharistic Presence*, vol. 6, p. 148, &c.—ED.

<sup>2</sup> The BISHOP OF EXETER, in his Charge of 1842, speaking of the Doctrine of the "Real Presence," as held by the Tractarians, and "*explained as they have explained it*," insinuates that their views have been misrepresented by their opponents. (See pars. 26—28, pp. 342—346, *supra*.) The following are specimens of the language employed by the leaders of the party upon this subject :—

I. MR. FROUDE, after comparing the "scepticism" of Protestants as to the "*Miracle of the Eucharist*," with the "*truly Protestant spirit of Balaam*," observes—"The angel of the Lord was as really standing in the way before Balaam saw him as afterwards; and the Bread and Wine *may become as really the Body and Blood of Christ*, though we perceive it not, as though we perceived it."

II. The note of MR. FROUDE's EDITORS upon this passage is in exact accordance with the views of the BISHOP OF EXETER, as stated in pars. 38, 39 (*vide supra*, p. 352). "These reflections," say they, "throw light upon St. Paul's words about 'eating and drinking judgment to one's self,' as 'not *discerning (sic)* the Lord's Body.'"

"I conclude then," continues MR. FROUDE, "that the arguments against the *Miracle of the Eucharist*, whether drawn from reason or the senses, are far from infallible; and that God will make but little allowance for them should they in the end prove false."—*Froude's Remains*, part ii., vol. i. pp. 66, 67.

"As to the sense in which it is true to say, the Body and Blood of Christ are present

Baptism, I will not argue the point, but will merely refer to the language of our Church in those authorized declarations of its

on the Altar, many persons may entertain doubts about it ; but that there is any contradiction in supposing *the very Body of Christ, which is in heaven, to be also on the Altar*, they will, I think, see to be *an ignorant prejudice*."

Upon this MR. FROUDE'S EDITORS make the following comment:—"If this statement appears to any one startling, from its *seeming* contrariety to the Rubric of our Church about kneeling at the Holy Communion, he may consider, First, Whether the use of the word Natural in that Rubric does not go far to do away the contradiction. The Church of England clearly intended to deny any *gross Corporal (sic)* Presence, such as is implied in the coarse questions frequently debated in connection with Transubstantiation. In short, she affirms a *spiritual (sic)* presence, and the author affirms the *presence of a Spiritual Body*. Secondly, In so far as there is any contradiction, it is not on a sacred Truth, but in a *point of Philosophy*: on a premiss, not on a conclusion: on such a matter, that we may fairly doubt the accuracy of the reasoning on which the revisers of the Liturgy proceeded, without impugning their statement as contrary to the Word of God."—*Ib.* p. 62. See, in connection with this subject, the quotation from PROFESSOR GARBETT, note 5, *infra*, p. 412.

A further illustration of the sentiments of MR. FROUDE will be found at p. 416, note 3.

III. The views of the REV. ISAAC WILLIAMS, Author of the *Tracts on Reserve*, are exemplified in note 4, p. 416.

IV. A specimen of MR. PALMER'S notions "with respect to Transubstantiation," has been already given in Chap. IV. See note 8, p. 74.

V. MR. NEWMAN'S "explanation" of the manner in which his Doctrine of the Eucharist may be reconciled with the teaching of the Church in the Twenty-eighth Article, has been commented upon with no little severity by the BISHOP OF EXETER himself. See his Lordship's remarks upon Tract 90, in Chap. XXI., *infra*. The following passage has appeared since the publication of the Bishop's Charge, and Mr. Newman's resignation of his preferment in the Church of England:—

"Such seems to be the connection between the feast with which our Lord began, and that with which He ended his Ministry. Nay, may we not add, without violence, that in the former feast He had in mind and intended to foreshadow the latter? for what was that first miracle by which He manifested his glory in the former, but the strange and awful change of the element of water into wine? and what did He in the latter, but change the Paschal Supper and the Typical Lamb into the Sacrament of his atoning sacrifice, and the creatures of Bread and Wine into the *verities of his most precious Body and Blood*? HE BEGAN HIS MINISTRY WITH A MIRACLE; HE ENDED IT WITH A GREATER."—*Sermons on Subjects of the Day*, p. 43.

VI. See also "*The Doctrine of the Catholic Church in England on the Holy Eucharist, illustrated by extracts from her Great Divines*:" a Pamphlet to which I took the liberty of calling public attention, soon after its appearance, in a *Letter to the Bishop of Oxford*, entitled "*The Tracts for the Times continued*." In this letter I endeavoured, by internal evidence, to trace the production of the Tract in question to the REV. ISAAC WILLIAMS, the avowed Author of the *Two Tracts on Reserve*, as well as of Tract 86, on the "*Indications of a Superintending Providence in the Preservation of the Prayer Book, and in the Changes which it has undergone*."

A truly jesuitical reply, purporting to bear the signature of Mr. Williams,—but for which I cannot bring myself to give that gentleman credit,—appeared soon after, in the columns of a weekly newspaper called *The Church Intelligencer*, leaving the question of Mr. Williams's authorship just where it was before. It is, however, now very generally known, that the Tract alluded to was from the pen of Mr. P. RENOUF, of Pembroke College, a gentleman who, very soon after its publication, became a convert from Tractarianism to Popery!

VII. DR. PUSEY, speaking of the Catena appended to his *Sermon on the Eucharist*, observes, "Some of the materials of the Catena have been already used in PREVIOUS EXPLANATIONS ON THE DOCTRINE;" adding in a Note, "Tracts, No 81; Mr. Newman's Letter to Dr. Faussett; *Bishop of Exeter's Charge*; My Letter to Dr. Jelf; THE DOCTRINE OF THE CATHOLIC CHURCH IN ENGLAND ON THE HOLY EUCHARIST."—*Preface to "The Holy Eucharist a Comfort to the Penitent,"* p. 6.

This recognition of MR. RENOUF'S Tract, especially after the secession of its author

Doctrine to which we have assented, and in those Formularies which we have both expressly approved and solemnly engaged to use.

31. It is very true, that none of these Declarations or Formularies use the phrase "real presence;" and, therefore, if any should attempt to impose the use of that phrase as necessary, he would be justly open to censure for requiring what the Church does not require. But, on the other hand, if we adopt the phrase, as not only aptly expressing the Doctrine of the Church, but also as commended to our use by the practice of the soundest Divines of the Church of England, in an age more distinguished for depth, as well as soundness, of Theology, than the present—such as Archbishops Bramhall,\* Sharp,† and Wake,‡<sup>3</sup> (all of whom do not

\* Bramhall's Works, tome 1, p. 15.

† Sharp's Sermons, vol. vii. p. 368.

‡ Wake's Discourse on the Holy Eucharist, Chap. 2. "Of the Real Presence acknowledged by the Church of England." "The Bread and Wine, after consecration, are the real, but the spiritual and mystical Body of Christ."

to the Church of Rome, is worthy of notice, as tending to elucidate Dr. PUSEY's own views on the subject of the Eucharist. See also Note 1, page 414, *infra*.

VIII. Dr. Hook has openly adopted the views of Dr. Pusey in the following words :—

"By the publication of your *truly evangelical* Sermon on the Eucharist, you have put to silence the ignorance of foolish men, and I am only uttering the sentiment of thousands when I venture to affirm that it may be said of you, as it was said of one who suffered *injustice* from the Church of Rome, that if, peradventure, you have erred by loving your God too much, *your enemies* have erred by loving their neighbour too little."—*Sermon at Consecration of St. John's Church, Hawarden, 1843, Dedication*, p. 4.—ED.

<sup>3</sup> The following is the *only* passage quoted from ARCHBISHOP WAKE, in the List of Authorities attached to Dr. PUSEY's Sermon :—

"The Bread which we break is, not only in figure and similitude, but by a real Spiritual Communion, his Body. The Cup of Blessing which we bless is by the same Communion his Blood."

I subjoin a few sentences which might have been added, and which fully explain the Archbishop's views upon this important question :—

"OF THE REAL PRESENCE, AS ACKNOWLEDGED BY US OF CHRIST'S BODY AND BLOOD IN THIS SACRAMENT."

"That which is given by the Priest to the Communicant is, as to its *nature*, the same after Consecration that it was before,—viz., *Bread and Wine*: only altered as to its *Use* and *Signification*.

"If the Body and Blood of Christ be not really given and distributed by the Priest, how can they be really and indeed taken and received by the faithful Communicant ?

"That which is given by the Priest is, as to its substance, Bread and Wine: as to its *Sacramental Nature and Signification*, it is the *Figure* or *Representation* of Christ's Body and Blood, which was broken and shed for us. The very Body and Blood of Christ, *as yet* it is not; but being with Faith and Piety received by the Communicant, it becomes to him, by the blessing of God, and the grace of the Holy Ghost, the very Body and Blood of Christ . . . . .

"How does the Bread and Wine become to the faithful and worthy Communicant the very Body and Blood of Christ ?

"As it entitles him to a part in the Sacrifice of his death, and to the benefits thereby procured to all his faithful and obedient servants.

"How does every such Communicant take and receive the Body and Blood of Christ in this Sacrament ?

"By Faith: and by means whereof he who comes worthily to the Holy Table, is as truly entitled to a part in Christ's Sacrifice, by receiving the Sacramental Bread and Wine, which is there delivered to him, *as any man is entitled to an estate, by receiving a deed of conveyance from one who has a power to surrender it to his use*."—*Principles of the Christian Religion*, sect. 48.—ED.

only express their own judgment, but also are witnesses of the general judgment of the Church in and before their days: "*No genuine son of the Church of England*," says Bramhall, "*did ever deny a true Real Presence*") :—if, I say, we adopt the phrase used by such men as these, and even by some of those who, at the Reformation, sealed with their blood their testimony to the Truth against the Doctrine of Rome, (I allude especially to Bishops Ridley\* and Latimer,—and even to Cranmer, who when he avoided the phrase so abused by the Romanists, did yet employ equivalent words,) it will be sufficient for the justification both of them and of us, to shew that the language of the Church itself does, in fact, express the same thing, though in different terms. Still, I fully admit, that Christian discretion would bid us forbear from the use of the phrase, if the objection to it were founded on a sincere apprehension of giving offence to tender consciences; and not, as there is too much reason to believe, on an aversion to the great truth which it is employed to express.

32. That truth is, no other than is declared in the Catechism, that the "Body and Blood of Christ are verily, and indeed, taken and

\* RIDLEY.—"I say *the Body of Christ is present* in the Sacraments; but yet sacramentally and spiritually, according to his grace-giving life; and in that respect *really*, that is, according to his Benediction, giving life. The true Church of Christ doth acknowledge a Presence of Christ's Body in the Lord's Supper to be communicated to the godly by grace, and spiritually, as I have often shewed, and by a Sacramental signification, but not by the corporeal Presence of the Body of his Flesh."—*Fox's Acts and Monuments*. London, 1684, p. 61.

LATIMER.—"To the right celebration of the Lord's Supper, there is no other Presence of Christ required than a Spiritual Presence; and this presence is sufficient for a Christian man, as a presence by which we abide in Christ, and Christ abideth in us, to the obtaining of eternal life if we persevere: and *this same Presence may be called most fitly a Real Presence*; that is, a presence *not feigned*, but a true and faithful presence."—*Ibid.* p. 65.

CRANMER.—"When I say, and repeat many times in my Book, that the Body of Christ is present in them that worthily receive the Sacrament, lest any man should mistake my words, and think that I mean that, although Christ be not corporally in the outward visible signs, yet he is corporally in the Persons that duly receive them,—this is to advertise the reader that I mean no such thing. But my meaning is, that *the force, the grace, the virtue, and benefits of Christ's Body*, that was crucified for us, and of his blood that was shed for us, be *really and effectually present* with all them that duly receive the Sacrament."—*Preface to his Book against Bishop Gardiner*.

CRANMER, in his "Book on the Sacrament," says, after *Chrysostom*, "*In them that rightly receive the Bread and Wine, Christ is in a much more perfection than corporally* (which should avail them nothing); but *in them he is spiritually*, with his Divine powers, giving them the eternal life."—*Fathers of the English Church*, vol. iii. p. 367.

Again, after *John Damascene*:—"Unto them that worthily eat and drink the Bread and Wine, to them *the Bread and Wine be Christ's Flesh and Blood*: that is, by things natural, and which they be accustomed unto, they be exalted unto things above nature. For *the Sacramental Bread and Wine be not bare and naked figures*, but so pithy and effectuous, that *whosoever eateth them, eateth spiritually Christ's Flesh and Blood*."—"Such as, by unfeigned faith, worthily receive the Bread and Wine: such persons, through the working of the Holy Spirit, be so knit and united spiritually to *Christ's Flesh and Blood*, and to his Divinity likewise, that they be fed with them unto everlasting life."—*Ibid.* 474.

received by the faithful in the Lord's Supper."<sup>4</sup> "The Body and Blood of Christ" are "the inward and spiritual grace" of this Sacrament. They must, therefore, be as really, though inwardly and spiritually, present in the Sacrament, as are the Bread and Wine which are outwardly and sensibly present.<sup>5</sup> Again, in the Twenty-eighth Article, it is said, "The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner."

33. Now this is what is meant by the real presence of the Body and Blood of Christ in the Communion: in it there is an actual communication to the faithful receivers of the Body and Blood of Christ—not merely as those who depreciate the Sacrament would represent, a memorial or token, by which our minds are directed to *the remembrance and contemplation of the death of Christ, and of the benefits which we receive thereby*<sup>6</sup>—for this a picture or a crucifix might be, ay, and better be—(so much more like to Popery is ultra-Protestantism, than the sound Doctrine of our Church); but there is, I repeat, in this Sacrament, an actual communication to the faithful of the sacrificed Body and Blood of Christ, "the true Bread from Heaven," the true spiritual food, by which "our souls are strengthened and refreshed, as our bodies are by Bread and Wine." This it is, which the Scriptures tell us, he that eateth and drinketh unworthily "discerneth not" in the Lord's Supper; and, because he discerneth it not, "eateth and drinketh damnation" (or, as the margin expresseth it, "judgment") unto himself.\*<sup>7</sup>

\* 1 Cor. xi. 29.

<sup>4</sup> *How* they are thus "taken and received" has been already explained by ARCHBISHOP WAKE, of whom the BISHOP OF EXETER observes, that he "not only expresses his own judgment, but also is a witness of the general judgment of the Church in and before his days."—See par. 31, *supra*.—ED.

<sup>5</sup> "The Church of England"—says PROFESSOR GARRETT, in his able *Review of Dr. Pusey's Sermon*—"peremptorily denies a *Corporeal* or *Material* Presence; any *local presence* whatsoever of Christ's Body; whether you call that *Body spiritual* or not, alters not the case; no *body* is literally present; words are incapable of enunciating a meaning, if this is not the intention of the declaration appended to the Communion Service. They may be instruments of sophists to wrangle with, or to palter with the minds of simple men; but to express a distinct and honest proposition they are henceforth useless."—Pref. p. 6.—ED.

<sup>6</sup> The italics are not his Lordship's. I hope I may be permitted to observe, without appearing to "depreciate the Sacrament," that "the remembrance of the death of Christ, and of the benefits which we receive thereby," is declared by our Church to be the express purpose for which "the Sacrament of the Lord's Supper was ordained;" and that she teaches us in the Communion Service, that "Christ instituted and ordained" these "Holy Mysteries as pledges of his love, and for a continual remembrance of His death."—BISHOP PORTEUS, commenting on Matt. 26—29, observes, "The meaning is, this is the last time that this Supper shall be a representation of the Passover. It shall hereafter take a *new* signification. When my kingdom (that is, my religion) is fully confirmed and established by my rising from the dead, this Supper shall be the memorial of a more noble sacrifice. The Passover, which was a type of the redemption to be wrought by me, shall be fulfilled and completed by my death and resurrection. The shadow passes away; the substance takes place; and when you eat this Supper in remembrance of me, there will I be virtually present amongst you; and your souls shall be nourished and refreshed by my grace, as your bodies are by the bread and wine."—*Lectures on St. Matthew*, Lect. 21.—ED.

<sup>7</sup> *Vide supra* notes 8. 1, 2. p. 353.—ED.



34. Now let us, I beseech you, often and earnestly impress on our people both the necessity of our partaking of this spiritual food, and also the ground of that necessity. It is implied in that passage of St. Paul to the Corinthians which tells us that, as we have borne the image of the first Adam, so we must bear the image of the second Adam.\*

35. The nature of man we have from Adam, and the corruption of that nature by propagation from Adam. The nature of man Christ had from Adam, but not corruption: for he had not from Adam by propagation; that nature was made incorrupt in him by the union of Deity with it. Incorruption we have from Christ. The Spirit giveth it; but giveth it by Christ's Body and Blood, which are the elements of our spiritual life; and it is our being united with this his Body and Blood that makes us to have incorruption, and all other the blessed "fruit, grace, and efficacy of his Body and Blood."† The Sacraments are the instruments by which this union is given. In the Holy Eucharist, the consecrated bread and wine being the Body and Blood *in effect*, we are thereby made Mystical Members of Christ, and He is our Mystical Head.

\* 1 Cor. xv. 47 to the end.

† See Hooker, Book v., sects. 57 and 67. "Touching the *sentence of antiquity*, in this cause, it is evident how they teach that Christ is personally there present; yea present whole, albeit a part of Christ be corporally absent from thence; that Christ, assisting this heavenly banquet, with his personal and true presence, doth, by his own Divine powers, add to the natural substance thereof supernatural efficacy, which addition to the nature of those consecrated elements changeth them, and maketh them that *unto us*, which otherwise they could not be—that to us they are thereby made such instruments, as mystically yet truly, invisibly yet *really*, *work our communion and fellowship with the person of Jesus Christ*, as well in that He is man as God, our participation also in the fruit, grace, and efficacy of his Body and Blood."—*Hooker's Works*, 8vo., vol. ii., p. 336.<sup>8</sup>

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<sup>8</sup> The subjoined extract from HOOKER may suffice to shew with what justice the authority of that illustrious Divine is adduced by the Tractarians, in support of the Doctrine of the Real Presence "*explained as they have explained it.*"

"The *Real Presence* of Christ's most blessed Body and Blood is *not therefore to be sought for in the Sacrament*, but in the *worthy receiver of the Sacrament*. And with this the very order of our Saviour's words agreeth; first, 'Take and eat;' then, 'This is my Body, which is broken for you;' first, 'Drink ye all of this;' then followeth, 'This is my Blood of the New Testament, which is shed for many for the remission of sins.' I see not which way it should be gathered by the words of Christ, *when and where* the Bread is his Body, or the Cup his Blood; but *only in the very heart and soul of him that receiveth them.*

"If on all sides it be confessed, that the grace of Baptism is poured into the soul of man; that by water we receive it, although it be neither seated in the water, nor the water changed into it; *what should induce men to think, that the grace of the Eucharist must needs be in the Eucharist, before it can be in us that receive it?* The fruit of the Eucharist is the participation of the Body and Blood of Christ. *There is no sentence of Holy Scripture which saith, that we cannot by this Sacrament be made partakers of his Body and Blood, except they be first contained in the Sacrament, or the Sacrament converted into them.*"—*Eccles. Pol.* v. 67.

Compare the above passage from HOOKER, with the following statement of MR. RENOUR, in the Tract to which I have alluded, note 2, p. 408, *supra*.

"The Twenty-ninth Article (asserting, upon the authority of St. Augustine, that the wicked are in no wise partakers of Christ) by no means sanctions the *popular notion*, that *want of Faith in the recipient destroys the effect of the consecration.*"—*The Doctrine of the Catholic Church in England, &c.*, p. 8.—ED.

36. Let us, I repeat, teach and inculcate these truths. Especially, let us guard our people against an error, which many of the most pious and zealous among them are apt to fall into:—against exalting Faith, to the disparagement of the Sacraments. True Christian Faith, true Christian humbleness of heart and mind, will make us embrace or magnify, with thankful and joyful reverence, those external means of Grace which Christ himself hath been pleased to institute and to crown with His blessing.

51. Again, I lament to read their advice to those who are contending for the truth against Romanists, that “the controversy about Transubstantiation<sup>9</sup> be kept in the background; because it cannot well be discussed in words at all without the sacrifice of godly fear;”<sup>\*</sup> as if that tenet were not the abundant source of enormous practical evils, which the faithful Advocate of the Truth is bound to expose; in particular, of the extravagant exaltation of the Romish priesthood, which seems to have been its primary object; and, still worse, of that which is its legitimate and necessary consequence, the adoration of the Sacramental Bread and Wine, which our Church denounces as “Idolatry to be abhorred of all faithful Christians.”

PEARSON, DEAN OF SALISBURY.—1839.

*Vide* Par. 14, in Chap. VIII.

SUMNER, BISHOP OF CHESTER.—1841.

[<sup>1</sup> Contrary to my original intention, I find myself constrained to add a few words on the general subject, by the terms of Dr. Pusey’s recent Letter to Dr. Jelf. . . . Lest, therefore, silence should be misconstrued, I think it needful to say that, in my judgment, a Clergyman would be departing from the sense of the Articles to which he subscribes, if he were to speak of . . . “the consecrated elements as *not* remaining simply what they were before, and what to sight they seem”†—Art. 28,<sup>2</sup> . . . of

<sup>\*</sup> Tracts for the Times, No. 71, p. 9.

† Dr. Pusey to Dr. Jelf, p. 44.

<sup>9</sup> “About the Holy Eucharist.”—ED.

<sup>1</sup> See note 3, p. 10, *supra*. The whole passage will be found at length in Chap. XXI.—ED.

<sup>2</sup> Upon this statement of the Bishop of Chester, Dr. Pusey writes as follows in his *Letter to the Archbishop of Canterbury* :—

“In other points again, the Bishop of Chester shews what the error is which he means to condemn; and so, though he rejects statements which are borne out by catholic consent, there is no reason to infer that he rejects the truth they contain, but only the error, which, though they do not, he supposes them to maintain. Thus it was part of the vague way of thinking in a past period, to suppose that *any* (*sic*) change in the sacred elements involved Transubstantiation; whereas that word designates only

the celebration of the Lord's Supper, as a propitiatory sacrifice offered by the priest—Art. 31.: “an offering for the quick and dead for the remission of sin.”\*]

MALTBY, BISHOP OF DURHAM.—1841.

*Vide* Par. 4, in Chap. XXV.

LONGLEY, BISHOP OF RIPON.—1841.

*Vide* Par. 5, in Chap. VI.

PHILLPOTTS, BISHOP OF EXETER.—1842.

*Vide* Pars. 28. 37—39, in Chap. XII.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

25. Neither ought we in sacred things to use words at random, as if language could never lead to error. Whereas, irreparable

\* Dr. Pusey to Dr. Jelf, p. 60.—Tract 63.

that particular change, ‘whereby the substance of the sacred elements ceases to be.’ When, then, he condemns (p. 79), as ‘departing from the sense of the Articles,’ those who ‘speak of the consecrated elements as *not remaining simply what they were before, and what to sight they seem*’ (the italics are not Dr. Pusey’s—Ed.), and refers, as his authority, to the Article condemning Transubstantiation, we may plainly limit his condemnation to this, and not suppose him to contravene Antiquity, which continually affirms a (*sic*) change, as indeed it is implied by the prayer for the descent of the Holy Ghost in all ancient Liturgies, except the Roman, and by the very act of consecration.”—p. 73.

DR. PUSEY’S views of the “change in the sacred elements” after consecration, have been more fully developed in his *Sermon on the Eucharist*, and are thus stated by PROFESSOR LEE, in his learned and unanswerable reply to that publication:—

“Avoiding every thing, therefore, that can trench upon miracle or mystery, I will affirm that the *mode*—no matter how ineffable this might be in certain respects—under which the consecrated elements can be said to BECOME *the real Body and Blood* of our Lord, must be one of these two; viz. 1. Either that by which their *condition* only is believed to have undergone a *change*; that is to say, whereas they previously were, and were looked upon as, common Bread and Wine, they are now to be considered as of an entirely new and different character, as set apart and made holy by means of the sacred rites to which they have been subjected: and hence are to be considered as the *very Body and Blood of the Saviour*, and are, by Faith, to be taken as such: or, 2. That other *mode*, by which their nature and essence has actually undergone such a *change*, that they have now BECOME, have been converted into, *the very real, substantial, and true* Flesh and Blood of Christ; and are really and truly what the literal acceptance of the terms of Institution, ‘This is my body,’ &c., necessarily require. *You have chosen the latter of these two modes.* The very circumstance of leaving ‘*the mode*’ undetermined, cannot but imply that some *such mode* is to be believed. I can conceive of no other object for the introduction of this consideration at all. And if this is to be believed, then I affirm, all the consequences, so admirably reprobated by BRAMHALL, which grew out of the Romish figment of *Transubstantiation*, may, with equal propriety be ascribed to this opinion of yours.”—*Remarks on the Sermon of the Rev. Dr. Pusey, in a Letter addressed to that Gentleman by SAMUEL LEE, D.D., Regius Professor of Hebrew in the University of Cambridge, &c., p. 14.*

See also *Dr. Pusey and the Fathers; or, a Comparison of the Doctrine in the Sermon of the former with the Writers of the first Five Centuries.* By the REV. T. W. MILLER, M.A., of Trinity College, Cambridge.—PROFESSOR GARBETT’S *Review* of the same publication has been already referred to.—Ed.

mischief has often sprung, and may arise again, from the misapplication of words.<sup>3</sup> For instance:—The Church in her Communion Service speaks of “The Table,” or “The Lord’s Table,” or “The Holy Table,” employing, not by accident, but designedly, one or other of these terms no less than sixteen times; whereas, some never speak of the same but as “The Altar,” a name which our Liturgy seems to have carefully eschewed, because it was felt how much influence there is in a name; and still more, because “an Altar” implies a sacrifice, and a sacrifice implies an expiation offered up by him who ministers.<sup>4</sup> A fancy which the service-book of our Church does not recognise or allow—lest such recognition should imply or countenance the suspicion of any diminution in the value of Christ’s death, though the substitution has been of late produced as “a strong instance of our judicial humiliation.”<sup>5</sup>

<sup>3</sup> See this subject more fully discussed in an excellent Sermon preached by DR. HAWKINS, Provost of Oriel College, before the University of Oxford, Oct. 25, 1843, entitled “*The Ministry of Men in the Economy of Grace, and the Danger of overvaluing it.*”—ED.

<sup>4</sup> As an additional “explanation” of the views of the Tractarians on the subject of the Eucharist, I subjoin the following passages from MR. FROUDE’S “*Church System under the Apostles.*”

“The words of our Lord, in Luke xxii. ; 1 Cor. xi., which the English version renders ‘*This do (sic) in remembrance of me,*’ are, *τοῦτο ποιεῖτε*. Now, if these words are translated right, they leave us in doubt, in all the three passages where they occur, what the exact thing was which the Apostles were directed to *do. (sic)*. . . . Now the awkwardness of this last expression, (‘*this do ye as oft as ye drink it in remembrance of me*’) if it simply means, ‘*This drink,*’ (*sic*) is obvious; and the only other thing which it can mean, viz., ‘*Take this cup as I have taken it,*’ is, to say the least, vague, for we are no where told how our Lord took the cup, or how He gave thanks over it, or how He blessed it, but simply that He did those things, and that *the result was the conversion of the Bread and Wine into his Body and Blood*. I do not bring this forward as a proof that the words, *τοῦτο ποιεῖτε*, are translated wrongly; for there is no difficulty in supposing that they were *intended to be as vague as this translation makes them*; but simply to shew that, if they admit fairly of another and fuller meaning, we should not reject it as wholly unworthy of attention; for that our present version (of them) is not so absolutely satisfactory as to render all further research superfluous.

“Now, it should be observed that, though the *τοῦτο ποιεῖτε*, certainly may mean, ‘*This do,*’ it also may mean, and in numberless and most unequivocal instances does mean, ‘*OFFER this,*’ or ‘*SACRIFICE this.*’”

Then, after quoting a number of passages,—*all of them from the Septuagint version of the Old Testament*, (and, with one exception, 1 Kings xviii. 23—26. from the books of *Exodus* and *Leviticus*,)—in which the verb *ποιεῖν* is rendered by the word “offer,” MR. FROUDE arrives at the following conclusion:—

“Clearly, then, it is in no way far-fetched or unnatural to translate *τοῦτο ποιεῖτε*, ‘*OFFER,*’ or ‘*SACRIFICE this;*’ especially when we regard the Eucharist as instituted at the Paschal Feast, when the circumstances would naturally suggest the sacrificial association to which the words adapt themselves.”—*Remains*, Part 2, vol. 1, pp. 148—152.—ED.

<sup>5</sup> His Lordship refers to a work by MR. WILLIAMS on the *Indications of a Superintending Providence in the Preservation of the Prayer Book, and in the changes which it has undergone*; No. 86 of the *Tracts for the Times*. The whole passage is as follows:

“In speaking of the rubric, THE SUBSTITUTION OF THE TERM ‘*TABLE,*’ ‘*Holy Table,*’ and in the Scotch of ‘*God’s Board,*’ FOR THAT OF ‘*ALTAR,*’ which is in Edward’s First Book, (as well as ‘*God’s Board,*’) is a strong instance of this *our judicial humiliation*. For what is it but to say, that THE HIGHER MYSTERIES WHICH THIS WORD ‘*ALTAR*’ REPRESENTS, ARE NOT TAKEN AWAY FROM US (*μὴ γένοιτο*), but PARTIALLY WITHDRAWN FROM VIEW; and doubtless, therefore, lost to many who ‘*consider not the Lord’s Body.*’ To

26. If some ancient authors occasionally represent the Lord's Supper as a sacrifice, writers more ancient than they,<sup>6</sup> even the writers

the *participation*, indeed, which the word '*Table*' implies, all are admitted; but THE OBLATION WHICH THE TERM '*ALTAR*' INDICATES IS MORE REMOVED. Thus they are received at '*God's Board*' indeed, but *not made so sensible of the presence of Him* who admits them as his guests; and therefore, *as the Jews of old, receive not equally the benefits of his presence*. Such a loss is therefore, doubtless, a great one, *which withholds the ALTAR from our due acknowledgment*: but who reads not in this, *the visitation upon the children's children, of the sacrilegious pollution it has undergone in this country!* But still, as observed before, mercy is mixed with judgment, and the case so stands with us that it says, '*He that can receive it, let him receive it.*' A great privilege, when it is considered that by the last review, and the insertion of the word '*OBLATIONS*,' we have that which prophets and kings have desired to see, what King Charles the First and Bishop Andrews had not. And perhaps what was made the subject of Bishop Andrews' prayer, when for the Church of England his supplication was that '*its deficiencies should be restored.*' And with regard to the OBLATION itself, is not the case significative of our position? for it is not that no OBLATION is made, for we pray that '*OUR OBLATIONS*' may be accepted, but that THE OBLATION IS MADE IN SILENCE. Is not this silence expressive? May it not be considered eloquently significative, more than any words, of our condition, that THE HIGHER PART OF THE SERVICE, *which looks more like the privilege of sons*, IS PERFORMED IN HUMILIATION AND SILENCE? In the *First Book*, *when the elements were placed on the ALTAR*, the priest was to say the lauds and anthem."—pp. 26, 27.

I venture to subjoin the observations which I have elsewhere made upon the foregoing extract.

"The only *Sacrifice* spoken of by our Church in her Communion-service,—besides the '*one oblation of Jesus Christ ONCE offered*,'—is the '*Sacrifice of Praise and Thanksgiving*:' this cannot be the '*oblation*' which Mr. Williams intends, for it is not '*made in silence.*' The word '*oblations*' is found only in the prayer for the '*Church Militant*;' and Mr. Williams, (in speaking of the '*higher part of the service*,' which cannot, possibly, be the offering of alms,) seems to imply, that the Church, in using it, refers to the *offering of Christ's Body and Blood in the Eucharist*. That the term '*oblations*' has no such meaning, is plain from comparing the passage in which it occurs with the preceding rubric, which directs that '*Whilst these sentences are reading*,' (so that *these* '*oblations*' are not made in '*silence*,') '*the deacons, churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin.*'

"That the placing of the Elements upon the Table is not regarded as an '*oblation*' by our Church, is admitted in *Tract 81*, (p. 30,) where it is said that '*The reformed Liturgy leaves the Bread and Wine to be placed on the altar any how.*' In what sense then does Mr. Williams consider the insertion of the word '*oblations*' to be '*a great privilege, which King Charles I. and Bishop Andrews had not?*'"—*The Tracts for the Times Continued: A Letter to the Lord Bishop of Oxford*, pp. 19, 20.—Ed.

<sup>6</sup> "Considering that the Apostles were even more familiar than the Fathers with the terms and rites of the Mosaic Law, it is the more remarkable that the inspired writers, whilst they continually employ the words *λεϋεϋς* and *ἀρχιεϋεϋς*, with reference to the Priests under the Law, should in no single instance have designated the Ministers of Christ by the names of the Mosaic Priesthood, but have either spoken of the whole body of the faithful as the Priests of God, or, more commonly, applied the titles of Priest and High Priest to Him, to whom alone they can with strict propriety be attributed under the Gospel."—*Sermon by the Provost of Oriel College*, pp. 19, 20.—See Note 2, p. 416. *supra*.

"It is worth observing," says ARCHBISHOP WHATELY, "how distinctly our Church repudiates the notions of '*Sacrifice*,' '*Temple*,' &c., not merely by omitting the application of those terms in the Rubrics and Communion Service, and not merely by dwelling on the '*sufficiency*' of the '*one oblation of Christ once offered*,' but also by studiously introducing in that Service the words '*Sacrifice*' in the *other* senses in which it is applicable; viz. first, in the offertory, to '*alms*' ('*with such Sacrifices God is well pleased*,') and afterwards, to the '*Sacrifice of Praise and Thanksgiving*,' and again to the '*Sacrifice of ourselves, our souls and bodies.*' And in addition to



of the New Testament, apply (as does also our own ritual) the same term to Almsgiving, to Prayer, and Praise; or sometimes they employ it as commemorative of the Sacrifice of our Blessed Lord upon the cross—"who" in the accurate language of the Church, "made there by his one oblation of Himself, once offered, a full, perfect, and sufficient Sacrifice, oblation, and satisfaction, for the sins of the whole world."

27. To the joint communion of believers in the Sacrament of the Lord's Supper, as practised among us, the strict notion of a sacrifice is wholly inappropriate; and, as Hooker says, "Sacrifice is now no part of the Church's Ministry."<sup>7</sup>

COPLESTON, BISHOP OF LLANDAFF.—1842.

*Vide* Par. 29, in Chap. XXII.

BLOMFIELD, BISHOP OF LONDON.—1842.

*Vide* Par. 5, 6, 7, in Chap. X., 37, in Chap. XXIII., and 44, 45, 46, in Chap. XXIV.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Pars. 98. 100. 102. 103. 108. 115, 116. 121, note. 128. in Chap. IV.

this, a distinct Rubric is subjoined to explain that 'no adoration is intended or allowed' of the Bread and Wine of the Eucharist.

"Will it be credited, that in the nineteenth century the principles here inculcated have been gravely stated, in print, to be 'subversive of our Church' with 'its *Altars, Temples, Sacrificing-Priests*, and *adoration* of the Eucharistical Bread and Wine?'—all of which the writer would have seen, in simply looking over the Prayer-Book, to be utterly alien from our Church! The mistake of Tacitus, who represents the Jews as adoring the effigy of an Ass, was nothing to this; because Gentiles not being admitted into the Temple at Jerusalem, had nothing but hearsay to trust to."—*Kingdom of Christ*, Essay II. §. 14. Note.—ED.

<sup>7</sup> This statement of the BISHOP OF HEREFORD has been commented upon by MR. PERCEVAL in the following not very respectful language:

"As a certain person, lately, opposing the Doctrine of Sacrifice in the Eucharist (because, according to his acceptation of the term, 'a Sacrifice implies an expiation offered up by him who ministers') has cited Hooker against us, in that he says, 'Sacrifice is now no part of the Church's Ministry;' it may be as well to add in this place, Hooker's explicit testimony in our behalf: '*This bread (sic) hath in it more than the substance that our eyes behold: this cup, (sic) hallowed with solemn benediction, availeth to the endless life and welfare of soul and body; in that it serveth (sic) as well for a medicine to heal our infirmities, and purge our sins, as for a sacrifice of thanksgiving.*' (sic) Eccles. Pol. v. 67. If these passages cannot be reconciled, the witness must be withdrawn altogether. But it does not appear that any violence will be put upon his language, by understanding his negation of Sacrifice to be, not of Sacrifice in any sense, but only of such atoning or expiating Sacrifice: for the existence of which in the Eucharist, I am not aware that contention is or has been made by any writer of our Communion."—*Collection of Papers*, &c., p. 100.

Surely MR. PERCEVAL might have seen from the most cursory perusal of the context, that the BISHOP OF HEREFORD is "opposing the Doctrine of Sacrifice in the Eucharist" in "the strict notion" of the term, and not in the sense of "Almsgiving, Prayer, and Praise," which his Lordship expressly states that "even the writers of the New Testament" attach to it. Will MR. PERCEVAL maintain that the leaders of the party with which he identifies himself, employ the word "Sacrifice" in no other sense than that of "thanksgiving?"—See the views of MR. FROUDE and HIS EDITORS, explained by themselves, in Notes 2, p. 406; 8, p. 413; and 3, p. 416.—See also the BISHOP OF WORCESTER's Charge, par. 31. 33. *infra*.—ED.



PEARSON, DEAN OF SALISBURY.—1842.

*Vide* Par. 39, in Chap. XII., and 47, in Chap. XXV.

PEPYS, BISHOP OF WORCESTER.—1842.

27. Upon this subject I cannot refrain from noticing one point, upon which, in my opinion, in some parishes undue stress has been laid. An attempt has, in some cases, been made to substitute a stone Altar for the Table ordinarily used at the celebration of the Lord's Supper. Now, if this be done, merely because the old Altar, as it existed in our Churches before the Reformation, is a more becoming ornament to a Church than the simple Communion Table, there can be no objection whatever to the Altar being used as a table; but an Altar implies a Sacrifice, and it is to be feared that those who are so zealous for the restoration of the Altar, have a tacit leaning to the Roman Catholic Doctrine of the Sacrifice of the Mass.<sup>8</sup>

28. It is somewhat extraordinary that this zeal for the restoration of the Altar, in preference to the Communion Table, should exist among those who profess a peculiar respect for the Rubrics and Canons of the Church; for the 82nd Canon, without making any mention of the Altar, expressly directs in what manner the Communion Table should be covered, and the Rubrics directing how the Sacrament of the Lord's Supper should be administered, uniformly speak of the Lord's Table.

29. A striking illustration of the opinions entertained by the founders of our Church in this respect, is afforded by a comparison between the two Liturgies of Edward the Sixth; the one printed in 1549, the other in 1552. In the former, the Rubric directs "that the Priest, standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect." In the latter, which, of course, must be taken to convey the more matured opinions of our Reformers, the Rubric stands thus: "And the Priest, standing at the north side of the *Table*, shall say the Lord's Prayer, with this Collect following." Such a substitution of the word Table for Altar, clearly shews the opinion of our Reformers on this point;<sup>9</sup> but the

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<sup>8</sup> See MR. GOODE's valuable pamphlet "*Altars prohibited by the Church of England*."—ED.

<sup>9</sup> It has been already observed that MR. WILLIAMS speaks of this "substitution" as "a strong instance of our judicial humiliation;" as having "partially withdrawn from view the *higher mysteries which this word 'Altar' represents*, . . . the oblation (*sic*) which the term '*Altar*' indicates." See note 4, p. 416, *supra*.

MR. RENOUF, in his "*Doctrines of the Catholi Church in England on the Holy Eucharist*," after enumerating, as "*Desiderata in the English Church*," the following "things contained in the first Liturgy of Edward the Sixth, but omitted in the second," viz.:—  
"1. The ancient form of Sacrifice, the words '*Altar*' and '*Mass*;' 2. Prayer for the faithful departed; 3. The sign of the Cross *repeatedly used in each of the Sacraments*; (*sic*) 4. The use of Chrism in Baptism and Confirmation; 5. Extreme Unction;" observes, "It is therefore not only safe and expedient, but absolutely necessary, to

question seems to be completely set at rest by the Council's order to Bishop Ridley, in the reign of Edward the Sixth, to take down Altars and place Communion Tables in their stead, wherein the following passage occurs:—"We charge and command you to give substantial order through all your Diocese, that, with all diligence, all the Altars in every Church or Chapel within your said Diocese, to be taken down; and, instead of them, a Table to be set up in some convenient part of the Church, to serve for the ministration of the Blessed Communion."

30. These directions of Edward the Sixth were further enforced by the injunctions of Queen Elizabeth concerning the Clergy and Laity, published in the first year of her reign, wherein she directs "That the holy Table in every Church be decently made, and set in the place where the Altar stood." In these same injunctions, however, with her usual good sense, Queen Elizabeth observes, "That in the ordering thereof, saving for an uniformity, there seemeth no matter of great moment, so that the Sacrament be duly and reverently ministered." It becomes, however, a matter of some moment, if, by the substitution of an Altar for a Table, it be intended to give a sacrificial character to the Sacrament of the Lord's Supper; for, in the words of Hooker, "our belief is, that Sacrifice is now no part of the Church ministry. The word 'Presbyter' doth seem more fit, and in propriety of speech more agreeable than Priest, with the drift of the whole Gospel of Jesus Christ."

31. An author,\* perhaps the most moderate, the most sensible, and the most intelligent of those who have lately engaged so much the public attention, has attempted to shew that the Church of England, though she does not recognise the Sacrifice of the Mass, still considers a sort of Sacrifice to be made in the Communion of the Body and Blood of Christ.

32. Now, if this were so, we should surely find it distinctly laid down in that Catechism, which was meant as a manual of instruction to all young persons. But in vain do we look there for any mention of a Sacrifice; on the contrary, when the child is asked, "Why was the Sacrament of the Lord's Supper ordained?" the reply is, "For the continual remembrance of the Sacrifice of the Death of

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\* "*Distinctive Errors of Romanism*," by the Rev. William J. E. Bennett, M.A., Sermon xi. p. 276. In the passages quoted by this learned author, the term "Sacrifice" seems to be used only in a figurative sense, just as in the Psalms li. 17. we read, "The sacrifice of God is a troubled spirit: a broken and a contrite heart, O God, shalt thou not despise."

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point out that these Catholic practices *have never been condemned by the Church*, but that *the want of them is to be lamented as a great deficiency*." And, again, "They who are taught to believe, that the English Church condemns these practices, *will naturally leave its Communion*."—pp. 59—61.

This last assertion, as I have before stated, was soon unhappily verified by Mr. RENOUR in his own person. See note 2, p. 408.

The recognition of this Tract by Dr. PUSEY, as an explanation of the Doctrine of the Eucharist, has also been already adverted to.—ED.

Christ, and of the benefits which we receive thereby." Again, do we find any mention of a Sacrifice in the Twenty-eighth Article of our Church, which treats expressly of the Lord's Supper? The very term here used, "the Lord's Supper," seems contrary to the idea of a Sacrifice. But further, it is expressly stated in this Article, that "the Sacrament of the Lord's Supper was not, by Christ's ordinance, reserved, carried about, lifted up, or worshipped." If, then, we find no trace of the idea of Sacrifice in the acknowledged expositions of the Doctrines of the Church, shall we find it in the service itself? On the contrary, we are invited, not to a Sacrifice, but to the Holy Communion of the Body and Blood of Christ; and we are expressly told, that this was instituted not as a Sacrifice, but "to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which, by his precious blood-shedding, He hath obtained to us." When we consider the occasion of the original institution of the Lord's Supper, and that our Blessed Saviour used the expressions, "This is my Body," and "This is my Blood," while He was yet alive, and before, therefore, the great Sacrifice of his Body and Blood for the sins of all mankind was consummated;\* it appears extraordinary that the Roman Catholic Doctrine of a Sacrifice should even have originated, in opposition to words so distinctly contradictory of such an idea. And the founders of our Church seem to have been particularly anxious to guard against a like error; for they expressly state, by the kneeling at the Lord's Supper, nothing more is intended than "a signification of our humble and grateful acknowledgments of the benefits of Christ therein given to all worthy receivers; but that no adoration was intended to the Sacramental Bread and Wine, or to any corporeal presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances; and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one." And be it observed, that the argument here used is applicable, not only to Transubstantiation, but to Consubstantiation, or any other theory by which the natural Body and Blood of Christ are supposed to be present in the Communion of the Lord's Supper.

33. The able writer to whom I have before referred, while he justly reprobates the Doctrine of Transubstantiation as held by the Roman Catholics, still maintains that "the Bread and Wine do not

\* The Apostle, in his Epistle to the Hebrews, appears almost to have anticipated the errors of succeeding times, when he declares that "Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the high-priest entereth into the holy place every year, with blood of others. For then must he often have suffered since the foundation of the world; but now *once* in the end of the world hath He appeared, to put away sin by the sacrifice of Himself." And again, "Where remission of sins is, there is no more offering for sin."

remain mere Bread and Wine in their Sacramental use, but that a certain mysterious change is wrought in them by the operation of the Holy Ghost ; that, by the words of invocation, the Holy Elements become something more than they were before ; and that to the souls of the faithful, the Body and Blood of Christ are in some sense verily and indeed present.\*

34. If by these expressions it be merely meant that a degree of sanctity is conveyed to the Bread and Wine by their appropriation to such holy uses, just as a church becomes separated from all secular and profane purposes by the act of Consecration ; and that by strongly bringing before our minds, as representatives of the Body and Blood of Christ, the great Sacrifice once made for the sins of all mankind, they enable us spiritually, as it were, to eat the Flesh of Christ, and drink his Blood, they certainly are perfectly consistent with what we conceive to be the Doctrine of the Church of England upon this much controverted point.

35. But if it be intended that they should convey an impression that any alteration whatever takes place in the *natural* substance of the Bread and Wine, or that the Body and Blood of Christ are present, or can be received by communicants except in a spiritual sense, such an impression we conceive to be erroneous,† and so far dangerous, as necessarily leading to the Doctrine of Transubstantiation ; for if once we believe any change to be effected in the natural substance of Bread and Wine, the main argument against Transubstantiation seems to be abandoned. The same authority which is supposed capable of producing such a partial change, might be justly considered capable of producing that total change into the very Body and Blood of Christ which is held by the Roman Catholics.

36. Upon this subject I cannot resist quoting the following passage from the able work on the *Kingdom of Christ*, by the Archbishop of Dublin :—<sup>1</sup>

“The Gospel Religion was introduced by men, and among men, whether Jews or Gentiles, who had never heard of, or conceived such a thing as a religion without a Sacrificing-priest, without altars for Sacrifice, without Sacrifices themselves, without either a temple, or at least some high place, grove, or other sacred spot answering to a temple ; some place, that is, in which the Deity worshipped, was supposed more especially to dwell. The Apostles preached for the first time—the first both to Jew and Gentile—a religion quite opposite in all these respects to all that had ever been heard of before, a religion without any Sacrifice but that offered up by its Founder in his own Person ; without any Sacrificing-priest, except Him, the great and true High Priest, and consequently with no priest, in that sense, on earth.”

See also Par. 17, in Chap. XXII.

\* Sermon xii. p. 307.

† *Vide* Article XXVIII. “The Body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner.”

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<sup>1</sup> See note 5. p. 174. *supra*.—ED.

\*. I must not dismiss this important branch of the controversy without referring the reader to PROFESSOR GARBETT'S *Third Bampton Lecture*, and the *Preliminary Remarks* by which it is introduced ; DR. MILLER'S *Second Letter to Dr. Pusey* ; PROFESSOR SCHOLEFIELD'S Sermon before the University of Cambridge, entitled *The Christian Altar*, and the *Appendix* subsequently published by the same learned author.—ED.

## CHAPTER XVII.

## RESERVE IN COMMUNICATING RELIGIOUS KNOWLEDGE.

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SUMNER, BISHOP OF CHESTER.—1838.

*Vide* Par. 3, in Chap. XXV.

PHILLPOTTS, BISHOP OF EXETER.—1839.

62. [Lastly.] I lament, and more than lament, the tendency at least, if not the direct import, of some of their views “On Reserve in communicating Religious Knowledge;” especially their venturing to recommend to us to keep back, from any who are baptized, the explicit and full declaration of the Doctrine of the Atonement.\* I know not how such Reserve can be made consistent, not only with the general duty of the Christian Minister, to be able, at all times, to say with St. Paul, that he has “not shunned to declare all the counsel of God;” but also with the special and distinct requirement of our own Church, that every *child* be taught the Catechism; for I need not remind you that, in the Catechism, this great Article of our Faith holds a most prominent place; that it is there taught, both by plain implication, in saying that God the Son hath *redeemed* us; again, in the inward grace of each Sacrament, and more explicitly and expressly in the reason—“why the Sacrament of the Lord’s Supper was ordained”—namely, “for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.” How is the meaning of these passages to be taught, without also teaching the Doctrine of the Atonement?<sup>2</sup>

\* Tract 80, p. 74.

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<sup>2</sup> DR. PUSEY, in his *Letter to the Archbishop of Canterbury*, (p. 76) observes that “The Charge of the BISHOP OF EXETER was delivered before the publication of the Second Tract” on Reserve. That Tract, however, had been before the public nearly two years, when the Bishop published his Charge of 1842, which, it will be observed, contains no qualification of the censure here expressed by his Lordship.—And what explanation, I would ask, is, or could be given, in Tract 87, of such a passage as the following? “To require, as is sometimes done, both from grown persons and children, an explicit declaration of a belief in the Atonement, and the full assurance of its power, appears equally untenable”! Tract 80, p. 78.—ED.



PEARSON, DEAN OF SALISBURY.—1839.

*Vide* Pars. 8, in Chap. VI., and 18, in Chap. XXVI.

WHATELY, ARCHBISHOP OF DUBLIN.—1841.

It is worth remarking, also, that the persons who make this use of Tradition, are often found distinctly advocating the deliberate suppression, in the instruction of the great mass of Christians, of a large portion of the Gospel-doctrines, which are the most earnestly set forth in Scripture, as a sort of exoteric mystery, of which ordinary believers are unworthy, and which should be “reserved” as a reward for a long course of pious submission.<sup>3</sup> This system of “Reserve” or “Economy”<sup>4</sup> is vindicated, by studiously confounding it with the *gradual* initiation of Christians in the knowledge of their religion, in proportion as they are “able to bear it;” i. e. able and willing to understand each point that is presented to their minds: and the necessity of gradual teaching,—of reading the first line of a passage before the second,—and the care requisite to avoid teaching any thing, which, though true in itself, would be falsely understood by the hearers, is thus confounded with the system of withholding a portion of Gospel-truth from those able and willing to receive it;—the system of “shunning to set before men all the counsel of God,” and of having one kind of religion for the initiated few, and another for the mass of the Christian world. Very different was the Apostle Paul’s Gospel, which he assures us, “if it was hid, was hid from them that are lost,” (men on the road to destruction ἀπολλυμένοις) “whom the god of this world hath blinded.”

But the charge of teaching something different from what they inwardly believe, the advocates of this system repel, by alleging that all they do teach is agreeable to Scripture, although they withhold a part, and do not teach *all* that is to be found in Scripture: as if this did not as effectually constitute two different religions, as if they had added on something of their own. For, by expunging, or suppressing at pleasure, that which remains may become totally different from what the religion would have been, if exhibited as a whole.\*

It has been remarked, that every statue existed in the block of

\* A striking instance of this may be found in a book published a few years ago, termed “*Elucidations of DR. HAMPDEN’S Lectures*,” in which, by picking out a sentence here, and a half sentence there, an impression was produced of the general tendency of the work, totally different from what the work itself warranted.

<sup>3</sup> MR. NEWMAN declares it to be the “uniform method of Scripture to connect the Gospel with Natural Religion, and to mark out obedience to the moral law, as the ordinary means of attaining to a Christian faith; the higher truths, as well as the Eucharist, which is the visible emblem of them, being reserved as the reward and confirmation of habitual piety.” *Newman’s Arias*, p. 51.—ED.

<sup>4</sup> See Appendix B.—ED.

marble from which it was carved ; and that the sculptor merely *discloses* it, by removing the superfluous portions ;—that the Medicean Venus, for instance, has not in it a single particle which did not originally exist exactly in the same relative position as now ; the artist having *added* nothing, but merely *taken away*. Yet the statue is as widely different a thing from the original block as if something *had* been added. What should we think of a man's pleading that such an image is not contemplated in the commandment against *making* an image, because it is not “made,” as if it had been moulded, or cast out of materials *brought together* for the purpose ? Should any one scruple to worship a moulded, but not a sculptured, image, his scruple would not be more absurdly misplaced, than if he should hold himself bound, in his teaching, not to *add on* to Scripture anything he did *not* believe to be true, but allowed to suppress any portions of Gospel-truth at his pleasure, and to exhibit to his people the remaining portions, as the whole system of their religion.—*Kingdom of Christ*, Essay 2, sect. 28.

CARR, BISHOP OF BOMBAY.—1841.

1. In conclusion, let us be careful to keep in mind, whether amongst Europeans or natives, the grand object of our Ministry : “we are ambassadors for Christ,” to sinners ; we are to bear witness to Him, as the one Saviour by whom alone we and they can have access to God. It is possible to say much respecting the Saviour, his precepts, and his ordinances, and yet not to set Him forth as “the Way, the Truth, and the Life,” the sinner's only hope ; and without keeping prominent the truth, that “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.”

2. It is most important to adhere to these prominent and saving truths ; and at no time can it be more necessary to keep them present to our minds, and in our hearts, than when systems are rising into repute, which are calculated to place such truths rather in the back ground, and to represent the two Sacraments, ordained by our Lord, in language which is calculated to make the *observance* of them be regarded as securing Salvation, *rather* than as means of grace for the quickening, the strengthening, and the refreshing of believing souls.

4. So we are alarmed at hearing of any Reserve in setting forth the truths of Scripture : of any Reserve in following out, to the utmost extent, our Blessed Lord's command, “Go ye into all the world, and preach the Gospel to every creature ; he that believeth and is baptized shall be saved, he that believeth not shall be damned.” We deprecate any Reserve in putting the Gospel into the hands of any who desire to receive Christian instruction.

SUMNER, BISHOP OF CHESTER.—1841.

10. The Author of our Salvation, “not willing that any should perish, but that all should come to Repentance and the knowledge of the Truth,” has commanded that the Gospel should be preached to every creature. Those have now risen up who affirm that the Doctrine of the Gospel, the Propitiation made for sin, is a Doctrine too dangerous to be openly disclosed—too mysterious to be generally exhibited; and would thus deprive the sinner at once of his motive to repent, and his comfort in repenting.

*Vide* also Pars. 15 and 19, in Chap. XIII., and 27, in Chap. X.

MONK, BISHOP OF GLOUCESTER AND BRISTOL.<sup>5</sup>—1841.

4. First, then, I cannot help regretting that any Members of our Church should have recommended Reserve in declaring to the people any part of the Doctrines of Scripture. I regard it as contrary to the Apostolic practice, to refuse “to declare all the

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<sup>5</sup> Soon after the delivery of the BISHOP OF GLOUCESTER'S Charge, the REV. ISAAC WILLIAMS put forth *A Few Remarks*, for the purpose of shewing that his Lordship had totally misapprehended the meaning and object of the *Tracts on Reserve*. The publication of Mr. Williams' pamphlet was speedily followed by a report—(carefully recorded in the *British Critic*,)—that the Bishop of Gloucester, upon mature consideration, had changed his views, and withdrawn the censure expressed in his charge. This report appeared to originate with the Editor of a weekly newspaper already referred to (note 2. p. 409. *supra*), and was instantly contradicted by BISHOP MONK in the following letter:—

TO THE EDITOR OF THE GLOUCESTERSHIRE CHRONICLE.

Palace, Gloucester, Jan. 14, 1842.

SIR,—My attention has just been called to a paragraph of the *Church Intelligencer*, Jan. 12, in which the Editor declares, *on what he calls direct information*, that I had expressed some alteration in certain sentiments avowed by me, in my late Charge to the Clergy of my Diocese, and that I had declared myself to have been misled through the misrepresentations of others.

I wish to lose no time in contradicting this paragraph, for which there is no foundation whatever.

Let me add, that if I had seen cause to alter any of the sentiments expressed by me on so solemn an occasion, and in a document published at the request of my Clergy, I should have felt it to be due, both to them and to myself, to avow such an alteration in a manner equally public and explicit.

I am, Mr. Editor, your obedient Servant,

J. H. GLOUCESTER AND BRISTOL.

Any person who wishes to form a correct estimate of Mr. WILLIAMS' defence of his *Tracts on Reserve*, must compare the Bishop's statements with the Tracts themselves, and not merely with the extracts adduced by their Author in his *Remarks*; Mr. WILLIAMS having in those extracts, as I have elsewhere observed, “carefully avoided the objectionable *details* of his system, and confined himself to the defence of a *general principle*, which, if it be indeed nothing more than reverence, or seriousness, or religious caution, must influence every faithful and wise steward in giving unto the household of God their portion of meat in due season.”—*Is there not a Cause?* A Letter to Dr. Pusey, &c., pp. 7, 8.

The intimation of Dr. PUSEY that the BISHOP OF GLOUCESTER, in speaking of *Reserve*, had no sufficient acquaintance with the subject, notwithstanding his Lordship's express declaration to the contrary, has been noticed above. See note 5, 6. p. 6.—ED.

counsel of God?" and as tending to rob us of one of the greatest blessings which flow from a pure religion, whereby the Book of Life is freely and unreservedly laid open to mankind. The duty of "searching the Scriptures" is not confined to the Minister; it attaches itself to every Christian who can read them. There is no more dangerous Doctrine than that of leaving to the judgment of fallible man what parts of God's Word are to be published, and what are to be kept back; and I am disposed to believe that the authors of such a proposition did not themselves sufficiently consider the consequences which might follow its adoption. But of all subjects, that which it would, I think, be most inexcusable to keep back from the people, is the Atonement made by our Blessed Saviour, for the sins of mankind; since upon that truth must ever rest the key-stone of the Christian edifice. That Christ died to save sinners; that our nature had become corrupt and depraved through sin; and that by the Sacrifice of our Blessed Lord upon the cross once offered, Atonement and satisfaction were made, and the wrath of God averted,—are among the first truths which we communicate to the youthful Christian; they are likewise inculcated in the reception of the Blessed Eucharist, as well as in various parts of the Formularies of our Church. Upon what principle, then, can they be held back in our Christian teaching? It is true that this Doctrine may be distorted and misrepresented, and that sinners may be led to flatter themselves with hopes of being saved while they continue in their sin. But "we have not so learned Christ;" nor are we afraid to declare to the people "the riches of his grace," because some presumptuous men have rushed into errors which the Apostles themselves noted among contemporary heresies. Were we ashamed to declare "all the counsel of God," as we have received it from the Scriptures, we should at once forfeit the title of an Apostolical Church. Let us not therefore cease to proclaim "Christ crucified," as the most important commission of our Ministry, and as the sole ground upon which we teach our hearers to rest their hopes of forgiveness and reconciliation to God.

LONGLEY, BISHOP OF RIPON.—1841.

7. Now, were it solely to guard against the abuse of the Doctrine of Grace above alluded to, that the Ministers of our Church had been recommended to maintain a Reserve in making known the Doctrine of the ever-blessed Atonement, the object would have been intelligible, and the fruits of it less seriously injurious than we have great reason to fear that in many instances they have been. Earnestly indeed do I pray, my Reverend Brethren, that you will not listen to those who would bid you be cautious and sparing in doing that which our obligations as Christian Ministers bind us to do in all the various branches of our Ministerial office; and besides

the specific injunctions of our own Church, surely the same necessity is laid upon *us*, the same woe denounced against *us*, as against St. Paul, if we preach not the Gospel of our Lord Jesus Christ, in all its fulness and its freeness, its riches and its mercy.

SUMNER, BISHOP OF WINCHESTER.—1841.

4. There is ground, I think, for fear, if a system of Reserve in communicating religious knowledge be introduced, and we are taught to treat Salvation by Grace as “a great secret,” to be kept out of the sight of the ungodly for fear of an “indelicate exposure of religion,” and that “to require from both grown persons and children an explicit declaration of a belief in the Atonement, and the full assurance of its power, appears equally untenable.”\* Is

\* “The great doctrines which of late years have divided Christians, are again of this kind (secret) very peculiarly, such as the subjects of Faith and Works, of the free Grace of God, and obedience on the part of man. They seem to be left in Scripture in a way to give rise to all these disputations among (if I may so speak) the multitude who are without: I mean to say, among those who do not labour to obtain the knowledge of them by obedience, and a practical seriousness of mind (i. e. the disciples of whom it is written, He said, “Follow me;” and “they followed Him.”) For they appear to be great secrets, notwithstanding whatever may be said of them, only revealed to the faithful. What I would say is, that fully to know we are saved by Faith in Christ only, and not by any works of our own, and that we can do nothing excepting by the grace of God, is a great secret,—the knowledge of which can only be obtained by obedience—as the crown and end of great holiness of life.”—*Tract* 80. p. 48, 49.

“Not to adduce other proofs of this, we have the memorable one in this country, when there broke in upon us an age, which has been well called one of “light, but not of love;” when the knowledge of divine truths was forced upon men of corrupt lives, and put forward without this sacred Reserve. The consequence of this indelicate exposure of religion was, the perpetration of crimes almost unequalled in the annals of the world.”—*Ib.* p. 60.

“And not only is the exclusive and naked exposure of so very sacred a truth unscriptural and dangerous, but, as Bishop Wilson says, the comforts of religion ought to be applied with great caution. And, moreover, to require, as is sometimes done, from both grown persons and children, an explicit declaration of a belief in the Atonement, and the full assurance of its power, appears equally untenable. For if, in the case of Abraham, and many others of the most approved Faith in Christ, there was no such explicit knowledge, it may be the case now. If a poor woman, ignorant and superstitious, as might be supposed, was received by our Lord by so instant a blessing for touching the border of his clothes, may it not have been the case that, in times which are now considered dark and lost to Gospel truth, there might have been many such? That there might have been many a helpless person, who knelt to a crucifix in a village churchyard, who might have done so under a more true sense of that Faith which is unto life, than those who are able to express the most enlightened knowledge. And, therefore, though such as would be now considered in a state of darkness, had more fully arrived at those treasures of wisdom which are hid in Christ.”—*Ib.* p. 77.

“We now proceed to the consideration of a subject most important—the prevailing notion that it is necessary to bring forward the Atonement *explicitly* and *prominently* on all occasions. It is evidently quite opposed to what we consider the teaching of Scripture; nor do we find any sanction for it in the Gospels. If the epistles of St. Paul appear to favour it, it is only at first sight.”—*Ib.* p. 73.

“To suppose, therefore, that a Doctrine so unspeakable and mysterious as that of the Atonement, is to be held out to the impenitent sinner, to be enforced in some manner to move the affections, is so unlike our Lord’s conduct, that it makes one fear for the ultimate consequences of such a system.”—*Ib.* p. 65.

“With regard to the notion that it is necessary to ‘bring forward the Doctrine of the Atonement on all occasions, prominently and exclusively,’ it is really difficult to say any thing in answer to an opinion, however popular, when one is quite at a loss to know on what grounds the opinion is maintained. Is it from its supposed effects?



this conclusion drawn from the analogy of our blessed Lord's own teaching? We, I trust, have not so learned Christ. We remember how, in the very earliest days of his ministry, He did not hesitate to bring forward some of the highest doctrines. At the first pass-over, He assumed a right over his Father's house by cleansing the temple—a declaration of the Divine prerogative of the strongest kind. His discourse with Nicodemus is based upon the Doctrine of Regeneration—the deepest theological truth. His conversation with the woman of Samaria revealed that God is a spirit—the most abstract metaphysical truth. In declaring to the people of Nazareth that to none of the widows in Israel was Elias sent, “save unto Sarepta, a city of Sidon, unto a woman that was a widow,” he taught the Doctrine of Election, the most mysterious of the Divine purposes. We remember how some months before his crucifixion, he intimates the Sacrifice itself and its objects: “Destroy this temple;” “The Son of man must be lifted up;” “The Bread that I give is my Flesh, which I will give for the life of the world.” And it was his last care, immediately before the ascension, to enter with the eleven into the full explanation of his expiatory Sacrifice, referring to his former discourses, and interpreting their meaning, that the Apostles, and after them in turn their successors, might be competent expounders of this important Doctrine.\*

5. Neither have we so learned the practice of the Apostles. It was not by throwing a veil over the cross of Christ that St. Paul shewed his reverence for that high and holy mystery. “I determined not to know any thing among you, save Jesus Christ, and

Pious frauds might be supported on the same principle. . . . Is it the popularity of the opinion? this is not a test of truth, but an argument of the contrary. . . . Is it from Scripture? we have shewn that the tone and spirit of Holy Scripture is quite opposed to it.”—*Tract 87*. p. 51.

“In whatever way we consider it, there is no Scriptural sanction for the necessity of our always thrusting forward the Doctrine of the Atonement without Reserve”—*Ib.* p. 69.

See the whole of Tracts 80 and 87, in which the principle of Reserve in communicating religious knowledge is elaborately defended. See particularly the practical carrying out of this principle in its application to the erection of churches—“which from commodiousness and easiness of access are to invite, and from their little cost partake more of a low contriving expediency than of a generous love of God;”—to the indiscriminate distribution of Bibles and religious publications, and to national schools.—*Tract 80*. p. 67—71; *87*. p. 121.

A writer in the *British Critic* carries the principle of Reserve a step further, and specifies it as peculiarly to be observed in missionary preaching among the heathen. “The same thought reconciles us in some measure to a more exciting tone of preaching than is consistent with the perfect theory of the Catholic system. Not, indeed, to the prominent exhibition in preaching the Christian mysteries, (for this were inadmissible under far more extreme circumstances, and even upon the supposition of our congregations being *literally* heathen; indeed the more inadmissible, the farther the hearers receded from the perfect state,) but to a more alarming tone than would be necessary or right under a stricter administration of the Church.”—*British Critic*, vol. xxvii. p. 261. “We would not hazard an unqualified objection even against the crucifix as an object for *very* private contemplation under certain trying circumstances; say, for instance, a surgical operation . . . . The crucifix, openly exhibited, produces the same sort of uncomfortable feeling with certain Protestant exposures in preaching of the mystery which it represents.”—*Ib.* p. 271.

\* John ii. 19; iii. 14; vi. 51; Luke xxiv. 44—47. See *Ministerial Character of Christ*, p. 169.



Him crucified." "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." He takes the Galatians to witness that Jesus Christ had been evidently set forth before their eyes, crucified among them. So far is he from shrinking from the theme, as too sacred and awful for speech, that he glories in giving it explicit prominence even in the midst of those who could not receive the truth. "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." \*

6. Neither have we so learned the requirements of our Church, which expects that out of the mouths of the very babes and sucklings God will perfect praise. The earliest Christian lesson which she bids us teach our children, is that "God the Son hath redeemed us."

7. Neither have we so learned in the school of experience. The whole history of the Church, in every age, tends to prove the utter inefficiency of a ministry which is not faithful in honouring the Saviour by a full exhibition of his grace and love, in pointing to the light which beams from the cross, and in proclaiming openly, "Behold the Lamb of God." The experiment has been often tried. It has been tried upon individuals; it has been tried upon parishes; it has been tried upon whole countries; and many a conscientious pen has been constrained to write the record of its utter failure.† Could it be otherwise, when our Master has said, "I, if

\* 1 Cor. xi. 2; xv. 3; Gal. iii. 1; 1 Cor. i. 23. A very peculiar interpretation is given in Tract 80. 73—75. the expressions "Christ crucified," &c., namely, that when St. Paul says "we preach Christ crucified," it means "the necessity of our being crucified to the world, and our humiliation together with him." Professor Scholefield, in the appendix to his Second Sermon on Scriptural Grounds of Union, preached before the University of Cambridge in 1840, has critically examined this interpretation, and convincingly shews its untenableness.

† See *Ministerial Character of Christ*,<sup>6</sup> pp. 442, 443.

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6 The *Ministerial Character of Christ*, has been frequently referred to by the Tractarians, in order to prove that the principles maintained in the Tracts on Reserve are in accordance with the views of the BISHOP OF WINCHESTER. Upon this point I beg to offer a few remarks.

First. The most objectionable particular in MR. WILLIAMS' system—(for it is idle to speak merely of a *general principle*, or to pretend that he means nothing more than what the Bishop calls a "gradual development of heavenly knowledge probably observable in every pious human Minister")—is, I need hardly say, the duty of "*Reserve in bringing forward the Doctrine of the Atonement*." This duty is enforced by MR. WILLIAMS, not only from what the Bishop regards as one of the *peculiarities* in the teaching of our Lord,—(a peculiarity arising out of his own position and circumstances, and never intended for the imitation of his Ministers,)—but also from *the practice of the Apostles*. MR. WILLIAMS and his School "find no sanction in the *Gospels* for the prevailing notion of bringing forward the Atonement explicitly and prominently; and if the *Epistles* of St. Paul appear to favour it, it is only at first sight."—Tract 80. p. 74.

Now the first practical reflection which the BISHOP OF WINCHESTER derives from his view of our Saviour's method of teaching, is this; that it "furnishes an answer to the sceptical objection" of the Deist who "*opposes the Epistles to the Gospels*," and "attempts to throw discredit on the whole page of Inspiration because he cannot find in one portion of Scripture the same plain and unreserved exposition of Doctrine which is contained in the other." And how does his Lordship reply to this objection? "If," says he, "in the moral as in the natural world, the order of things were to be the same,—first the blade, then the ear, and finally the full corn in the ear,—then surely it ought no longer to be reason

I be lifted up, will draw all men unto me?" Could it be otherwise, "lest the cross of Christ be made of none effect?"

for astonishment and sceptical doubt *if Paul be more full upon the deep subjects of the Gospel and the great mystery of Godliness than Christ . . .* It would have been clearly improper to have announced the plan of Redemption, otherwise than by types and shadows, *before the Sacrifice*, which expiated the sins of the world, *was completed*. But *when all was finished*, and the dying voice of the Saviour had pronounced that the purpose of his Incarnation was fulfilled, then the beauty of the whole design could be measured and comprehended, and the preachers of the Gospel could *point specifically to the Lamb of God* who had already paid the price of the ransom for his people."—*Ministerial Character of Christ*, pp. 180—183.

"It was his last care, immediately before the ascension, to enter with the eleven into the full explanation of his Expiatory Sacrifice, referring to his former discourses, and interpreting their meaning; that the Apostles *might be competent expounders of this important Doctrine*."—*Ibid.* p. 169.

Again. Both MR. WILLIAMS and the BISHOP OF WINCHESTER allude to "the remarkable distinction" observable "in the manner in which Christ testified of Himself at different times and to different persons;" they both refer to the same passage, (John x. 24.) "How long dost Thou make us to doubt? if Thou be the Christ tell us plainly." But the conduct of our Lord in this particular is explained by the two writers upon *very different grounds*. MR. WILLIAMS perceives in it "allusions to that awful and mysterious wisdom, which indicate that our Lord was in the habit of concealing, in a remarkable manner, his Divine power and majesty, excepting so far as persons might be found *capable of receiving it*;"—he regards it as an instance of "a very remarkable holding back of sacred and important truths, *as if the knowledge of them were injurious to persons unworthy of them*." The BISHOP OF WINCHESTER, on the other hand, "comparing with this Reserve, systematically maintained towards the Jews, the passage, where our Lord openly declares his dignity and character to their neighbours the Samaritans," observes, "*No more probable reason can be assigned for this extraordinary difference, than that our Lord knowing perfectly the secret dispositions of both parties, saw that He should have risked an inconvenience in the one case, which He did not in the other*." . . . . "He never *willingly*," says his Lordship, "affected secrecy and concealment:" and, quoting Dr. Hales, the Bishop adds, "in the beginning of his ministry especially, He was obliged to keep himself as private as its nature would admit, in order to avoid giving umbrage to the ruling powers by a premature celebrity."—*Ministerial Character of Christ*, pp. 347—350.

Again. It has been said that the BISHOP OF WINCHESTER refers, like MR. WILLIAMS, to the practice of Catholic Antiquity in confirmation of his views. This is undoubtedly true; and it is singular enough that they both refer to *the same century* and to *the same writer* in that century. But the coincidence is an awkward one for those who seek to identify his Lordship's views of Reserve with those of the Tractarians, as will be seen from the following parallel:—

#### MR. WILLIAMS' REFERENCE TO ANTI-QUITY.

"If intimations of these things are but *faint* in the *first* age of Christianity, yet in the *next* they derive the most ample confirmation throughout the works of ST. CLEMENT OF ALEXANDRIA, Origen, Tertullian, and most of the succeeding Fathers; their mode of speaking of religion, of interpreting Scripture, always seems to imply this principle of Reserve."—*Tracts on Reserve*, No. 87. p. 11.

#### THE BISHOP OF WINCHESTER'S REFERENCE TO ANTIQUITY.

"These distinctions were carried to an excess in the early Church, which led to *great and dangerous errors*. The Montanists and Valentians laid claim to the knowledge of Doctrines, for which the world was not ripe at the first promulgation of the Gospel, and of which even the Apostles themselves were ignorant. Nor were these notions confined to these extravagant pretenders to revelation. 'The principal object of the Stromata of CLEMENS ALEXANDRINUS' (says Bp. Kaye in his *Ecclesiastical History of the Second and Third Centuries*) 'is to point out the distinction between the Christian who is perfected in knowledge, (*γνωστικὸς*) and the great mass of believers; and to lay down rules for the formation of this perfect character.'"—*Ministerial Character of Christ*, p. 137.

## MUSGRAVE, BISHOP OF HEREFORD.—1842.

9. Hence we conclude as to the supreme importance of these Scriptures to man's present guidance and future felicity, and the obligation that lies upon us to set them forth to the people in all plainness, and without the least Reserve. If, in the midst of Heathenism, the Apostle "shunned not to declare the whole counsel of God;" if, in the perverse synagogue at Antioch, he unveiled the grand mystery of the Atonement and Justification through the blood of Christ; if the youthful Timothy, through early "knowledge of the Holy Scriptures, could be made wise unto Salvation;" if these same Scriptures are so "profitable for instruction in righteousness," that even "the man of God"—he who has to minister in sacred things, much more the ordinary Christian, may be thereby "perfected, thoroughly furnished unto all good works"—in a Christian land, where these Scriptures, "which were written for our learning, that we, through patience and comfort of the same, might have hope," are in every one's hands, and their essential and holy principles are by the Church commanded to be taught to every child of her Communion, how shall it be endured that any part should be kept back?

10. When even the great and awful mysteries of our religion are not only not concealed from, but ordered to be taught to our infant catechumens, as under the old dispensation the law was taught to the children, you will not feel justified in setting at naught this example, and the authority of the Church, whose parental care has thus provided spiritual food and nourishment for the lambs of the flock. When the sublime Doctrines of religion are to be inculcated on the young and inexperienced, it would be the highest pitch of absurdity to think of concealing them from those of maturer age. This would be a practical denial of the use and

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As a specimen of the manner in which the *Ministerial Character of Christ* has been quoted to suit the purpose of the Tractarians, I subjoin the following extract:—

"Page 176, 'He veiled (*sic*) Himself . . . . under the unpretending title of the Son of Man.'"

The passage in the original work stands thus,—“He veiled himself, probably with allusion to the prophecy of Daniel, under the unpretending title of the Son of Man.” And those who are not pretty well acquainted with the character of the Tractarians as controversialists, will be surprised to find that only a few lines below, his Lordship having observed that “this expression was admirably calculated to answer the purposes of our Lord's habitual testimony concerning Himself during that period in which his wisdom saw it right to suspend the universal declaration of his claim to be the Messiah,”—proceeds as follows: “But *this Reserve was to have its limit*. The interdict was soon to be taken off. The mouths of the witnesses were to be opened, and Peter was to proclaim upon the house-tops what he had heard in the ear; and to ‘let all the house of Israel know assuredly,’ *whether they would hear or whether they would forbear*, that ‘God had made that same Jesus, whom they had crucified, both Lord and Christ.’”—*Ministerial Character of Christ*, p. 176.

I trust I have said enough to shew how far the views of the Tractarians on the subject of *Reserve* are in accordance with those of the BISHOP OF WINCHESTER in his *Ministerial Character of Christ*.—ED.

value of the Scriptures, more in accordance with the usage and sentiments of another Church, which long ago we have disowned and rejected, partly on this very account, because she forbade, as she still forbids, the free circulation of the Word of Life.

11. It has been often urged, as one proof of the excellence of our Church, that the Scriptures are openly unfolded, and that the people are all exhorted to study them, and to test and try their Faith by them. Mysteries indeed they contain, which pass man's understanding; but this is no argument for denying them to the people, or for keeping in Reserve any thing which they treat of. Partially to close them, or to dispense with cautious Reserve, any of their life-giving verities, would be to alter their whole character as a revelation from God, which we are bound to believe, or if we reject it, we do so on pain of eternal loss.

12. Hence their perspicuity and plainness in all things necessary for Salvation. These are within the reach of any ordinary capacity, with the aid of such easy helps as the Church has furnished in her Service Book and Homilies, together with the oral instructions of her accredited Ministers. The Apostolical Epistles, from the nature of the case, the most difficult portion of the Christian Scriptures, were written to the whole community of the Churches to which they were severally addressed; and they were ordained to be read, and doubtless were read, by and to every member of the same. Far from us, therefore, be it to withhold from our Christian people any Doctrine revealed in God's Word as needful for Salvation, or to impose upon them for such, any thing not there revealed, seeing it is impossible to tell what, or whether any, doctrines not there revealed, or thereby to be incontestably proved, had any Divine origin, or carry on their front such authority as to entitle them to our belief and acceptance.

13. It has been remarked with truth, that it is little less than an impeachment of the wisdom of God to say that, when He purposed to reveal to mankind the conditions of eternal life, He could not, or did not, deliver his will plainly enough to be understood, without recourse to some unerring human interpreter; and it is an impeachment of his goodness to say that, although this revelation is conveyed obscurely, He will finally judge men for not believing and obeying that which He placed, purposely if at all, beyond their comprehension.

14. However dark and confused the Rule of Faith and practice may appear, seen through any other medium—seen through the Scriptures, it will be as clear as the day in all essential points. Hence the great Divines of our Church, with few exceptions, have all appealed to them as the test and criterion of truth, submitting her Doctrines and pretensions to be tried by that infallible standard alone. In things of less moment they have been willing to be led by the opinions and practice of primitive times; but they take "the Oracles of God" alone for "the ground and pillar of truth"

and Faith. Herein they are supported by the earlier Greek and Latin Fathers, as before stated, who all, with one exception (in no wise pertinent to the matter in hand), reject the notion of any mysterious Reserve in the communication of religious knowledge.

15. To recommend Reserve in preaching the Atonement to "any but to those who have made some progress in grace," is to take an unwarrantable liberty with the Word and purposes of God. The Apostles were bidden to "go into all the world, and to preach the Gospel to every creature." But what sort of Gospel will that be in which the Atonement, through Faith in a crucified and risen Saviour, is not to be at all, or but seldom heard of, or not "explicitly and prominently brought forward?" True, it was preached by St. Paul "to the Jews, and it became a stumbling-block" to them—"to the Greeks," and they esteemed it "foolishness." And if, unhappily, any of our people should labour under like delusions, so far from concealing this "great secret" from men, standing, as it were, on the brink of a dangerous precipice, let us speak the louder and more plainly, and warn them straightway of their peril, by pointing at once to the cross of Christ as their only refuge, and stay, and safety.

16. Restriction on the use of Scripture would be likely soon to result from Reserve in displaying any of the treasures it contains, and disuse of Preaching would follow, though Preaching, and hearing, and reading the Scriptures, are manifest means of grace, as well as public and private Prayer, and the Sacraments of the Church.

See also Par. 48, in Chap. VIII.

#### BLOMFIELD, BISHOP OF LONDON.—1842.

26. Now if Justification, or its results, be, as undoubtedly they are, inseparably connected with Faith in the Atonement wrought by Jesus Christ, I do not understand how it can be expedient or lawful for us, who are to *declare* to our people *all the counsel of God*, to practise any thing of that Reserve, which was practised by the early teachers of Christianity; and to forbear from pressing upon the less advanced of our hearers the most sublime and mysterious Doctrines of the Gospel. But, in truth, the Reserve of the early (not the primitive) Fathers of the Church, was different, if not as to its subjects, yet certainly as to its objects, from that which appears to be now recommended: and supposing it to have been prudent and commendable in *them*, it by no means follows, that it is expedient or proper in the present state of the Church.

27. The Doctrine of the Atonement, and that of a Trinity of Persons in the Unity of the Godhead, mysteries, be it remembered, to the highest order of intellect—as well as to the weakest understanding, and to be received by both with child-like simplicity of faith—furnish, when properly set forth, the most affecting and constraining motives to humility, repentance, and holiness of life: and with



respect to the former more especially, I cannot conceive that any teaching, in which it does not occupy a prominent and conspicuous place, can be effectual in *turning the hearts of the disobedient to the wisdom of the just*.

28. If indeed the Reserve, which is recommended to us, be nothing more than a cautious and reverent abstaining from a too familiar mode of treating the sacred and sublime mysteries of our religion; or from such an inculcation of them, as may tend to throw into the shade its practical duties, and lead men so to contemplate the attributes, or secret things of God, as to forget or undervalue his commands, I readily admit the necessity of *such a Reserve*:<sup>7</sup> but any thing of the nature of a *disciplina arcani*<sup>8</sup> I as promptly reject.

#### MOUNTAIN, BISHOP OF MONTREAL.—1842.

[<sup>9</sup>The grand and prominent object of the Christian Ministry, in every department of service, and every detail of labour, must be to draw sinners to God through Christ; to make them really understand that *through Him they have access by one Spirit to the Father*: the constant plea which we urge, the everlasting theme of our persuasion, the leading note of our song, from first to last, must be the *Lamb of God that taketh away the sins of the world*; He who will still form the subject of our song in Heaven, for having washed us from our sins in his own Blood, and made us kings and priests unto

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<sup>7</sup> It has been observed by DR. PUSEY (*Letter to the Archbishop of Canterbury*, p. 77), that "The treatment of these Tracts" (on Reserve) "which has been thus unhappily countenanced" (by the Bishops) "*—being condemned and spoken of lightly, without being considered,—*is but one form of that very habit of mind, against which they were directed. The opposition to them," he continues, "originated mostly in the very need of the medicine which it rejected. Had the Tracts been entitled, '*on Reverence in communicating religious knowledge*,' it would have been a severe condemnation of the error which they now treat most tenderly, but one which would have been less easily eluded. *As it is, people have gone off upon a name, and shrunk from the substance.*"

The fallacy of this statement has been completely laid bare by the BISHOP OF OSSORY, in forewarning his Clergy of the "uncertainty in the use of the principal term which pervades the entire treatise" on Reserve, and is the "special source of confusion" affecting "every part of it with which we are concerned,—the statements, the inferences, and the arguments." *Vide* Paragraphs 31—34 of his Lordship's Charge. See also the observations of ARCHDEACON BROWNE, in a note appended to Paragraph 47 of the Charge of the Bishop of St. David's.

With regard to the *want of reverence*, with which they who speak openly and explicitly of our Lord's Atonement are charged by the writers on Reserve, it has been well observed by ARCHDEACON SAMUEL WILBERFORCE, "God forbid that any one should thus sin against the marvellous goodness of the Lord! But how can it be irreverent to speak of the Lord Jesus, the Mediator between God and man, and yet reverent to speak of the awful majesty of the Father? And yet this is not forbidden us: on the contrary, we are told to prepare men for hearing of the Atonement, by awakening in their minds a due sense of the terrors of the Lord; *a direction which destroys, therefore, the objection to support which it is urged.*"—*The Ministry of Reconciliation*. A Sermon preached at the Ordination held by the Bishop of Winchester, December 15th, 1839; and published by his Lordship's desire, p. 16.—ED.

<sup>8</sup> For some account of the *disciplina arcani* and its connection with the *method of economy*, see an extract from a Charge of Bishop M'Ilvaine in appendix B.—ED.

<sup>9</sup> *Vide* note 3, p. 10, *supra*.—ED.



God. It is in directly magnifying Him, that we best magnify and advocate the Church in which we serve.]

*Vide* Pars. 11, 12, 13, in Chap. X.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

20. One who thus studies the whole sacred volume patiently and reverently, has this important advantage as a teacher—to note but one out of very many—that he will be able, and disposed too, to present the whole body of truth which it contains in juster proportions, than one who reads it by fits and starts, in such parts as passing curiosity, or a passing exigency, offers to him. Such patient study of the whole of Revelation is, in many cases, necessary to correct the tendency to distort and exaggerate, which is so often the result of the study of human systems of theology, even of those which are in all main points sound. They are all in this, at least, marked with the imperfection of their source, even when they shew no clearer indications of it, that they present some portions of the Divine scheme,—not in entire neglect of the remaining parts—but in undue prominence with respect to them. And, even if our view of Revelation be drawn, not from any of these human systems, but directly from the Bible, we ought to bear in mind, that it is of the nature of a human system, and that it is liable to this displacement of the features of Divine truth at the first. And, supposing that we can be sure that we have guarded against this in forming it, still, when we carry it into use, it is liable to contract this fault, unless we are constantly readjusting every part of it, by bringing it again and again to the word of God—not as if we continually apprehended that it needed to be freed from some fundamental error—this would be to lead a life of pyrrhonism, not of faith; but to secure it from such derangement of its parts as may disturb their proper relation, whether as auxiliary or antagonist powers—such a gradual development of particular portions, and neglect of others, as may, by an imperceptible but sure process, destroy the harmony and perfection of the whole.

21. Such undue development of particular portions of Divine truth, if we descend to their minuter features, are of course as various as men's intellects, and tastes, and habits, and circumstances. But our object makes us concerned only with broader distinctions. And, viewing these varieties in this way, very many, if not all of them, fall under two great divisions; one being formed of all those in which the Lord's Atonement appears with too little reference to His example; and the other, of those in which His example is inculcated with too little reference to His Atonement. I may say at the outset, that I do not mean to include in the former class that extreme in which the necessity of taking Christ as our example, and aiming at being like him, is denied, which is what is generally understood by Antinomianism; while from the latter class I mean

to exclude the extreme which denies the Doctrine of the Atonement altogether, which is Socinianism. I mean, however, to comprehend in the former division, all cases in which the Atonement is preached distinctly and fully, but in which, while it is acknowledged that those who receive the Doctrine ought, and are bound, to obey and imitate Him who has wrought this reconciling work, yet this obligation is not stated with due distinctness, nor are proper pains taken to press the duty upon them in detail; while, on the other hand, I mean to comprehend in the other class, all the cases where, while the Atonement is acknowledged, the life of Christ is sought to be produced independently of belief in it, and by other motives than those which it supplies.

22. Now, that both these are unscriptural systems, I need not say; and that both, therefore, are to be avoided, I need not say: but I do not wish to conceal that I think the latter far the worse and more deadly error. The former sets out upon the principle that all Christian practice is to be derived from Christian Faith, which is a certain and fundamental truth, more or less denied by the latter. It infers then, that if we can implant true Faith, Christian practice will follow, on the principle, that if we can produce the cause, *it* will produce the effect; and that, therefore, we need not make this any object of our care and exertion. But, however true the abstract principle is, it ought to be remembered in every application of it, that what is usually called *the* cause, is not the sole cause in any such sense as not to require the concurrence of various subordinate causes, in order that it should produce its full effects; sometimes that it should produce any effect at all. And that, further, all moral causes at least, not only require to be directed and regulated, but to be developed and strengthened by exercise. And, to come to the particular case with which we are concerned, it is true that a man cannot really believe in Christ without loving Him, or love Him without a desire to please Him. But to labour to implant the principle of Faith in Christ in the heart, and to leave it then, without endeavouring to guide, and regulate, and stimulate, and exercise it, is not merely to neglect what all that we know of the human mind shews to be essential to the full development and efficiency of every such principle, but, what is of still more consequence than any such error in mental philosophy, it is running counter to all the examples of Divine teaching which we find in the Word of God; and in thus abandoning the duty of a teacher, the Minister not only, as far as in him lies, stunts and dwarfs the principle of Faith when it is really in the heart, but he helps sinners to delude themselves with the persuasion, that it is in the heart when it really is not, by putting out of view the safeguard against such self-deception which the wisdom of God has provided in the requirements of his Word.

23. Such a course is, doubtless, to be condemned and avoided. But still, as I said before, I do not think it so preposterous or so

presumptuous as the attempt to build up the Christian character, without first laying the foundation in the belief of this truth. Indeed, as to the real presumption of this procedure, when one considers the nature of the truth which it is proposed to set aside, and all that is declared in Scripture of its place in the Divine plan for saving sinners, one can hardly find language to characterize the faithless temerity of thus dealing with it. But, in what I have said, I have meant to speak of the moral influence of this great Doctrine, leaving out all considerations of its saving efficacy, any further than that is necessarily involved in any consideration of its moral influences. And, limiting our view as exclusively as possible to the latter, I mean to say, that one who preaches the Doctrine of the Atonement clearly and fully, while he neglects the moral training which ought to accompany it, is infinitely less likely to preach in vain, than the man who seeks to carry on this training without doing any thing to set forth and secure belief in that Doctrine. Just as,—and I trust that the propriety of the comparison will be felt by all who hear me,—just as one who sows good seed, while he neglects the other duties of the husbandman, is more likely to have a crop than he who performs all such offices, with the greatest possible exactness and diligence, while he neglects to sow the seed.

24. Bishop Butler remarks, that it is one of the weaknesses of our nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to consider this other as of scarce any importance at all. And there is evidently the danger from the same weakness, that a comparison of two things, which shews one to be more objectionable than the other, may abate unduly our dread of the latter. I am not insensible to this danger; and I trust it will appear, that I have not wantonly incurred it on the present occasion.

25. This mode of discharging the duties of a preacher, by attempting to carry on Christian training, without laying the foundation in Christian Faith, has been recently advocated very strenuously, and very perseveringly. It was distinctly put forward and supported in one of the Tracts for the Times;\* and, after an interval of nearly three years, the attempt was renewed in another of that series of publications, which have acquired such unhappy celebrity.†

26. The title of both Tracts is, “*On Reserve in communicating Religious Knowledge.*” But it is only with the Reserve in communicating the Doctrine of the Atonement, which the writer recommends, that we are now concerned. What that is, I shall enable you to judge, by giving you the statements of his views in his own words, as they are found in the Tracts:—It is said “The prevailing notion of bringing forward the Atonement *explicitly* and *prominently* on all occasions . . . . is evidently quite opposed to what we consider the teaching of Scripture.”‡ Indeed, it is said,

\* Tract, No. 80.

† Tract, No. 87.

‡ Tract, No. 80, p. 75.

that "In all things it would appear, that this Doctrine, so far from its being what is supposed, is, in fact, the very 'secret of the Lord,' which Solomon says is with the righteous, and 'the covenant' not to be lightly spoken of by man, but which '*He* will shew to them that fear Him.'"<sup>\*</sup> And it is proposed to account for "The cause of the extraordinary prevalence of this modern opinion of the necessity of preaching the Atonement thus explicitly,"<sup>†</sup> as if its prevalence were something so strange as to demand a special explanation. Further, it is said: "And not only is the exclusive and naked exposure of so very sacred a truth unscriptural and dangerous, but, as Bishop Wilson says, the comforts of religion ought to be applied with great caution. And moreover to require, as is sometimes done from both grown persons and children, an explicit declaration of a belief in the Atonement, and the full assurance of its power, appears equally untenable."<sup>‡</sup> Again: "With regard to the notion, that it is necessary to bring forward the Doctrine of the Atonement on all occasions, prominently and exclusively, it is really difficult to say any thing in answer to an opinion, however popular, when one is quite at a loss to know on what grounds the opinion is maintained."<sup>§</sup> Again: "It [its difference from the Scripture mode of teaching] may be observed in this, that this scheme puts knowledge first, and obedience afterwards: let this Doctrine, they say, be received, and good works will necessarily follow. Holy Scripture throughout adopts the opposite course." And in a note upon this it is said, "One instance in Scripture has been applied otherwise: 'Make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt.' . . . . Is it not a very overstrained interpretation to apply this to the Doctrine of the Atonement, on the supposition that the infinite and incomprehensible love of God manifested therein, will, on being published, powerfully affect men's minds, and, on being heard, regenerate their souls! Is there any sanction whatever for this in Holy Scripture?"<sup>\*\*</sup> And again: "To suppose, therefore,

<sup>\*</sup> Tract, No. 80, p. 76.

<sup>†</sup> Ibid. p. 76.

<sup>‡</sup> Ibid. p. 78.

<sup>§</sup> Tract, No. 87, p. 51.

<sup>\*\*</sup> Tract, No. 87, pp. 56, 57. Upon this quotation I think it necessary to make one or two remarks:—1. The system which the writer refers to, in making *Faith* the source and spring of obedience, does undoubtedly make some kind and degree of *knowledge* precede obedience, just because *Faith* requires for its foundation some amount of *knowledge*. In this sense, and to this extent, this system does *put knowledge first, and obedience afterwards*. But this, as it ought to be necessary to remark, does not presume that knowledge to any amount produces Faith, or produces obedience. Nor is it inconsistent in any way with the truth that to other kinds and degrees of knowledge, Faith is a key, and that obedience is a key. 2. Upon the very great unfairness of describing "Make the tree good," &c., as the single text relied on by those whom the writer opposes, it is probably better to say nothing. But as to the use said to be made of it, it may be freely admitted that it is pressed too far, if it be taken to prove any thing more than that any attempt at reformation which does not reach the state of the heart, from which outward evil proceeds, must be ineffectual. It evidently does not of itself prove that the Atonement is the appointed or a proper instrument for effecting this reformation. 3. As to what is said upon that point, however, if "on being published," and "on being heard," mean that the Doctrine is expected, of its own efficacy, and

that a Doctrine so unspeakable and mysterious as that of the Atonement, is to be held out to the impenitent sinner to be embraced in some manner to move the affections, is so unlike the Lord's conduct, that it makes one fear for the ultimate consequences of such a system."\*

27. I have given so many passages, because I feel it to be very important to fix beyond any reasonable doubt the true object of the Tract, as regards this Doctrine. And the more carefully, because it is sometimes denied, that the author really intends to discountenance the preaching of the Atonement; or to do any thing more than oppose and condemn that exclusive preaching of the Doctrine (*i. e.*, the preaching of it and nothing else) which I have myself condemned, as at variance with the dictates of right reason and the example of Holy Scripture. And it is very true, that the Tract does denounce the *exclusive* preaching of the Doctrine. But it is equally true, that it opposes the *explicit* preaching of it. Some of the sentences in the passages which I have quoted, and elsewhere, are so framed, and (perhaps through a real confusion between them in the mind of the author) the exclusive and the explicit preaching of the Doctrine are mixed together and interchanged in such a way, as might possibly create some doubt in the minds of plain readers, whether more is meant than to condemn the former mode of teaching. But this doubt only applies to some of the passages. In some, it must be evident to the very plainest readers, that *any explicit preaching of the Doctrine to sinners* is condemned; and indeed in the two last, the hope of moving their affections by such means, is branded as at once dangerous and chimerical.<sup>1</sup>

28. And, in saying this, I am not overlooking what the author himself has said, apparently with the view of disclaiming such a

without any exertion of the Spirit's power, to produce this needful change, it is freely admitted that for such an expectation there is no sanction whatever in Holy Scripture. But neither, it is presumed, is there any foundation for representing that it is entertained and acted upon by any class of preachers at the present day. All profess at least to hold that even if Paul were the preacher, the Lord must *open the hearts* of his hearers, or he would preach in vain. And, in fact, I do not believe that any who preach the Atonement explicitly, do so under such an expectation of its natural effects. But there are two suppositions, which they do make; they suppose that the preaching of Christ, and of his death, and his rising again, by his Ministers, is an appointed mode of producing saving Faith in Him. And if they be asked for a sanction for this supposition, they may refer, to name one passage out of many, to Rom. x. 4—17. And another supposition on which they rest, is that the *Faith* which the Spirit produces *through the hearing of the Word of God*, He uses as an instrument in cleansing the sinner's heart, and in enabling him to resist the world and the prince of the world, and in all things to do and to suffer as God requires him. And for this supposition it is presumed that there is abundant Scripture-sanction (to adduce again but a few places out of very many) in Acts xv. 9; in Eph. vi. 16; in 1 John v. 4, and in Heb. xi.

\* Tract, No. 87, p. 65.

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<sup>1</sup> It had been previously asserted by Mr. NEWMAN, that such a hope has no foundation in Scripture. "No one sanction can be adduced from Scripture, whether of precept or example, in behalf of stimulating the affections (of gratitude or remorse) by means of the Atonement, in order to the conversion of the hearers."!! *Newman's Arians*, p. 51.—ED.



design. His first Tract, under this apprehension of its object, drew from various quarters very strong expressions of disapprobation and alarm. And in adverting, in the second Tract, to such manifestations of feeling, he gives what seems intended as a disavowal of the purpose ascribed to him. He asks,—“Do we then maintain that it [the Doctrine of the Atonement] is to be intentionally and designedly withdrawn from all public mention?” To which he replies that he and his friends never suggested or practised any such thing.\* And perhaps such is the case. But this is not what he was charged with. It was not alleged against the Tract that it condemned all *public mention of the Doctrine*; but that it discountenanced the preaching of it to impenitent sinners to bring them to repentance, and to penitent sinners to confirm them in holiness; that it condemned any preaching which makes this truth the foundation of offers of mercy to sinners,—of invitations to repentance to sinners,—the source of Christian morals to believers,—which makes it the instrument of converting and reforming, of drawing men *to* Christ, and *after* Christ. This is what the writer is charged with. And this is perhaps not inconsistent with the literal truth of his disclaimer. But, at all events, no one can read some of the passages which I have read to you, with any degree of fairness and attention, and doubt that the charge is well founded. And if the writer's statements left his purpose in any respect doubtful, the course of the reasoning by which they are sustained must make it perfectly clear.

29. These arguments, which are scattered over the Tracts without much regard to order, are drawn from a variety of sources. Philosophy and Natural Instinct, Scripture and Tradition, are all made to combine in enforcing the duty of Reserve, for which the writer pleads. And he is able to shew, apparently to his own perfect satisfaction, that we are contradicting the best established principles of mental philosophy, resisting the right impulses of the nature which God has bestowed upon us, going against the genius and spirit of all Divine teaching, whether in providence or revelation, but more especially rejecting the lesson which is taught us by the example of the Blessed Lord himself, and finally opposing the principles of the Catholic Church, when we publish this great mystery to men of unholy lives.

30. I should be very glad to be able to examine all of these arguments in detail. It is only by such a regular review, indeed, that I could hope to convey to you any adequate apprehension of the mass of sophistry, and misrepresentation, and confusion, which has been brought to sustain the startling positions which I have just read to you. But I could not make such an attempt, without losing sight altogether of the limits within which an address of this kind ought to be confined. Instead, therefore, of engaging you in



an examination of the entire, I shall confine myself to a single division, choosing the arguments which have been drawn from the example of the teaching of our Blessed Lord in the course of his earthly Ministry. I select those arguments, because, while they are in their own nature the most important, they seem to have been those most relied on in the Tract, and they certainly have contributed more to the impression which it has made, than any other which it contains; and moreover they furnish a fair specimen of the general character of the reasoning employed in the divisions which I am obliged to omit.

31. But, in leaving the others to your own examination, I wish to forewarn you of an uncertainty in the use of the principal term, which pervades the entire Treatise; at least the important part with which we are concerned, and against which therefore you have need to be continually on your guard. *Reserve* is not merely used for *holding back* certain truths, and *keeping silence* about them, but also for *caution*, and for *discretion*, and for *reverence*, in treating them. And all that the author can find in support for the duty of Reserve, in any of the latter senses, is taken by him, apparently without any doubt, as of no less force to prove it to be a duty in the former sense. This, of course, makes it easy to establish the rule which he desires to enforce. But it reaches further; for it apparently makes it fruitless, so far as he is concerned, to reason against it. For when pressed with arguments against his rule of Reserve, in one of the former senses of the word, he is able to retreat into one of the other senses, where he is safe from all disturbance.

32. His first Tract, as I said, drew forth much opposition; and, by a number of writers, the unsound and unscriptural character of the rule of Reserve, as regarded the Atonement, which he sought to establish, was very clearly exhibited. And then the virtue of this ambiguity appeared. For, in his second Tract, in adverting to these publications, he regards himself simply as contending for *reverence* in handling Divine truths. And, as none of the various writers against his Treatise had shewn any disposition to question that this is a duty; after all that they had done, he is able to look upon all of them as opponents, who would fain assail his 'principle,' but who find themselves really unable to say any thing against it!

33. But my business is not with the author, but with you. And I hope it may be of some assistance to you in threading the mazes of this very long, very rambling, and very misty Treatise, to be forewarned of this special source of confusion, which affects every part of it with which we are concerned,—the statements, the inferences, and the arguments. So that, while the practical part is shifting between a recommendation to treat certain great truths with reverence, and a prohibition to put them forward at all, in our public teaching, every argument in favour of the former course is regarded as commending the latter; while every one who opposes

the latter—who raises his voice against holding back these great Doctrines,—is treated either as arguing against reverence in dealing with them, or as arguing beside the question if he is not.

34. With this general safeguard, I must leave, as I said, the other arguments to your own examination, and confine myself to that most important class, which the author derives from the **RESERVE** which characterized the public teaching of the Blessed Lord.

35. This Reserve is said to have pervaded his whole Ministry ; to have appeared in the performance of his miracles, in the mode in which he taught by parables, and, particularly, as bearing most directly on the matter in hand, in his holding back in his public teaching the great truths of his own Divinity and Atonement.

36. The statements, however, concerning it are at once so exaggerated and so indistinct, that, before I proceed further, I find it necessary to remind you of two points, in order that the true nature and extent of the Reserve exercised by the Blessed Lord, may not be misunderstood.

37. (1.) Whatever be the Reserve which He maintained concerning the necessity and efficacy of his sufferings, in order to procure forgiveness for sinners, yet He does distinctly, and without any Reserve, from the first to the last of his Ministry, declare the necessity and the efficacy of Faith in Himself, in procuring the forgiveness of their sins, and their full acceptance with God. “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that *whosoever believeth in Him* should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life.” “*He that believeth on Him is not condemned*, but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God.” “Verily, verily, I say unto you, *he that believeth on me hath everlasting life*.” “And this is the will of Him that sent me, that *every one* which seeth the Son, *and believeth on Him*, may have everlasting life, and I will raise him up at the last day.” “If ye believe not in me, ye shall die in your sins.” “He that *believeth on me*, though he were dead, yet shall he live: and whosoever liveth, and *believeth on me*, shall never die.” “This is the work of God, that *ye believe in Him whom He hath sent*.” But I need not go on to multiply quotations. The words which I have given were spoken by Him at the very beginning and at the very end of his Ministry, as well as at intermediate periods; and you must see that they are abundantly sufficient to shew that, upon this point—that is, *upon the necessity and efficacy of Faith in the Son of God, to secure a sinner’s forgiveness with the Most High*, there was no Reserve in the Lord’s teaching.

38. (2.) In whatever other respects his teaching may be described as a system of Reserve, it is nowhere, nor at any time, a

system of Reserve as regards *the readiness of God to receive, and to pardon the repentant sinner*. And I wish to draw your attention the more particularly to this point, because there is nothing in the preaching of the Atonement at the present day, which raises more hostility and alarm in those who oppose it, than that it presents God as *God ready to forgive*.

39. How unreservedly the Lord offers Him in this character, you know. He presents Him to us as a Lord to whom his servant owed ten thousand talents, and who, in wrath, commands him to be sold, with his wife and children, and all that he had, that he might pay this great debt; but who, when that servant casts himself at his feet, and supplicates his forbearance, is *moved with compassion, and looses him, and forgives him the debt*. Again, He sets Him before us as a creditor who had two debtors; one owing Him an hundred pence, and the other fifty, and who, *when they had nothing to pay, frankly forgave them both*. And you know too how He shews Him to us in the person of the wronged and forsaken father, who sees, *while he is yet a great way off, the returning prodigal, and runs and falls on his neck and kisses him*. And when the penitent wanderer asks but the place of a servant, in the home where he had abandoned and forfeited the place of a child; the father calls for a robe, and a ring, and all that could mark his perfect restoration to the full privileges of his birth, and commands that the house should resound with feasting and joy at the return of his lost Son.<sup>2</sup> And the Lord tells us that this joy but shadows forth the rejoicing which fills the courts of heaven, at the return of one repentant sinner to God.

40. Here is no Reserve with respect to an important part of the Doctrine of the Atonement: the very part, as I said, which creates most jealousy and alarm, and on account of which chiefly, I presume, the preaching of that Doctrine is discountenanced.

41. Having said this, which I think it most important that you should remember, I shall not stop to examine any of the instances which are alleged as examples and proofs of this Reserve. Some of them are fairly alleged in the case; but there is the strangest violence done to Scripture, to wring additional instances from it, when the more obvious ones are exhausted.\* But we are not con-

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\* To give one example out of a great many,—“It is in the retired Galilee that the Gospel seems to open with blessings, couched in the half-secret, though simple, forms of the Beatitudes; and it is in the crowded temple at Jerusalem, that our Lord’s public Ministry ends with the opposites throughout to these Beatitudes, the woes pronounced on the Jews at Jerusalem.”—Tract 80, p. 10. Now it is sufficiently obvious to remark on this point, 1. That the Lord did not choose Galilee as the seat of his Ministry at this time, until he was driven to take refuge there by the danger which he had reason to apprehend in Judæa. 2. That the *retired* Galilee was the part of the

<sup>2</sup> See the remarks of MR. WARD upon this Parable, note 8, p. 406, *supra*.—ED.

cerned in looking closely at them, because what they are intended to prove is, in a general way, to be admitted. It is not to be questioned that the Lord, upon several occasions, shewed a desire to conceal his miracles; that at times He seems to adopt the parabolical form in teaching, for the veil which it throws over his meaning; and that, in his preaching and teaching, the great truths of his own Divinity and Atonement seem generally to have been held back.

42. But it is with the inference from these facts that we are concerned. And that is, that the Lord's example in this case is binding on us as a rule of conduct, because the reason on which it was founded still remains in full force. For the reason is settled to be, that it requires a preparation of heart to receive and profit by these great truths; and that it was in tenderness to those who wanted this preparation, that He held back from them what they would have rejected or abused, and what, therefore, could not be offered to them without awfully enhancing their guilt: and, as it is not to be doubted that the public preaching of these great truths now would subject multitudes to the same fearful hazards, it is thought that it is plainly our duty to imitate the Lord's Reserve, and to hold them back, except where there is due preparation to receive them aright.

43. Now the first remark that I would make upon this reasoning is, that it proceeds upon the exceedingly precarious—I might say, infinitely improbable—assumption, that we can determine all the reasons which actuated the Blessed Lord in this part of his conduct. This is plainly assumed, I say, when we are asked to convert the Lord's example, in this or any such case, into a rule of conduct for ourselves upon the grounds alleged, namely, that the reason which determined his conduct obtains no less in our case: for, unless we knew all the reasons of his conduct, there may plainly be some which have reference so exclusively to his office, the point of the dispensation at which He was placed, and other circumstances peculiar to Him, that while they made it right and suitable for Him, they might render it wrong and unwarrantable in us.

44. Nor can it be said that this is a bare and vague possibility, such as may be alleged in almost any case to suspend decision and action. Because the differences between Him and those who teach

Holy Land most noted for its populousness. Indeed, the translation of *Γαλιλαία τῶν ἐθνῶν*, by *Galilee the populous*, proposed by some, however erroneous it be, was probably suggested by the fact, and certainly accords with it. Josephus, after describing it as eminently fertile, and as consequently cultivated throughout, so that not a spot was unoccupied, adds, *ἀλλὰ καὶ πυκνὰ, καὶ τὸ τῶν κωμῶν πλῆθος πανταχοῦ πολλὸν ἀνθρώπων διὰ τὴν εὐθηνίαν*,—*De Bell. Jud.* 1. 3, c. 2. And, 3. Whatever were its ordinary state, the Evangelist's description of it, just at the moment that the Gospel opened with the Beatitudes, shews how curiously misplaced is the epithet *retired*. "And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan." *Matt.* iv. 25.—And this is only a very ordinary specimen of the way in which Scripture is used throughout the Tract.

in his name now, are so numerous and obvious, that it would be presumable that they, or some of them, may have entered into the motives of his conduct, or indeed constituted the motives of it; even if we could not shew from Scripture that they actually did. But this we can do.

45. (1.) As to his miracles,—we know from the Gospels, that the Lord was under an apprehension that there might be a premature movement against Him on the part of his enemies on the one hand; or on the part of the people in his favour on the other. That these fears led to precautionary measures on his part on more occasions than one, both in changing the scene of his Ministry, and in forbidding the publication of his miracles, we are expressly told.\* And it would be very conceivable and probable, that He was influenced by the same motive on other occasions, when we are not expressly informed that such was the case.

46. As to his holding back, in his public teaching, the Doctrine of the Atonement, it seems accounted for, in some measure at least, by the consideration, that the work of the Atonement was still future. When it was distant, it seemed good to God to present it to man only in type and figure; and the same reasons, whatever they were, which led to this partial concealment of it, while it was far off, might, very intelligibly, have rendered it wrong that it should be fully disclosed, however near it came, until it was actually accomplished.

47. As to his Reserve concerning his own higher nature, I might remark, (as I might have done in the case of the Doctrine of the Atonement,) that it is represented as more absolute than it really was. But without dwelling on this, it seems, so far as it really existed, to be accounted for by what has been already said of his Reserve on the two other points, namely the Doctrine of the Atonement, and the performance of his miracles. Because, as to the first, whether we can see the reason of it or not, the fact is very certain, that in the Revelation which preceded the Lord's coming, the veil which was thrown over the Lord's Atonement, extended to the Doctrine of the Trinity. And after the Lord's departure, when the former was clearly disclosed, the latter also was made manifest. It would not be strange to find at a time, which was in its character, as well as in fact, intermediate, that while any Reserve was maintained (for whatever cause) with respect to the Atonement, something of the same should be exercised with respect to the Lord's Divinity. And again, as to the second, the same prudential reasons which restrained Him at times from the open performance of miracles, might very intelligibly have withheld the public and explicit declaration of his nature and office, as likely no less to call forth some premature outbreak of the hostility of his enemies, or of the zeal of the multitude in his favour.

\* Matt. xi. 14—16; John vi. 15.

48. I am not concerned in establishing the adequacy of these reasons. It is hardly necessary, indeed, to prove their truth. It would be enough, if any reasons could be assigned for the Lord's Reserve, which apply altogether to Him, and not at all to us; and which at the same time have so much probability, that no one can deny that they may have entered into the motives which determined his conduct in this matter. And these seem plainly, at the very least, reasons of the kind required.

49. And it is needless to say, that there may be others also which we are not able to guess at. And if there were no more to be said, this ought to be enough to warn us against the folly and presumption of converting the Lord's procedure in this matter into a rule of conduct for ourselves, on the assumption that the full grounds of it are assigned, when it is ascribed to his reluctance to increase the condemnation of those who were not in a state to receive these high truths which He withheld.

50. But, indeed, we can go much further; and however superfluous it may be for any purpose of deciding the question, it is useful, as making it more fully understood. I remark, then, that not only does the history of the Lord's Ministry furnish cases, such as these referred to, in which this Reserve was exercised upon prudential reasons, and not for the moral reason which is represented as its sole motive, but it also supplies others in which the moral reason was as strong as it could have been in any, and in which, notwithstanding, no Reserve was exercised.

51. For example, I need hardly remind you that many—indeed most of his most striking miracles, were performed in the presence of vast multitudes, and this at every stage of his Ministry, from the first to the last.<sup>a</sup>

<sup>a</sup> The way of dealing with this embarrassing point which is adopted in the Tract, seems worth considering.

The fact, that by far the greater number of the Lord's most striking miracles which are recorded in the Gospels, were performed in the face of great multitudes, would seem to be a very embarrassing one to the theory maintained in the Tracts on Reserve. The following is the only notice which appears of it in either number. "And if we take the instance of those miracles which appear to have been the most public, those, for instance, of the loaves and fishes, with five thousand persons [*men, beside women and children*], on one occasion, and four thousand [*men, beside women and children*] on the other, partaking of them; even here it would appear as if there were somehow a sort of secret character about the miracle; for the multitudes were afterwards following our Saviour, because they ate of the bread, but not considering the miracle; and of the disciples themselves, of whom it is said, (by some doubtless very important coincidence of expression of the four evangelists on both occasions,) that they distributed the bread as it grew in their hands, it is said immediately after on the sea, that they considered not the miracle. It was not, therefore, even on this public occasion, like an overpowering sign from heaven, but the Divine agency even here retiring in some degree from view, as in his natural providence."\*

\* No. 80, page 14.



52. And this of itself throws not a little doubt on the *reality* of the cause assigned in the Tract for the Lord's Reserve. I do not

Now, upon this I must begin by remarking, how delusive and irreverent is this mode of disposing of an objection which Scripture offers to the writer's theory. There are, as I have said, a large class of adverse cases. The writer takes two of them (which for this purpose are but one), and attempts to reconcile them to his views by a process, which rests upon something so peculiar to them, that, however successful it were in accounting for them, it could not, by any possibility be supposed to account for, or to do any thing to account for, the others. And so all the others are left, without any attempt to abate their force, as objections to his theory,—objections amounting, in fact, to nothing less than this: that the application which he makes of his theory of Reserve to the miracles of the Blessed Lord, is inconsistent with a leading fact in the history of, not one or two, but almost all the most striking of his miracles recorded in the Gospels!\*

I must repeat, therefore, that this would be a most delusive and irreverent mode of disposing of the objection which the Lord's *public* miracles offer to the writer's theory, even supposing that he had succeeded in reconciling to it the only public miracle which he notices. But how entirely he has failed in doing this, will appear upon looking a little more closely at what he says.

The first thing that I choose to notice in his attempt, which I have just quoted, is the strange assertion: that of the disciples themselves "it is said, (*by some doubtless very important coincidence of expression by the four Evangelists on both occasions,*) *that they distributed the bread as it grew in their hands,*" &c.

It is not easy to say all that ought to be said upon this very extraordinary passage; for—1. The second of the two occasions is recorded by only two of the Evangelists; an inaccuracy which would scarcely be worth noticing, except as shewing the wonderful carelessness of the writer in dealing with Holy Scripture. 2. *No one of the Evangelists uses, on either occasion, the expression which is ascribed to all four upon both,* and ascribed to them in a way which directs such special attention to the words. What foundation, indeed, the statement has in the simple words of the Gospel narratives, it would be hard even to guess. 3. If such an expression had been used by the four Evangelists, or by any one of them, it might certainly have formed some foundation for the

\* Referring the reader to what is said in the part of the Charge with which this note is connected, concerning what the Gospels teach directly, of the reasons for the Lord's occasionally desiring that his miracles should not be made known, I wish to add two remarks here, as further confirming and illustrating the inference to be drawn from it. 1. That this command is sometimes given to those who had been *publicly* healed by him—in the face of a synagogue, or at times a larger assemblage,—and at times too, when the mixed multitude before which the miracle had been wrought, had given very clear evidence, that they were in no state of preparation to profit by the display of his miraculous power. In such cases the command not to make *it* or *Him* known would seem very evidently *prudential* (in the sense explained in the Charge). 2. In one case he charged one upon whom he had wrought a very wonderful work, *to go home to his friends, and tell them how great things the Lord had done for him, and had had compassion on him.* (Mark v. 19; Luke viii. 39.) The people to whom this man was sent back, that he might publish to them the Lord's Divine power, and remain a standing witness of it among them, had just shewn how little they possessed the state of mind, which the writer's theory would require, for the performance of the miracle at the first, and for its subsequent publication: for after witnessing this wonder, they besought Him *to depart out of their coasts.* But then it is to be noted that they were very little likely to be excited prematurely, or excessively, by any representations of Christ, which were spread abroad among them; and their remote position rendered it also unlikely that the case, however it were published there, should attract much attention among his powerful enemies.

mean of course that it raises any doubt that a sinner's guilt is fearfully aggravated by the brightness of the light against which he

notion, that in this miracle *the Divine agency retired in some degree from public view, as in God's natural providence*. But, even then, this notion could hardly be maintained by any one who read to the end of the narratives. For could the same speculation be applied to what is actually recorded in all of them—viz. that after the hunger of the multitude was fully satisfied, several baskets full (on the occasion related by all, twelve, on the additional occasion recorded by St. Matthew and St. Mark, seven) of the fragments of the food were gathered up by the disciples? Even if, then, the Evangelists had actually said, that the *disciples distributed the bread as it grew in their hands*, (which they do not), and if, so far, their narrative might suggest the notion that *the Divine agency was retiring on the occasion in some degree from view, as in his natural providence*, and that they were, therefore, unconscious of the miraculous character of the work which they were performing, while it was going on,—could this unconsciousness have continued, when they themselves gathered together, and put into baskets, a quantity of food visibly exceeding vastly the whole quantity which they had at the beginning for distribution? Could they have remained insensible to the miracle after this, even if they had been unconscious of it before? And it seems worth remarking, as bearing upon the question of his *reserve* on the occasion, that we are expressly told by St. John (vi. 12) that this was done by the direct command of the blessed Lord Himself: "Gather up the fragments that remain, that nothing be lost." And we are told by St. Matthew (xvi. 9—16), and by St. Mark (viii. 19, 20), that when He recalled these wonders to their mind, He dwelt especially upon this fact, as marking beyond a doubt the miraculous nature of what had been done.

The quantity of fragments left after the multitude had eaten, which they were, as it were, *made* to notice, would, of itself, prove to most unprejudiced minds, that those who witnessed what was done could not have been unconscious of its miraculous character. And the Lord's having so specially directed their attention to it at the time, is an equally satisfactory proof that He could not have intended that they should be unconscious of the miracle.\* But it is attempted to be shewn that we have some special reason to conclude that they actually were, from the language employed about both the multitude and the Disciples, in the Gospels. For, 1. "The multitudes were afterwards following our Saviour, because they ate of the bread, but not considering the miracle," and 2. Of the Disciples themselves, "it is said immediately after on the sea, that they considered not the miracle."

Now, 1. what is said of the multitude (though there is nothing in Scripture exactly corresponding to it) is, I suppose, drawn from the Gospel of St. John, where we are told that when they found that He had crossed the sea towards Capernaum, they also took shipping and came to Capernaum seeking for Jesus, and that instead of commending their zeal, He reproved them, and said, "Verily, verily, I say unto you, ye seek me, not because ye saw the miracles,

\* This is of great importance to the writer's argument. Indeed it is plain that their ignorance of the miraculous nature of the act, (if they could be shewn to be ignorant of it) would be no proof of the Lord's *Reserve* in the case, except in the degree in which their ignorance might be presumed to have arisen from his intention that it should be concealed from them. Now that He did not intend that it should, is sufficiently proved by what I have noticed above. But, moreover, that He could hardly have had any such intention, is evident from the fact, that just before, He had wrought divers miracles in the face of this same multitude, who beheld them with wonder. "And great multitudes came unto him, having with them those that were blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." Matt. xv. 30, 31.

closes his eyes; but that it does suggest some doubt whether the Lord was influenced, as it is said, in withholding this light from his

but because ye did eat of the loaves and were filled." But it would be very strange to infer from this rebuke, that when they witnessed the miracle, they did not know that it was a miracle,—which is the point, be it remembered, that the writer has to make good.\* On the contrary, it seems plain that they were following the Lord in the expectation of being again *miraculously* fed by him. And that what he reproves them for, is, that the miracle which they had witnessed awoke no feeling in their hearts that He who had thus miraculously supplied their bodily wants, was able to minister to their spiritual necessities;—that, eagerly as they followed his traces, it was not under any sense of such wants, or with any desire of the "meat which endureth unto everlasting life," but in the hope that He would give them again of the "meat that perisheth." What follows, in which He in vain endeavours to raise these higher desires in their minds, and to lead them to look upon Him in this his higher office, can hardly be read by any one without perceiving that this was the case. And at all events (what is enough for the particular point) it must be evident, that the multitude were following Him just because they knew that He had once miraculously fed them, and hoped that He would do so again.

2. It is further urged, that of the Disciples themselves, it is said immediately afterwards upon the sea, that they "considered not the miracle." The reference here is of course to Mark vi. 52. And no doubt the place shews that they had not carried away, or at least did not retain, such an impression of the Lord's Divine power as might naturally be expected to be the result of so stupendous a miracle—and that so they were as unprepared for a new exercise of his miraculous powers, and as amazed when they witnessed one, as those might be who had never seen any wonder wrought by Him.\*

It must be plain, however, that nothing more is conveyed to us in what is said here by the Evangelist of the disciples. And it is hardly necessary to add, that this furnishes no kind of foundation for the inference which is attempted to be drawn from it. The fact, that so soon after such miracles, the

\* Indeed he has, properly speaking, somewhat more to prove, (though I do not think it necessary to introduce what must lengthen an examination which without it is so much too long,) viz., that their ignorance sprang from some designed veiling of the miraculous nature of the act. See the preceding note.

\* This seems to be the ground of the condemnatory sentence in St. Mark vi. 52: for it stands in immediate connection with his account of the way in which they were affected by the supernatural calming of the storm immediately upon the Lord's entering the ship: "And they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves, for their heart was hardened." Strong as the language of the Evangelist is in stating the fact, if we had his narrative only, without his comment upon it, we could not be sure, (perhaps it would not occur to us to think) that there was any thing more in the feelings which he described than due awe and wonder at this manifestation of the Divine power of the Lord. But learning from his comment that their state of mind as exhibited by their amazement was blame-worthy, when we look back upon it, to see in what it was reprehensible, we are irresistibly led to conclude, I think, that it was in their not having received, or at least retained, such an impression of the Lord's character, from the miracle of the loaves which they had witnessed, as would prepare them to see any fresh display of the same Divine power (with whatever awe,) at least without the stupid wonder of those, to whom no such manifestation of what He was had been vouchsafed. And this is confirmed by his own rebuke to them, when, after they had seen both the miracles of feeding the multitude, (See Matt. xvi. 5—12.; Mark viii. 14—21.) they shew that they think of Him still as of one to be perplexed and made anxious by their having forgotten to take bread with them in crossing the sea. He rebukes them for their *little faith*, reminds them of what they had seen of what He was able to do, and asks them, *How is it that ye do not understand?* (The word is the same as that translated *consider* in Mark vi. 52.)

countrymen, where he did withhold it, by a gracious reluctance to add to their guilt. For, not to consider those cases in which

impressions which they ought to have produced upon those who witnessed them, seem to have disappeared, may be a very extraordinary fact; but the inference from it—that the miraculous character of the acts at the time of their performance, was not perceptible; or even that it was not actually perceived by those very persons, is certainly a very rash one. I can guess no principle upon which such an inference rests, except this: that if such miracles had been at the time felt and acknowledged, they must have produced such practical impressions with respect to the power by which they were wrought as could not so soon be effaced. I need hardly take the trouble of saying any thing upon the very hasty and superficial views of the nature of the human mind, on which this principle is founded; because its unsoundness must appear sufficiently from what every one has observed, (and I suppose hardly any one is without unhappy personal experience of the same kind,) of the rapidity with which what appear to be indelible impressions upon the feelings, fade away. But I think it worth noticing, that it has been used in a way which would have made a writer of ordinary caution very slow to aid in giving it currency. For it is by virtue of this very principle that Lord Bolingbroke finds himself able to prove, that the miracles of the Exodus, as recorded by Moses, were never in fact wrought.\* And certainly if the Divine be allowed to say: These men could not have known that what they saw was a miracle, or they would not have been so transiently impressed by it;—it seems hard to prevent the Infidel from taking the further step, and leading others too to take it: These men could not have witnessed a miracle, or the impressions which it must have produced would not so soon have disappeared.

And now I suppose no more is necessary, to convince my readers that it is nothing short of a most indefensible abuse of Holy Scripture, to represent the Gospel narrative of the miraculous feeding of the multitude, as affording any ground for supposing, or indeed any excuse for imagining, that *there was somehow a sort of secret character about this miracle*, so that though from the nature of it, the Lord was constrained, as it were, to perform it in public, yet there was no breach of *Reserve*, in the performance of it, for that the *Divine agency retired in some degree from view as in his natural providence*, and that so the multitudes who ate, and the disciples who fed them, were unconscious of the miracle. And yet this is not all. The position of the writer, viz., that in these two public miracles the miraculous character of what was done, was in some way hidden from those who witnessed it—not merely rests upon nothing better than the very extraordinary misrepresentations and perversions of Holy Scripture which I have been so long exposing, but is sustained against its positive and express testimony. For we are expressly told by St. John,—“THEN THOSE MEN, WHEN THEY HAD SEEN THE MIRACLE WHICH JESUS DID, SAID, THIS IS OF A TRUTH THAT PROPHET THAT SHOULD COME INTO THE WORLD,” John vi. 14. And immediately after, he tells us that the Lord was obliged to withdraw himself from them, because “HE PERCEIVED THAT THEY WOULD COME AND TAKE HIM BY FORCE TO MAKE HIM A KING.”

I do not believe that outside the Tracts, (and the other publications of their authors) it would be easy to find such an example of *handling the word of God*—I will not say, *deceitfully*—but certainly with the most irreverent carelessness. If it were a solitary or a rare instance, it would have been inexcusable to have spent so much space and labour upon it. But such instances abound in these writings. It is no exaggeration to say that a moderate-sized volume might be made out, (and a very useful one it would be,) of hardly less flagrant examples, from the Tracts, and the other publications of the Tractarian school. I have given some remarkable instances in the Charge. But even the Tracts

\* *Essays addressed to Mr. Pope. Essay the Third. Section II.*

we are expressly told that such was the case, it cannot be doubted that a great proportion of such vast assemblages were always unprepared rightly to receive such displays of his Divine power. And that He was not restrained in so many cases from performing miracles in their presence, would seem to shew that such restraint, when He did exercise it, is not to be ascribed to this moral cause, but to the prudential reasons by which we are expressly told He was influenced upon some of these occasions. A course of conduct which rested on the former motive would not seem to admit of fluctuations; while, if it sprang from the latter, it would be liable to change with change of place, with the feelings of the people, and such like variable circumstances.

53. But indeed there is no more striking evidence how little the Lord was decided by the former motive, than that which is furnished by the very texts which are brought forward to support this theory. After other proofs, "that our Lord's manifesting himself was accompanied with very great and singular danger," it is added, that "this is borne out by expressions such as these, 'If I had not come and spoken unto them, they had not had sin;' and, 'If I had not done among them the works which none other man did, they had not had sin.' And we know that the places of our Lord's peculiar abode, and the scene of his mighty works, Capernaum and Bethsaida, were brought into a condition so fearful, that as to the former 'it will be more tolerable for Sodom in the day of judgment.'" And then it is added in the way of inference: "If, therefore, such great guilt was incurred by witnessing our Saviour's miracles and preaching, may we not reasonably suppose that the withholding the full evidence of his power, was in mercy intended to keep them back from so awful a state?"\*

54. Now, as I said, there can be no doubt of the fact which such

upon Reserve would supply a considerable number in addition, to which I have not been able to advert in any way. To treat the subject properly, indeed, would be impossible within any moderate limits. But it is one which I felt to be of such great importance, that I could not entirely pass it over. In fact I hardly regard even the grievous errors which the Tractarians have advocated, as likely in themselves to do more extensive injury, than their mode of supporting them, and most of all the abuse of Scripture to which they have inured a large class of readers. I trust that even the notice which I have been able to take of this peculiar feature of their writings, will have the effect of directing more attention to it. And I thought that a thorough examination of a single instance was more likely to make a useful impression than a slighter notice of a greater number. I am sure that a fair consideration even of this one instance, on which I have dwelt so long, would do a great deal to secure any right-minded reader from trusting himself in the hands of writers, who, though putting forward for themselves almost exclusive claims to reverence for Revelation, and rebuking rather arrogantly the want of it in others, really treat Holy Scripture with the most arbitrary violence; make it prove and disprove what they like; and find in it what they want, and nothing else.

\* Tract, No. 80, p. 15.



passages establish, but may we not reasonably hesitate about the inference? The texts doubtless convey to us very impressively the awful aggravation of guilt which the abuse of distinguished blessings brings. But do they not also convey to us, that the fullest apprehension of this result did not influence the Lord to withhold these blessings? For He *did* come and speak those gracious words to his countrymen, and do those wonderful works among them, which were to be their condemnation. And Chorazin, and Bethsaida, and Capernaum, upon which this heavy sentence was pronounced, *were* 'the cities wherein most of his mighty works were done.' And, as if for the very purpose of restraining the rash conclusion, that it was the state of preparation of those to whom He preached, which determined his giving or withholding such manifestations of his nature and office, He adds, to the further condemnation of the cities which had been favoured in vain, that had the same works been done in Sodom of old, it would have been saved from destruction; and that even at that very day, if the same wonders had been wrought in Tyre and Sidon, they would have repented long ago.\*

55. Now, are not all these passages to which I have been referring, sufficient to prove that this theory of the motives of the Lord's Reserve, is not only without any Scripture foundation, but that it is maintained in opposition to very strong Scripture evidence? And, in fact, if we were to assert that the Lord never withheld any manifestation of his Divine power from men, under an apprehension, that they were not prepared to use it but to their own hurt, should we not seem to be speaking with far more Scripture warrant than they who ascribe to this motive all the Reserve which he exercised? But I have no intention of making any such presumptuous assertion. What we ought to feel, I am sure, is, that we are going beyond our line, when we venture to assign absolutely the grounds of such a procedure. I believe that it would be very rash to maintain that this consideration did not enter into the reasons of the Lord's Reserve. But we can be very sure that it did not influence his conduct in any way which would make it safe or warrantable in us to follow his example. For He certainly did not act upon it in the cases in which it must have been strongest; and, therefore, if it influenced him at all, it must have been in

\* A very awful passage, in which the Lord gives the reason of his speaking in parables to the multitude, appears with some variation in the three first Evangelists—(Matt. xiii. 11—15; Mark iv. 11, 12; Luke viii. 10.) But it seems in all, and especially in St. Mark, to present this part of his *Reserve* (his speaking to the multitude in parables) in the light of a judicial act, and as much as possible removed from a gracious withholding from them of knowledge which would be injurious to them. But as this opens matter which could not be satisfactorily or very safely treated, except at some length, I have omitted all notice of it in the text, and only give it a place here to shew how much there was to deter one, who approached such subjects with any genuine reverence, or indeed decent caution, from the rashness of which the author of the Tract has been guilty.



conjunction with other reasons, and controlled by them. And what we see most certainly is, that when *they* made it right to manifest his Divine power, the clearest knowledge that the manifestation would be abused by those to whom it was made, was not a sufficient reason for withholding it.

56. Can it be pretended then, that we are following his example if we exercise Reserve in preaching Him, his nature, and his work, whenever we think we see grounds for apprehending that those to whom we speak may not be so prepared to receive such teaching as rightly to use it? Would not this mode of deriving a rule of conduct from his example (setting aside for a moment the question, whether we have not in the case a certain and opposite rule in his commands) be a very presumptuous and dishonest mode of dealing with the matter? So far as the other motives of his conduct in such cases (which we have seen were the controlling and regulating motives) are unknown to us, we should be plainly acting in the dark in imitating his Reserve. So far as we seem to have reason from Scripture to suppose that his motives were personal and temporary, we should be acting against reason and Scripture in imitating his conduct.

57. But still further. We have already seen how far we have reason to suppose that his Reserve is to be ascribed to other motives rather than the one assigned. But, however the question as to his motives might be settled, we have manifold intimations that, in point of fact, the Reserve which He exercised was to have an end; that the purposes for which it was adopted only required it to be maintained while his own work in the flesh was going on, and that, that once over, what He for the time concealed should be made manifest to all. Passages which convey this to us, must be familiar to every one, and it is not merely that such intimations are lost upon the writer of the Tract, but his mode of dealing with them shews him to have consulted Scripture under prepossessions which prevented him from seeing any thing there, except what made *for* his theory. For, when he comes to a passage which contains such an intimation, he actually takes the evidence that it gives, that Reserve was exercised by the Lord, and leaves behind the proof which it contains, that this Reserve was to cease with his departure! <sup>3</sup>

58. For example. The caution which He gives to the disciples who witnessed the Transfiguration, not to speak of what they had seen, is referred to as among the proofs that He was careful not to divulge his Divinity, or any thing which would indicate Divine power.\* And no notice is taken of the fact that, while He gives

\* Tract, No. 80, p. 15.

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<sup>3</sup> The very same course has been pursued in attempting to prove that the Tractarian Doctrine of Reserve is in accordance with the views of the BISHOP OF WINCHESTER, as expressed in his *Ministerial Character of Christ*.—See note 6, p. 431, *supra*.—ED.

the command, He expressly limits its obligation to the accomplishment of his work in the flesh: "He charged them that they should tell no man what things they had seen, *till the Son of Man were risen from the dead.*" \* Does not this very clearly point to a difference between the Lord's circumstances and theirs, which would make it needless or wrong for them to maintain the silence or Reserve upon this point, which He, from whatever cause, saw necessary while He was with them? And does not He convey very clearly, that this applied to all that He taught them in secret, and hid from the rest of his countrymen, when He commands them, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops?"

59. Now can more be needed to shew the strange perverseness of seeking to draw a rule for the guidance of Ministers at the present day, from the Reserve exercised by the Blessed Lord in his earthly Ministry? Suppose that the assumption of our knowledge of the motives of his conduct, through which it is converted into a rule for us, were not, as it is, infinitely precarious and improbable, but in the highest degree probable: suppose that the motive assigned were supported by the Scriptures, instead of being, as I have shewn, discountenanced and overthrown by them; still, with such distinct intimations, that in what He did in this way, He was not to be imitated by those who were to preach after Him, would it not be plainly our duty to seek guidance in preaching the Gospel rather from his commands to those preachers who were to follow Him, than from his own example? And when we find Him commanding that they should "Go into all the world, and preach the Gospel to every creature;" "that Repentance and remission of sins were to be preached in his name among all nations;" and when we find that with whatever Reserve He might have declared the Doctrine of the Trinity during his own Ministry, they were, by his appointment, to

\* In the same way, among the proofs that the Lord "was in the habit of concealing in a remarkable manner, his Divine power and majesty, excepting so far as persons might be found capable of receiving it," we find the Jews' complaining expostulation, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly"—brought forward (No. 80, p. 21.), without any notice whatever of his reply: "I told you before, and ye believed not." Perhaps it will be said that He adds, "The works which I do in my Father's name, they bear witness of me;" and that probably the former part of what He says does not mean, that He had told them *in words* who He was, but that they ought to have learned it from his works. Perhaps so. But still, even if this be his meaning, it is no less opposed to the view of his Reserve, which is given in the Tract, in which, as we have seen, it is not merely maintained that He abstained from making any express declaration of his Divine nature, to those who were unprepared rightly to use the knowledge, but from any such displays of his Divine power as were fitted to reveal it. Now that they to whom He was speaking on this occasion were unprepared for such a disclosure we may assume; for otherwise the case would have no conceivable application to the point for which it is brought forward. But, indeed, how very unprepared they were,—in what a state, not of blindness only, but of hardness and bitterness—appears sufficiently by what follows, where it appears that when He does declare expressly, "I and my Father are one," *they took up stones again to stone Him.* Even in this view of the meaning of the Lord's answer, therefore, it, in all fairness, required to be noticed when the Jews' complaint was resorted to, to prove his Reserve.

require a profession of belief in this great mystery, at the very threshold of the Church, from all whom they permitted to enter it: when we see this, I say, we could hardly doubt that, according to his very distinct intimations, the Reserve which He had found it right, for whatever cause, to maintain, was now at an end.

60. And if, in the way in which every thing may be made doubtful, questions are raised about the true meaning of these commands, is it not manifestly our wisdom and our duty to look at the example of the first preachers of truth, to see how they understood his commands, and how far they felt bound by the example of his Reserve.

61. I need not review their preaching, to shew how little countenance it affords to the principle of holding back from sinners the Atonement of the blessed Lord. I feel, that for you, such proofs cannot be necessary. I cannot however refrain from reminding you of a single passage, which shews how deeply impressed St. Paul was with the awful truth, that they who hear the everlasting Gospel and reject it, are in far deeper condemnation than if it had never sounded in their ears; and which at the same time shews, how little he was restrained from preaching it, by the thought, even while it seems to overwhelm him with awe—"Now thanks be unto God," he says, "who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge [the knowledge of Him] by us in every place. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one we are a savour of life unto life; and to the other, a savour of death unto death. And who is sufficient for these things?"

62. Here we see the holy Apostle rejoicing, and returning thanks to God, for enabling him to preach the Gospel of Christ, and to make Him known "in every place." And this, although he knew so well that one result of his preaching was so tremendously to enhance the guilt of those who refused to hear: this, I say, did not withhold him from delivering his message; nay, nor from thanking God that He had enabled him to deliver it. For this is the simple subject of his fervent thanksgiving. And if there were no other passage in the New Testament bearing on the question, ought not this to decide it? Ought not this, were it alone, to shew that we are grievously mistaking our place and duty as preachers of the Gospel, when we think ourselves warranted in holding it back in any case, from the apprehension that it will be rejected, and so will aggravate the guilt of those to whom it is offered?

63. I do not mean, as I said, to bring forward the proofs which St. Paul's Epistles supply, to shew the place which the Atonement held in his preaching, but the mode in which all this Scriptural evidence is disposed of is too instructive an exhibition of the way in which Scripture is dealt with in this cause, to be omitted. After having positively asserted that "*All Scripture is a harmony as opposed to this modern system,*" [i. e. the explicit preaching of the

Atonement, to which the Tract is opposed,] the writer goes on ingenuously to confess that the Epistles of St. Paul *may seem to favour it*, but then he asserts that this is *only at first sight*. The proof of this assertion is as follows: "The singular characteristic of St. Paul, as shewn in all his Epistles and speeches, seems to have been a going out of himself to enter into the feelings, and put himself into the circumstances of others. This will account for the occasions on which he brings forward this Doctrine; as in the Epistles to the Romans and the Galatians. In both of these cases, the prejudices which closed up their ears against the reception of the truth, were such as were essentially opposed to the Atonement. So much in the writings of St. Paul, does the Holy Spirit adapt his teaching to the wants of each, as our Lord did in his incarnation, a principle which is opposed to this opinion."\*

64. And this is literally all that is thought necessary to say, to get rid of all the evidence which St. Paul's Epistles afford of the way in which he brought forward the Doctrine which we are recommended to hold back! But I believe that most persons will be of opinion that this is rather too succinct a mode of dealing with this body of evidence against *Reserve* in this matter.

65. If the question were about the mode of bringing forward the Doctrine of the Atonement in our preaching, and if it were maintained by any, that it was to be preached, upon every occasion, and to all, in the same way—that it was to be explained at length, proved in form, defended, and guarded, alike, on every occasion, and to every congregation, without any reference to their state of knowledge, belief, or other circumstances; and if the preacher justified such a course by a reference to St. Paul's, in his Epistles to the Romans and the Galatians, it might be pertinently replied, That if St. Paul does present the Doctrine in this way in these Epistles, they at the same time supply grounds for believing that it was especially misinterpreted and misunderstood, and opposed and abused, among those to whom he was writing. And that if these Epistles shew that under such circumstances we may and ought to take the like pains to establish its true nature, and its legitimate consequences,—to prove it by argument, to defend it from objections, and to guard it from abuse,—the other Epistles of the same Apostle shew that, under different circumstances, a less didactic and controversial mode of bringing it forward may be adopted, not only with the sanction of reason, but of his example. If the question were such as I have supposed, this would be a fair and sufficient answer.

66. But this is not the question. The question is, Whether we are in our preaching to present this Doctrine to sinners, as the truth by the cordial reception of which they are to be reconciled to God; and whether, with those who are so reconciled, we are to employ it as the truth through which the Spirit gives them power

\* Tract, No. 80, p. 74.

to walk as becomes God's children. And when such is the question, to what purpose is this answer made? No doubt St. Paul very far excelled all who attempt to imitate him at the present day, as in the other gifts and graces of the Preacher of the Gospel, so in this also, of wisely accommodating what he spoke, to the condition of his hearers. And few will doubt that when the Doctrine was better understood, or less opposed in a particular Church, it was his duty rather to press its consequences there, than to prove it or defend it. But then, its fundamental nature, the necessity of belief in it, its real place in the Christian scheme, and in the preaching of the Christian Minister, may appear clearly in such a mode of using it, no less than in the other. And at all events, if we have collected from any of his fuller and more formal statements that this Doctrine has an essential and fundamental place in a Christian's belief, the most incidental way of speaking of it, in Epistles to those who had received it, may so fall in with this conception of its nature and importance, as to give to it just the kind of confirmation which we ought to look for. For it ought to be remembered, that just in the degree in which we have reason to regard the Atonement as a fundamental and essential truth, should we have reason to expect to find the belief of it, in general, in an Apostle's letter to a Christian Church, rather assumed than inculcated. And in point of fact, the Doctrine does meet us in St. Paul's Epistles generally in the way in which we ought to expect to find it there; not in formal statements of it, as if it were before unknown, but in references to it more or less explicit, which are sufficient to shew that it was a truth taught to, and professed by, all to whom he wrote; and to him, and to them, the foundation of all their hopes, and the source of all the motives by which they were sustained and animated in their Christian course.

67. We have in this way in the other Epistles the fullest confirmation of what we collect from the Epistles to the Romans and the Galatians, of the place which a belief in Christ's Atonement holds in the Faith of a Christian man, and of the place which the Atonement must therefore hold in the teaching of a Christian Preacher. But, indeed, upon that point, these more regularly doctrinal Epistles are so clear and express, as to make us independent of any confirmation. It is hardly possible, as you well know, to conceive any form of setting forth the necessity and efficacy of Faith, as the instrument of our Justification, and of our Sanctification too, which is not to be found in those Epistles. And it would be plainly impossible that any honest steward of the mysteries of God, who believed that Faith has such an office to perform for sinners, as Paul declares it to have—the same office for all sinners—could hold back the publication of the object of Faith from any committed to his care.

68. On this subject, however, some of St. Paul's Epistles, being addressed to Churches which he had himself founded, and containing



express references to his first preaching, furnish still more direct proofs. And it is acknowledged in the Tract, that the use of the Doctrine which it opposes, *might seem to receive some countenance* from the way in which St. Paul speaks of himself in such passages, as at all times preaching “CHRIST crucified.” But, as before, it is maintained, that this is only a first impression, which a little consideration will more than remove. And the proof of this assertion is as follows:—

“It will be evident, on a little attention, that when St. Paul thus speaks, it is not the Atonement and Divinity of the Blessed Lord which he brings forward, although *it is implied in that saying*. The whole of St. Paul’s life and actions after his conversion, and the whole of his teaching, as appears in the Epistles, may be said to have been nothing else but a setting forth of Christ crucified, as the one great principle which absorbed all his heart, and actuated all his conduct. It was the wood cast into the waters, which entirely changed them into its own nature, and impregnated them with itself. This is intimated by expressions of this kind, which are of continual occurrence, such as ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ;’ ‘I was determined not to know any thing among you but Christ crucified.’ ‘But we preach Christ crucified.’ Now these words of course imply ‘the Atonement,’ as a life-giving principle contained in them; but it is a great mistake to suppose that they contain nothing more, or that by preaching the Atonement, we are preaching what St. Paul meant by Christ crucified. It may be seen by an attention to the context, in all the passages where these expressions occur, that it is a very different view; and, in fact, the opposite to the modern notion, which St. Paul always intends by it. It is the necessity of our being crucified to the world; it is our humiliation together with him,—mortification of the flesh,—being made conformable to his sufferings and to his death. . . . If the Doctrine of the Atonement is conveyed in the expression of Christ crucified, as used by St. Paul, it is by teaching at the same time the necessity of our mortification, which is repugnant to opinions now received. . . .

“The cross of Christ which St. Paul preached, was that by which ‘the world was crucified to him, and he was crucified to the world,’ ‘bearing about in the body the dying of the Lord Jesus.’ And precisely the same was the teaching of our Blessed Lord also. His own humiliation, and the necessity of our humiliation together with Him, was the Doctrine signified by the cross which He put forth, and inculcated on the multitude in distinction from that of his own Divinity, and our Salvation through the same, which He rather kept secret.”\*

69. How this strange passage confuses and misrepresents the true question on this point, between the writer of the Tract and those whom he opposes, I have little doubt might be safely left to you to detect for yourselves. But it is a matter of so much importance that I think no opportunity ought to be lost of putting it beyond the possibility of mistake. You must, therefore, bear with a few words upon it, however superfluous you may feel them to be for yourselves.

70. That St. Paul does insist upon the necessity of our being “crucified with Christ,” “crucified to the world,” “mortified to the flesh,” made conformable to his sufferings and his death, is very certain. And that preachers at the present day ought to do

\* Tract, No. 80, pp. 74, 75.



likewise is very certain too ; and about this no question has been raised or hinted at, so far as I know, by any of the opponents of the Tract. The true question is—whether Paul sought to effect this needful transformation in those to whom he preached, by *reserving* the Doctrine of the Atonement, or by *publishing* it ? Whether he exercised this economy, which is now pressed upon the preachers of the Gospel as their duty ; and kept back this great truth from sinners, until he had brought them by moral training to a meetness to receive this high mystery ?—or whether, on the contrary, he did not make it the foundation on which he built all Christian morals, the source from which he drew all motives to Christian obedience, and *that* by making it first the foundation and the source of all Christian hopes ? This is the true question ; and I trust, my reverend brethren, that you feel that this ought not to be a question. I trust that you feel that it is only to very great ignorance of the Scriptures, or to such violent prepossession as renders all knowledge of them fruitless, that it can be a question. Remembering to whom I am speaking, I have felt that I might and ought to abstain from adducing detailed Scripture proofs of the statements which I have been making, trusting that I was stating to you familiar and well-established truths, with the proper proofs of which you were too well acquainted to require any adduction of them. I am not going to deviate from this plan now ; but I cannot refrain from quoting a single passage—one which, were there no other, ought to be enough to decide this question. In describing the motives under which he was enabled to dedicate himself to the service of his Lord (and the same ought to be the motives of all Christ's followers) St. Paul says, "For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead ; and that He died for all, that they which live, should not henceforth live unto themselves, but to Him that died for them, and rose again." Here then is the principle which was to sustain and animate the follower of Christ in treading the path of patience, humility, self-denial, and suffering which his Master trod : he was serving a Master who *had died for him* ; and who died that they who through his death received life, might *live* to Him. And, in the course of the same passage, the Apostle describes himself, after having been reconciled by God unto Himself by Jesus Christ, as having been entrusted with the Ministry of Reconciliation ; and he proceeds both to describe and to execute his office with certainly but slender traces of *Reserve*. He testifies "That God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ;" and then, as God's ambassador, and in Christ's stead, he earnestly entreats those to whom he wrote to be reconciled unto God ; and, finally, he states, with emphatic energy, the vicarious character of the Blessed Lord in the flesh, as at once the proper foundation of the work, and the proper enforce-

ment of the Word of Reconciliation; “for God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.”

71. And I need not tell you that there is no duty which Christians are commanded to perform, and no sacrifice which they are called on to make, which is not in the same way connected with what Christ has done and suffered for sinners, throughout the Epistles of St. Paul. Nor in this use of the Atonement is he distinguished from his fellow Apostles, though they were not led so largely to explain, or so often to enforce this great Doctrine. St. Peter, for example, in the same way, reminds those whom he was exhorting, to endure and to act as became Christians—to be holy, to pass the time of their sojourning here in fear; of the motives under which they were thus to obey and to suffer: “Forasmuch as ye know that ye were not redeemed with corruptible things, as with silver and gold, from your vain conversation, received by Tradition from your fathers, *but with the precious blood of Christ, as of a lamb without blemish and without spot.*” And, exhorting them to all long-suffering, patience, and resignation, by Christ’s example in suffering, he gives his great atoning work, by which his course of suffering was crowned, as the source from which this work in them was to be drawn: “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps. . . . Who *his own self bare our sins in his own body on the tree*, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.”

72. Thus it is, as you well know, my reverend brethren, that the first preachers of the Gospel make the preaching—the explicit and unreserved preaching—of the cross, on which Christ’s atoning work was finished, the foundation of their preaching of the cross, which, after his example, and for his sake, we are to bear. Thus it is that they make Christian morals rest ever upon Christian Faith.

73. The Tracts to which we have referred, however, stigmatize this course as “unscriptural, and uncatholic, and unreal;” and, as you have heard, propose in its stead the directly opposite course, in which Christian Faith is not the foundation, but the fruit of a life of Christian obedience. I shall give you a distinct view of this course from the statements of its advocate. It will take some time, but it is worth all the time that it will require.

74. It is said:—

“That the preparations of the heart which can alone receive the Faith in its fulness, are by other means than those which this system supposes, we cannot but be assured; Scripture and reason both would imply that it is by insisting, first of all, upon natural piety, on the necessity of common honesty, on repentance, on judgment to come, and without any mode of expression that excepts ourselves from that judgment, by urging those assistances to poverty of spirit which Scripture recommends, and the Church prescribes, such as fasting, and

alms, and the necessity of reverent and habitual prayer. These *may be* means of bringing persons to the truth as it is in Christ Jesus, with that awe and fear which our Lord's own teaching, and that of his Apostles, would inspire."\*

75. What seems to be intended here is that, because this doctrine can only be apprehended in its fulness by those who have certain preparations of the heart, it is in vain presented to men until these preparations are effected—that it is by first implanting sound and pious principles, and leading men to a pure and holy life, that they are to be brought to receive this great truth, and this is more fully set forth afterwards:—

“Religious Doctrines and Articles of Faith can only be received according to certain dispositions of the heart: these dispositions can only be formed by a repetition of certain actions. And, therefore, a certain course of action can alone dispose us to receive certain doctrines; and hence it is evident that these doctrines are in vain preached, unless these actions are, at the same time, practised and insisted on as most essential.

“For instance: charitable works alone will make a man charitable; and the more any one does charitable works, the more charitable will he become; that is to say, the more will he love his neighbour and love God; for a charitable work is a work that proceeds from charity or the love of God, and which can only be done by the good Spirit of God; and the more he does these works, therefore, the more will he love his neighbour and love God. . . . He, therefore, will most of all love God and love Christ who does these works most; and he will most bring men to Christ who most effectually, with God's blessing, induces them to do these works in the way that God hath required them to be done.

“Or, again, he only will be humble in heart who does humble actions, and no action is, morally speaking, humble, but such as proceeds from the spirit of humility; and he who does humble actions most will be most humble; and he who is most humble will be most emptied of self; and, therefore, will most value the cross of Christ. . . . That teacher, therefore, who will most induce men to do these works will most of all bring men unto Christ, though he speak not most fully and loudly of his ever-blessed Atonement.

“Or, again, good works consist especially in prayers. He who does most of these good works—i. e., he who prays most seeks most of all for an assistance out of, and beyond himself; and, therefore, relies least of all on himself, and most of all upon God; and the more he does of these good works, the more does he rely upon God's good SPIRIT, for which he seeks. He, therefore, who, by preaching the judgment to come, or by recommending alms and fasting, or by impressing men with a sense of the shortness of life and the value of eternity, or by any such practical appeals which the occasion suggests, will lead men most to pray, will do most towards leading them to lean on God's good SPIRIT, although he may not repeat in express words the necessity of aid from that good SPIRIT, without whom we cannot please God.”†

76. Here is the system which you are called on to embrace, and these are the grounds on which it relies. And I suppose it can hardly be necessary that I should point out to you how it misplaces and abuses the two certain, and most important truths, on which it professedly rests. One of these is: that it is by action that principles are wrought into our moral nature, so as to become a part of it. And the other is: that the more that we grow in heavenly-

\* Tract, No. 87. p. 51.

† Tract, No. 87, pp. 58, 59.

mindfulness and in all holy affections, the more thoroughly shall we apprehend, and the more intimately shall we embrace, the great truth of the Atonement of the Blessed Lord, and all the high truths which are involved in it, or connected with it. The writer has no contest here with those whom he is opposing. The question is: by what motives are men to be induced to enter upon, and to persevere in, such a course of action? how are such affections and dispositions to be implanted in their hearts? And can there be any reasonable doubt, that if, with the everlasting Gospel in our hands, we were to turn to the motives which natural religion supplies, to implant in men humility, the love of God, and the love of man, and the various principles which enter into and constitute a spirit of prayer,—can there be any doubt, (to say nothing of the desperate presumption of the procedure,) that we should be acting with the most senseless perverseness?—that we should be casting away the most powerful motives which can be brought to bear upon man's heart, in order to do their work by others, which, however real they be, are of proved inefficacy? For what have the motives which Natural Religion supplies ever done to implant such principles in the heart,—to give men humility, the love of God, or a spirit of prayer,—that they should be now resorted to, while we neglect or set aside those great and glorious truths with which the Gospel has supplied us, which have such manifest fitness to make us humble, to shed abroad the love of God in our hearts, and to dispose us, and to enable us, to pray to Him?

77. But let us see how God's Word settles this question. It is desired to engage us in a course of charitable actions, for example, in order that we may be more entirely possessed and ruled by the love of God. And it is acknowledged that outward actions will only have this tendency, if they spring from the principle which they are designed to perfect. The love of God must therefore be in our hearts: and how is it to be implanted there? Let the beloved Disciple answer: "We love Him, because He first loved us." Well! it may be said, but does Natural Religion give no proofs of the Divine love? Doubtless it does; and though in looking for them, we are perplexed with contradictory appearances, and discouraged by the voice of conscience in the application of them, still doubtless we may collect some predominant indications of the love of God, even amidst the ruins of this fallen world. But is it to these that St. John sends us for proofs of the love of God? Nay. "HEREBY perceive we the love of God, because He laid down his life for us." "IN THIS was manifested," (as though every other manifestation of it were too dim or too uncertain to be visible to one who had before his eyes the brightness of the display of Divine love in the Atonement,) "IN THIS was manifested the love of God, because that God sent his only-begotten Son into the world, that we might live through Him." "HEREIN is love, not that we loved God, but that He loved us, and sent his Son to

be the propitiation for our sins." And as God's love to us, thus manifested, is to be the source of our love to Him, so is it to be of our love to each other. "Beloved, if God so loved us, we ought also to love one another." And indeed the Lord Himself, in the same way, directs our minds to it as the source of that love, which is the proper source of obedience to Him: "If ye love me, ye will keep my commandments." "And this is my commandment, that ye love one another, as I have loved you." And then follows the proof of His love, which is to be the spring of theirs: "Greater love hath no man than this, that a man lay down his life for his friend."

78. But if I were to go on giving the texts which offer themselves, to shew that God's love to us in the gift of Christ to die for us, is to be the source of our trust in Him, of our love of Him, and so of our obedience to Him; and of our love to our neighbour too, (which again is the true principle of the fulfilment of the part of the Law which regards *him*,) I should be carried much too far. And even if I had undertaken the task of proving this to you, (which I have already more than once disclaimed,) I might rely upon the few passages which I have brought forward, as a full and sufficient proof of it; and so as a proof that if you will implant these principles *scripturally*, you must do it through such explicit preaching of the Atonement of the Blessed Lord, as is needed to secure a cordial belief of that glorious truth in your hearers.

79. An attempt, however, is made to shew, that even for this purpose—for the purpose of producing Faith in Christ and securing all its consequences,—it is needless to break the *Reserve* recommended with regard to this Doctrine. Because implicit Faith is enough; and *it* does not require explicit knowledge, or, of course, explicit preaching.

"For if, in the case of Abraham, and many others, of the most approved Faith in CHRIST, there was no such explicit knowledge, it may be the case now. If a poor woman, ignorant and superstitious, as might be supposed, was received of our Lord with so instant a blessing, for touching the border of his clothes, may it not have been the case, that in times which are now considered dark and lost to Gospel truth, there might have been many a helpless person, who knelt to a crucifix in a village churchyard, who might have done so under a more true sense of that Faith which is unto life, than those who are able to express the most enlightened knowledge."

And this case and these suppositions are given as the foundation of the propositions quoted before:—viz.

"And not only is the exclusive and naked exposure of so very sacred a truth unscriptural and dangerous, but, as Bishop Wilson says, the comforts of religion ought to be applied with great caution. And moreover to require from both grown persons and children, an explicit declaration of a belief in the Atonement, and the full assurance of its power, appears equally untenable."\*

80. Now, if one were perplexed and distressed by the contem-

\* Tract, No. 80, p. 78.



plation of the multitudes, who, by no fault of their own, as it seems, but by God's providential arrangements, are shut out from the knowledge of the Gospel, or confined to dark, or partial, or erroneous views of it; or if one were forming harsh judgments upon the state of all such persons; the case of God's saints of old, whose apprehension of the great truths of the Gospel must have been comparatively obscure and uncertain, might be fitly resorted to, to suggest grounds for the hope that, in the depths of His mercy, there may exist some mode of connecting persons, under the circumstances above referred to, with Christ's atoning work, something different from that faith in Him which seems so clearly revealed to us as the appointed bond of union with Him. For this or any such purpose, such instances might be legitimately brought forward. But it is a very different thing when they are resorted to, to assist in persuading a preacher that he may safely withhold from those committed to his care, that knowledge of Christ's Atonement which it is in his power to impart, and which he seems appointed to impart under so heavy a responsibility. If I feared that you were in any danger of being led into any such abuse of cases of this kind, I ought to remind you that, whatever hopes they may suggest for those who do not believe in Christ, because his atoning work has not been set before them, they offer none for the teacher, through whose *Reserve* they have been kept in ignorance. But I trust you need no such warning, to preserve you from the woe which the Lord denounces against those who *take away the key of knowledge*. I trust that you feel that that woe is upon you, *if you preach not the Gospel*; and that you know and feel that you cannot preach the Gospel, unless you preach CHRIST, and Him crucified. I trust that you desire to preach the Cross of Christ so that its humbling and purifying, its sustaining and animating power may be made known to those to whom you preach. But I trust also that you feel that there is but one way of doing this,—by preaching the reconciling work which Christ wrought upon the Cross; and that not reservedly or impliedly: that you are not to hold back Christ's atoning work upon the Cross, or to preach it only by implication, or only as a mystery to the fully initiated; but that you are to preach it distinctly, fully, and openly to ALL.

81. Indeed, one hardly knows what is the meaning of recommending to preachers to hold back this truth, under an apprehension of the consequences of making it known. Blessed be God! they cannot do it if they would. The Bible, in which it is distinctly, openly, and unreservedly set forth, is the patrimony of our people, and, blessed be God! they are in possession of it. And if we needed direction as to the will of God in this matter, would it not seem to a reverent mind, an indication of his will not lightly to be disregarded, that the Holy Scriptures, in which this great truth is to be found so unreservedly stated, nay, in which it is not to be missed, by any one who reads them with a simple desire to know what they contain, that these Scriptures, written by his Spirit for



our learning, are now by his providential arrangements in the hands of all?

82. Yes, this may make some such impression upon one who thinks that this wide diffusion of the Word of God is right, and according to his will; but from the same quarter from which these views of the necessity of exercising Reserve in the declaration of the Doctrine of the Atonement come, there are no obscure intimations of dissatisfaction at the indiscriminate distribution of the Bible. The writer of these two tracts, in particular, is not to be charged with overlooking the fact, or with treating it inconsistently. For he very distinctly extends his disapprobation of the free publication of the Doctrine from the pulpit, to the unrestricted distribution of the book in which it is contained. This is the passage to which I refer:—

“ Much of what has been said may be applied to an indiscriminate distribution of Bibles and religious publications. We must not expect that the work which occasioned our Saviour and his disciples so much pains, can be done by such means. We have rather to look with awe on these new dealings of providence with mankind. It might, perhaps, be thought that, if it is the state of the heart alone which can receive the truth, to bring it forward before persons unprepared to acknowledge it does not signify. Such persons cannot receive it, and therefore the effect is merely nugatory and unavailing. But this does not follow: that they cannot receive it, is the appointment of God, but our attempting to act contrary to his mode of acting may be productive of evil.”\*

83. Still one would say that were we to withhold the Bible from the hands of the people, the end would not be attained. For our Church, besides all else that she has done to break this law of *Reserve*, has not only urged all her members diligently to read the Word of God, but she has taken care that if they attend on her ministrations, they shall hear it. She has so ordered her public services, that while, in the daily lessons which form a part both of the morning and of the evening service, the most part “ of the Old Testament is read every year,” the whole New Testament “ shall be read over orderly every year *thrice*, besides the Epistles and Gospels.” And she has enjoined that these lessons shall be read “ distinctly, and with an audible voice,” “ he that readeth so standing, and turning himself, as he may be best heard of all such as are present.” So that our reserving the Doctrine, and reserving the book, will be unavailing, as long as our Churches are provided for all, and are open to all. And accordingly, it is very clear that in this matter too there is something to blame, and something to amend, though what or how may not so distinctly appear. The true views of Reserve are put forward as a suitable test of the popular modes of extending Christianity, one of which is described to be “ that of bringing Churches near to every body.” As to the building of Churches, it is acknowledged that it is clear from Scripture, that it is a work acceptable to God, and therefore neces-

\* Tract, No. 80, pp. 70, 71.

sarily productive of good, as requiring sacrifices on the part of the individuals by whom they are erected, and therefore greatly beneficial to them; and also as setting up a witness. But as to this end of providing a place of public worship for those who are without one, and a place where they may be instructed, exhorted, rebuked, and warned from the pulpit, the case is very different.

“But when the Utilitarian view is taken of the subject, are we not thinking that we may do by human means, and such as partake of this world, that which is the work of God alone; as if the mammon of the world could promote the cause of God. For if the erection of churches, which from commodiousness and easiness of access are to invite, and from their little cost partake more of a low contriving expediency than of a generous love of God, is to do the work of religion, then is it more easy to win souls than Scripture will warrant us in supposing. On the contrary, if the maxim be true, that ‘men venerate that which resisteth them, and that which courteth their favour they despise,’ then have we to fear, lest, rather than doing good, we be breaking that holy law which hath commanded that we give not that which is holy to the dogs; the Church’s best gifts be trod underfoot, and her enemies turn and rend her. For if churches are to be brought home to all, then are all persons to be brought into churches, and that by human means.”\*

84. So that those who have been doing what in them lay to mitigate, if they might not wholly take away, the opprobrium, and the disease, and the sin of England,—her churchless multitudes in the midst of her wealth,—if the sacred edifices which they have erected be not duly incommodious, or inaccessible, or costly, *it is to be feared lest, rather than doing good, they have been breaking that holy law which hath commanded that we give not that which is holy to the dogs!* I do not think that this needs, or that it would bear, any comment.

See also Pars. 85, 86, 87. and 89, in Chap. XV.

#### PEARSON, DEAN OF SALISBURY.—1842.

36. The Doctrine of *Reserve*, with regard to the communication of Divine truth, and more especially of the great Atonement for sin by the Cross of Christ, however explained and defended by the practice of antiquity, is closely connected with the denial of its efficacy in the forgiveness of Sin after Baptism; and only affords another proof of the danger of deriving our sentiments from the Traditions of men, rather than from the Word of God.

See also Par. 12, in Chap. XXV.

#### THIRLWALL, BISHOP OF ST. DAVID’S.—1842.

43. I shall touch very briefly on another subject, which has, I think, occupied an undue share of public attention, and has excited much misplaced feeling; and indeed, but for that notoriety, I should have had no inducement on this occasion to notice it at all: I mean the Tracts “On Reserve in communicating Religious Knowledge.”

\* Tract, No. 80, pp. 68, 69.

44. The point of the charges which have been made against their author is, that he had recommended the suppressing or withholding some of the fundamental truths of religion. He himself, however, has publicly disclaimed the meaning imputed to him, and has denied that it could be fairly inferred from his language.<sup>4</sup> According to his own professions, his object was not to recommend or sanction the suppression of religious knowledge, but to lay down the principles which, as he conceived, ought to regulate the mode of communicating it.<sup>5</sup>

45. Now here, as before,<sup>6</sup> I do not inquire whether it be consistent with charity or candour to repeat the accusation just as if no such disavowal and explanation had ever been offered: it is enough to say, that the Church can properly take cognizance only of doctrines which are professed or acknowledged; as she cannot be reproached with allowing any of her Ministers to teach an erroneous Doctrine which they have either retracted or disavowed.<sup>7</sup> But the agitation

<sup>4</sup> See the Author's disclaimer examined by the BISHOP OF OSSORY, Pars. 28—34, pp. 441—444. *supra*. It is due to the BISHOP OF ST. DAVID's to observe that when he delivered his Charge, that of the BISHOP OF OSSORY was not published.—ED.

<sup>5</sup> It is of the greatest importance to bear in mind, what the BISHOP OF ST. DAVID's has altogether overlooked, that "the point of the charges made against the Author" of the Tracts on Reserve refers expressly to this very "mode of communicating religious knowledge" as applied to the "teaching of the Doctrine of Atonement." The "prevailing notion of bringing forward the Atonement *explicitly* (*sic*) and *prominently* (*sic*) on all occasions" is declared in the first Tract (part iii. sect. 5) to be "quite opposed to what" the Author considers "the teaching of Scripture:" and so far is MR. WILLIAMS from "*retracting or disavowing*" this assertion, that we find it repeated still more strongly in Tract 87. "The system of which I speak is characterized by these circumstances, an opinion that it is necessary to obtrude, and 'bring forward *prominently* (*sic*) and *explicitly* (*sic*) on all occasions the Doctrine of the Atonement.' . . . Now it is evident that this system is throughout *peculiar*, (*sic*) in distinction from what is Catholic; by the term Catholic, we of course mean a combination of both what the universal Church and the Holy Scripture teach *conjointly*, (*sic*) the former as interpreting the latter. *It is a plan thoroughly un-Scriptural, un-Catholic, unreal: we will, therefore, at once allow that this maxim of Reserve is directly opposed to it throughout, in its tone and spirit, in its tendencies and effects, in its principles and practices.*"—Part v. sect. 3.

Such, then, upon MR. WILLIAMS' own shewing, is the real question at issue; a question upon which the whole of this most important portion of the controversy depends; but one which, as I have already observed, the BISHOP OF ST. DAVID's has entirely lost sight of.

It is worthy of remark that, a little further on in the same section of Tract 87, the "prevailing notion" combated by the Author, is described to be the necessity of "bringing forward the Doctrine of the Atonement on all occasions, prominently and EXCLUSIVELY." By whom such a "notion" is entertained, MR. WILLIAMS does not inform his readers; though he candidly confesses that "it is really difficult to say any thing in answer to an opinion, *however popular*, when one is quite at a loss to know on what grounds the opinion is maintained." Perhaps, like *Reverence* and *Reserve*, *exclusively* and *explicitly*, are to be considered as convertible terms.—ED.

<sup>6</sup> The Bishop refers to the professions of the Tractarians on the subject of Tradition; professions which, as I have attempted to shew upon his Lordship's own principle, are not to be trusted.—See note 3, p. 248, *supra*. A similar defence of the Views of the party is suggested by the BISHOP OF EXETER, though sadly weakened by some of his Lordship's subsequent observations. See note 4, p. 193, *supra*.—ED.

<sup>7</sup> How far the Tractarians themselves are disposed to give their opponents the benefit of such disavowals has been plainly shewn in their treatment of DR. HAMPTON, —ED.

which has been produced by the Treatise in question, induces me to add a few remarks.

46. When I consider the character of several of the persons by whom the author's meaning has been, according to his own assertion, misunderstood, I am not at liberty to doubt, that he must in some passages have expressed himself in obscure and incautious terms.<sup>8</sup> On the other hand it is certain, that not a few readers who took up the Tracts under an unfavourable prepossession, derived from report and from quotations, were led by a perusal of the whole to a widely different conception of its real import.

47. The title itself would certainly seem to indicate an object very different from suppression:<sup>9</sup> as Reserve in communicating.

<sup>8</sup> May it not be fairly inferred from this, and indeed from the whole tenor of the BISHOP OF ST. DAVID'S observations, that he is not speaking from his own knowledge of the Tracts on Reserve? As there is not a single word in his Lordship's remarks tending to the contrary supposition, I trust that the suggestion may be made without any appearance of disrespect. See the case of the BISHOP OF GLOUCESTER; notes 5, 6, p. 6; and 5, p. 427. *supra*.—ED.

<sup>9</sup> ARCHDEACON BROWNE, in an Appendix to one of the very valuable Charges which he has delivered to the Clergy of the Archdeaconry of Ely during the progress of the Tractarian controversy, thus alludes to the manner in which it has been attempted to mystify the object and tendency of the Tracts on Reserve.

"A striking instance of the want of ingenuousness presents itself in Dr. PUSEY's recent *Letter to his Grace the Archbishop of Canterbury*. In vindication of the Author of Tracts 80 and 87, he says, (p. 73.) 'To speak on one subject which has been, perhaps, more widely misunderstood than any other, (though not a Doctrine) "Reserve," or "Reverence," in communicating religious knowledge, the principles of the Tracts on that subject (of which an impartial person has said, that they contain as much deep and true philosophy as any in the whole series) may be expressed in these few words: great Reverence is to be used lest you propose religious truth to minds unfit to receive it. Whatever rule as to Holy Truth is meant by our Blessed Lord's words,—"Give not that which is holy to dogs, nor cast your pearls before swine,"—that and no other is meant by these Tracts.'

"According to this statement, it is clearly intended that the reader should consider the terms 'Reserve' and 'Reverence' as synonymous. Now, turning to *Chalmers's Abridgment of Todd's Edition of Johnson's Dictionary*, I find that the only acceptation in which each term respectively can be used in reference to the communication of religious knowledge, is, of the former, 'something concealed in the mind;' of the latter, 'veneration, respect, awful regard.' What resemblance there is between these meanings, I leave the reader to judge. But if a shadow of doubt existed upon this point, it is instantly dissipated by turning to the exordium of the 80th Tract. The first section of part 1st is thus headed—'General Allusions to this Mode of CONCEALMENT.' Then the Tract opens with this paragraph—'The object of the present inquiry is to ascertain whether there is not in God's dealings with mankind, A VERY REMARKABLE HOLDING BACK OF SACRED AND IMPORTANT TRUTHS, as if the knowledge of them were injurious to persons unworthy of them. And if this be the case, it will lead to some important practical reflections.'

"On the misapplication of the words which Dr. PUSEY has quoted from St. Matthew, vii. 6, I will adduce the judicious remarks of PROFESSOR SCHOLEFIELD, in the second of his admirable Sermons (*Scriptural Grounds of Union Considered*) preached before the University of Cambridge:—

"'There was doubtless,' observes the learned Professor, 'a depth of Divine wisdom in our Saviour's injunction to his disciples, *not to give that which is Holy to the dogs, nor to cast their pearls before swine*; but the figurative terms He employs, at once lead us to the right interpretation of it, that they were not to obtrude the holy mysteries of their religion upon the profane gaze of heathen scoffers and persecutors. And it surely is sufficient, in the absence of all proof on the other side, barely to deny the application of it either to the practice of building churches, circulating Bibles, and

appears to imply some kind of communication: not to mention the important distinction, with which we are all familiar in religious subjects, between the communication of knowledge as a merely intellectual process, and that of truth as a moral one.

48. But if we take a much surer test than any of these, and judge of the author's drift from the character of the system which he professes to reprobate, we must be inclined to consider it rather as a protest against Reserve, than a recommendation of it.

49. If, as he, whether with or without good reason, assumed, there was a popular mode of teaching, which dwelt almost exclusively on a portion of the truth, so as virtually to withhold and suppress others not less important, the natural remedy for the evil would have been, not to keep one part back, but to bring the rest more prominently forward.<sup>1</sup>

50. That the treatise is deficient in practical directions for the application of its principles, has been admitted by its defenders.\*

\* See "A Brief Analysis of the Tracts on Reserve in communicating Religious Knowledge," by Henry Arthur Woodgate, B.D.<sup>2</sup>

establishing National Schools, or to propounding the great truths of the Gospel to congregations of professing Christians, who manifest, by the fact of their attendance on the Prayers of the Church, that, instead of professing the character marked in the words of our Lord, they are desirous of being instructed in the way of Salvation.'"—Charge, 1842.—See also note on paragraph 28 of the Charge of the BISHOP OF LONDON, *supra*, p. 436.—ED.

<sup>1</sup> Certainly MR. WILLIAMS has not adopted "*the natural remedy*" suggested by his Lordship: in what sense, then, his Tracts can be regarded as "a protest against Reserve, rather than a recommendation of it," I must leave the reader of those Tracts to determine.—ED.

<sup>2</sup> As a specimen of the candour with which MR. WOODGATE has conducted his "analysis," I subjoin the following passage:—

"And here I may mention it as a curious circumstance, that these last words ('shunning to declare to them the whole counsel of God') have been the form which *all* those who have taken upon themselves to condemn these Tracts, have selected for the purpose of expressing their accusation and their censure. It is, I say, a curious circumstance, and one illustrative of the deceitfulness of the human heart, because it is *this very practice of this party*, as mentioned above, viz. that in the public teaching they do *not* declare the whole counsel of God, which appears to have called forth these two Tracts." pp. 15, 16.

With regard to the truth of this assertion, it is only necessary to observe that at the time when MR. WOODGATE wrote his analysis, *seven* Prelates of our Church had "taken upon themselves to condemn" the Tracts on Reserve; and that of these seven, *three only*, viz. DUBLIN, EXETER, and GLOUCESTER, make any allusion whatever to the words of the Apostle, "shunning to declare the whole counsel of God"!!

From such premises, however, would MR. WOODGATE leave his readers to conclude that the Tracts on Reserve have been condemned only by the adherents of a certain party; that party of whom he asserts, with equal candour and truth, that "they have, as is familiar to every one, appropriated to themselves and to their system exclusively, the title of evangelical,"—p. 13. And yet when he penned the passage above quoted, the ARCHBISHOP OF DUBLIN, the BISHOPS OF CHESTER, EXETER, BOMBAY, GLOUCESTER, RIPON, and WINCHESTER; the DEAN OF SALISBURY; ARCHDEACONS BROWNE and SAMUEL WILBERFORCE, had severally "expressed their accusation and censure" of the Tracts in question; so also had MR. TOWNSEND, MR. BIRD, MR. LE MESURIER, MR. FABER, MR. GOLIGHTLY, and many other persons of various parties in the Church.

MR. WOODGATE, it seems, "was aware that much had been alleged against" the Treatise;... "but *considering* the quarter whence these allegations for the most part proceeded," he "did not *consider* them worthy of much *consideration*; and attributed



But it may still be profitable, if it tends to warn us against the danger of partial views and exhibitions of the truth, and to lead us more carefully to preserve both the fulness and the proportion of faith.

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it to the like feeling, and not to any admission of their truth, that the author had not noticed them or offered any reply."—p. 6. After a time, however, when the Tracts on Reserve were urged as a barrier against the election of their author to the Professorship of Poetry, Mr. WOODGATE felt it his duty to read the Treatise for himself, (p. 6.) and, having completed his "analysis," he thus modestly disposes of "the grave and deliberate charges brought"—as he tells us with greater *Reserve* than *Reverence*—"against" Mr. Williams "by *more than one Bishop!*"—p. 6. "Let me now ask what ground is there for the outcry which has been raised, and the charges which have been brought against this work? What is there in the principle developed in it, or the mode in which the subject has been treated, which *those who receive the Gospel in all its fulness*, as maintained by the Church, and as exhibited in the Prayer Book, can find to justify the language which has been held respecting it? *Who would not regret that those who have pronounced their official censure upon it, should not, before they did so, have made themselves more fully acquainted with its principle and object, not to be done by a hasty or superficial perusal*"—[MR. WOODGATE admits that he himself had only read the Treatise "*within the last few days*," (p. 6.) and that too during the excitement produced by the contest for the Poetry Professorship]—*which had they done, it would be doing them injustice to suppose they would have withheld their concurrence.*"—pp. 42, 43.

I have ventured to make these observations upon MR. WOODGATE'S pamphlet, inasmuch as it is referred to by the BISHOP OF ST. DAVID'S as a defence of the Tracts on Reserve, and by DR. PUSEY in his letter to the Archbishop of Canterbury, (p. 79.) "as a valuable analysis of them, and independent testimony to their value."—ED.

The following notice of the report to which I have alluded at page 427, appeared in the *British Critic* for January, 1842:—

"While we *write*, we see it reported in the papers that the Bishop of GLOUCESTER AND BRISTOL has been induced, by the perusal of the *Few Remarks* to withdraw the strong terms in which he spoke of the Tracts on Reserve. This was no more than what was to be expected from the kind *tone (sic)* of his Lordship's censures, and from his having prefaced them,—as if to leave an opening for further inquiry,—with an allusion to the calamitous affliction which had prevented him from entering into the controversies of the last five years."

The italics are not the Reviewer's; let the reader compare the passage so printed with the express assertion of the BISHOP OF GLOUCESTER, (Charge, 1841, par. 3, p. 6, *supra*.) "Upon such parts, therefore, of the newly propounded theories *as I have had competent means of informing myself*, I shall not hesitate to avow my sentiments; particularly on . . . a recommendation to use Reserve in preaching the Doctrines of our Lord's Atonement:"—let him bear in mind, also that, probably before the ink with which the Reviewer wrote was dry—at all events, long before his observations could be in type—DR. MONK had publicly, in the most unqualified terms, contradicted the report in question, and he will have a specimen of disingenuousness not often, it is to be hoped, surpassed even by Tractarian Controversialists.—ED.

\*. In addition to the works already quoted on the subject of the foregoing chapter, I beg to refer the reader to MR. TOWNSEND'S *Charge to the Clergy of the Peculiar of Allerton*, August, 1838; as far as I am aware, the first *ex cathedra* denunciation of Tractarian Theology.—*The Oxford Tract System considered with reference to the principle of Reserve in Preaching*, by the REV. C. S. BIRD.—*A recent Tract upon Reserve in communicating religious knowledge compared with Scripture*; by the REV. HENRY LE MESURIER.—*A Letter to Roundell Palmer, Esq., in answer to the principal statements made in a Letter addressed by him to Lord Ashley*; by A CLERGYMAN.—MR. FABER'S *Primitive Doctrine of Justification examined*, Appendix IX.—MR. GOLIGHTLY'S *Letter to the Bishop of Oxford*.—BISHOP M'ILVAINE'S *Charges to the Protestant Episcopal Church in the State of Ohio*, 1840, 1842; and *Oxford Divinity*, chap. iii.—MR. LE MESURIER mentions SCOUGALL'S *Christian Life*, and KNOX'S *Christian Philosophy*, "as setting forth what there is of truth in the Tract, unclouded by its errors."—ED.



## CHAPTERS XVIII. XIX.

I. THE CHURCH OF ROME: HER PRESENT CHARACTER; HOW REGARDED  
BY THE TRACTARIANS; REUNION WITH; DUTY OF PROTESTING  
AGAINST.

## II. THE REFORMERS AND THE REFORMATION.

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WILSON, BISHOP OF CALCUTTA.—1838.

- I. *Vide* Pars. 15. 17. and 36, in Chap. VIII.
- II. *Vide* Pars. 2, in Chap. XXV., and 23. and Note, in Chap. XXVI.

## SUMNER, BISHOP OF CHESTER.—1838.

- II. *Vide* Par. 2, in Chap. XXV.

## PHILLPOTTS, BISHOP OF EXETER.—1839.

- I. *Vide* Pars. 46—57, in Chap. XX.
- II. *Vide* Par. 55, in Chap. XX.

## PEARSON, DEAN OF SALISBURY.—1839.

- I. *Vide* Pars. 14, in Chap. VIII., 15, 16, in Chap. XXV.
- II. *Vide* Pars. 15, 16, in Chap. XXV., and 18, in Chap. XXVI.

## HOWLEY, ARCHBISHOP OF CANTERBURY.—1840.

[I.] 2. I would it were possible to extend this great principle of unity to all the Churches of Christendom. The dissensions which separated the Churches of the East and the West, and the corruptions and intolerance which drove the Protestants from the communion of Rome, have been most injurious to the Catholic Church. A reconciliation would, indeed, be desirable. But reunion with Rome<sup>3</sup> has been rendered impossible by the sinister policy of the

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<sup>3</sup> The following quotation is from an article in the *British Critic* for July, 1841. "Too many of us speak as if we had gained more by the Reformation in freedom than we have lost by it in disunion. We talk of the 'blessings of emancipation from the Papal yoke,' and use other phrases of a like bold and *undutiful* tenor . . . . We *trust*, (*sic.*) of course, that active and visible union with the See of Rome is not of the essence of a Church; at the same time we are deeply conscious that, in lacking it, far

Council of Trent, which, dreading the result of discussion on many disputed points, made no scruple of multiplying articles of Faith, which, however erroneous, can never be disclaimed by that Church till she abandons her pretensions to infallibility.

3. Yet I am not without hope that more cordial union may in time be effected among all Protestant Churches; nor do I think it improbable, that the gradual admission of light in the East may improve the condition of those ancient Churches which have groaned so long under the oppression of infidels, may induce them to try their creeds by the standard of Scripture, and dispose them to friendly communications with our own Church.<sup>4</sup>

BERESFORD, ARCHBISHOP OF ARMAGH.—1841.

[I.] 6. Reconciliation with our brethren of the Church of Rome, and, indeed, with all who dissent from us, is an object to be sought after with prayers, and supplications, and strenuous endeavours; but the faithful keeping, through evil report and good report, of the sacred deposit of truth, committed to our hands, is a still higher and more sacred duty: and it is my conviction, that though we might, by accommodating our principles and language to Romish claims and corruptions, bring about a hollow truce, we should not effect a honest and safe comprehension. I confess I can discover no marks of a frank and plain renunciation of their errors on the part of the Church of Rome.

7. There is, and ever has been, as there was at Trent, an attempt to soften down and disguise the real character of their doctrines and practice, which, whenever it has been met in the spirit of Christian candour, has led to disappointment, by discovering the real nature of their claims. The proud pretensions of the Bishop of Rome, not merely to a primacy of order, but to an universal supremacy, and the claim of infallibility for the Church of his communion, is alone a bar to a reconcilment of our differences. This is at the bottom of their claims, and also of their worst corruptions; for this, it is true, they plead a remote Antiquity, and, no doubt, the seeds of Romish error were early deposited in the rank soil of man's heart, and fostered by favourable times and circumstances. On this plea they would clothe their practices with the venerable dress of Antiquity,

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from asserting a right, we forego a great privilege. Rome has imperishable claims upon our gratitude, and, were it so ordered, upon our deference. She is our 'elder sister' in the Faith; nay, she is our mother; to whom, by the grace of God, we owe it that we are what we are; for her sins and for our own, we are estranged from her in presence, not in heart; may we never be provoked to forget her, or cease to love her, even though she frown upon us, and to desire, 'if it were possible,' to be as one with her!" The Reviewer adds, "This train of thought, more or less melancholy, has been awakened in our minds by an examination of some of the writings of BISHOP JEWELL." pp. 2, 3.—ED.

<sup>4</sup> See MR. NEWMAN'S imprecation against "the appointment of an Anglican Bishop at Jerusalem." Note 7, p. 114, *supra*.—ED.

whilst they ascribe to our Church a recent origin. But our Reformation was no fond or novel thing, as they would hold out; it was, in fact, and so it professed to be, a return to a Scriptural creed and primitive practice, far more ancient than the corruptions introduced by the Church of Rome. On these grounds has our Church been ever vindicated by our great authorities, and this is the liberty from Romish usurpation, whether disguised or openly professed, wherewith Christ hath made us free. Scripture and primitive Antiquity are the charter by which we hold our rights, and until these are acknowledged, reconciliation with Rome is to be despaired of.

II. *Vide* Par. 7, *supra*.

WHATELY, ARCHBISHOP OF DUBLIN.—1841.

[II.] None more loudly profess devoted and submissive admiration for the Anglican Church than many of those who are emphatically opposed, in some of the most important points, to the principles on which our Reformers proceeded, and the spirit which actuated them throughout.

If any one is deliberately convinced that those their fundamental principles are erroneous, and that they rested the Doctrines and institutions of our Church on a wrong basis, he deserves credit, at least, for honest consistency in leaving its communion.

But to me it does appear, that—without attributing to them an infallibility which they expressly disclaim—we may justly give our Reformers credit for such sound views, and such resolute adherence to Evangelical truth, combined with such moderation and discretion, as were—considering the difficult circumstances they were in—truly wonderful; and such, as are in all times, and not least in the present, well worthy of imitation. It was their “wisdom to keep the mean” (as is expressed in the preface to the Book of Common Prayer) “between the two extremes, of too much stiffness in refusing, and too much easiness in admitting any variation.” It was “their wisdom,” also, to “keep the mean” between the claims—never conflicting, except when misunderstood—of Scripture and of a Church. It was “their wisdom” to keep the mean between a slavish bondage to ancient precedents on the one hand, and a wanton and arrogant disregard of them, on the other. It was “their wisdom”—their pious and Christian wisdom—to keep the mean between rash and uncharitable judgment of other Churches, and equally rash carelessness, or fondness for innovation, in the regulations of their own. They conformed as closely as, in their judgment, circumstances would warrant, to the examples of the earliest Churches, without for an instant abandoning the rightful claims of their own; and yet, without arrogantly pronouncing censure on those whose circumstances had led *them* to depart further from those ancient precedents. Their “Faith” they drew from the Scriptures;

their "Hope" they based on the Scriptures; their "Charity" they learned from the Scriptures.

A member of the Anglican Church,—I mean, a sincere and thoroughly consistent member of it—ought to feel a full conviction, and surely there are good grounds for that conviction, both that the reforms they introduced were no more than were loudly called for by a regard for Gospel-truth, and that the Church, as constituted by them, does possess, in its regulations and its officers, "Apostolical Succession," in the sense in which it is essential that a Christian Community *should* possess it; viz. in being a regularly-constituted Christian Society, framed in accordance with the fundamental principles taught us by the Apostles and their Great Master.—*Kingdom of Christ*, Essay II. sect. 43.

### BROUGHTON, BISHOP OF AUSTRALIA.—1841.

#### II. *Vide* Par. 35, in Chap. VIII.

39. My exhortation to you, however, is, not to suffer yourselves to be driven to any concealment of your genuine Church principles, by any dread of being misrepresented as setters-forth of strange Doctrines. I should regret unfeignedly, that any of those by whom such principles are maintained, should think of adding strength to their cause by disparaging reflections upon the Reformers, or upon the Reformation itself. I should regret that any attempt were now made to unsettle any of the land-marks then established, by bringing back, or proposing to bring back, into the use of the Church any rites or practices which our Reformers advisedly resolved should be discontinued. There is nothing in their principles which prohibits us from placing their proceedings continually under review; and having been led to do this by the events of recent years, I have myself been more than ever confirmed in my persuasion of the piety, knowledge, wisdom, and charity with which all their proceedings were carried on, and all their determinations formed, I should, therefore, I repeat, unfeignedly lament to find any disposition prevailing to derogate from them or from their works; especially from their incomparable Liturgy, by which so spiritual, devout, and improving a character is impressed upon our public worship, and most eminently upon the order for the administration of the Holy Communion.<sup>5</sup>

40. At the same time, duty requires me to express my opinion, that there has been shewn, on the other hand, an unnecessary disposition and eagerness to attach the name of Popery, or to impute a Papistical tendency, to much which is of the sound and genuine substance of Church of England Divinity. The arraignment of it as erroneous, appears to have been eagerly caught up on account of

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<sup>5</sup> See the *Postscript* to his Lordship's Charge, Pars. 47, 48, *supra*, p. 207.—Ed.

of its opposition to the system of quitting the Romish ground of infallible authority, only to take the opposite extreme of maintaining an unqualified right of private judgment; a principle which the Church of England never recognised. I discover, however, no symptoms which should excite a reasonable dread of any contemplated departure from our governing principle, that nothing is to be required of any man to be believed as necessary to salvation except it be read in Scripture, or may be proved thereby.<sup>6</sup>

41. If there be any disposition (which I confess, though asserted, I do not discover) to revive among us usages and ceremonies confessedly ancient, but which the good sense of our Reformers saw fit, upon sufficient grounds, to abolish, that disposition can extend only to a very limited number, and needs only to be discouraged by superiors to be readily laid aside.<sup>7</sup>

42. Let me also express my most earnest hope that no attempts will be made to shew,<sup>8</sup> as proofs of argumentative dexterity, how near we can shape our course to the shoals of Romanism without making shipwreck of our own belief. It is an unwise and dangerous employment, and may be destructive of those who practise it.

43. But in fairness I ought to add that, so far as relates to the Doctrine of Justification, to the nature of the Holy Sacraments, and the effect of their due reception, to the qualifications of those by whom they may be lawfully administered, to the sanction derived by an appeal to Antiquity upon the Doctrinal Articles of our Church, or upon that interpretation of the Word of God conformable with them which constitutes the deposit of faith put into our hands at the time of our ordination—upon these points, and upon the authority of the Church in controversies of faith, I know nothing and suspect nothing to have been written by any whose kindred with us we acknowledge, which is in any degree contrary to the holy principles which our Reformers taught, and in defence of which they died.

#### SUMNER, BISHOP OF CHESTER.—1841.

I. *Vide* Par. 26, in Chap. IX.; 29, in Chap. X.; and Appendix, in Chap. XXI.

II. *Vide* Par. 14, in Chap. XIII.; 22, in Chap. IX.; and 29, in Chap. X.

#### MALTBY, BISHOP OF DURHAM.—1841.

I. *Vide* Pars. 5, 6, in Chap. V.

II. *Vide* Par. 4, in Chap. XXV., and 9, in Chap. XX.

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<sup>6</sup> See Note in preceding page.

<sup>7</sup> It is satisfactory to learn, that the Australian Clergy shew *their* "Reverence for Episcopacy not in *word* but in *deed*; an example which their *Anglo-Catholic* brethren on this side the water would do well to follow. See Appendix G.—Ed.

<sup>8</sup> How painfully his Lordship's hope has been disappointed is but too well known. See the remarks of the BISHOP OF LLANDAFF, Pars. 41, 42, in Chap. XXV.—Ed.

## MONK, BISHOP OF GLOUCESTER.—1841.

[I.] 7. In the writings which I have seen of these Ecclesiastics, there appears to be a constant and industrious endeavour to compliment the Papal Church, to extenuate its faults, and to apologize for its enormities. It is true that the distinguished authors themselves have unequivocally denied any attachment on their own part to Rome, and have decisively repudiated that imputation.<sup>9</sup> But if through their agency a school be formed, of which one characteristic shall be a leaning towards Romanism, the disciples cannot be prevented going further than their Masters contemplate.<sup>1</sup> And when we consider the peculiar art with which the Papal system is organized, and the readiness with which it enlists into its service the frailties, the passions, and the imaginations of men, it is impossible not to entertain serious apprehensions at the course which has been adopted by persons whose learning, talents, and character insure to them influence among their contemporaries.

II. *Vide* Par. 1, in Chap. I. ; 6, in Chap. XXI.; and 10, in Chap. V.

## BOWSTEAD, BISHOP OF LICHFIELD.—1843.

[II.] 7. I do not dwell upon this subject, my Reverend Brethren, from any prevalence of such opinions in this Diocese, but merely by way of caution ; for, undoubtedly, I do consider their tendency to be dangerous. It is not a question of robes and surplices—though here too a spirit of innovation has manifested itself—fundamental principles are at stake ; the character of our Reformers has been assailed, and the Reformation itself depreciated.

## LONGLEY, BISHOP OF RIPON.—1841.

I. *Vide* Par. 5β, in Chap. VI., and 9, in Chap. XXI.  
II. *Vide* Par. 3, in Chap. III., and 5γ, in Chap. VI.

## STRACHAN, BISHOP OF TORONTO.—1841.

II. *Vide* Par. 5, in Chap. III. ; and 6, in Chap. VI.

<sup>9</sup> THE BISHOP OF GLOUCESTER could not have seen MR. NEWMAN'S *Letter to DR. JELF* ; MR. DALGAIRN'S *Letter to the Univers* ; and several other publications of the party, in which attachment to, and "unfeigned affection" for, the Church of Rome, are very unequivocally expressed. The extract from the *British Critic*, given in note 3, p. 473, *supra*, in which Rome is described as our "Elder Sister," . . . "nay, our Mother," was not published when his Lordship wrote his Charge. MR. NEWMAN'S *Retraction* did not appear until some time afterwards.—See Appendices, B. and C.—ED.

<sup>1</sup> See this remark too painfully verified in Appendix, H.—ED.



## SUMNER, BISHOP OF WINCHESTER.—1841.

[I.] 9. There is ground again for fear if, on the one hand, it becomes habitual among us to extenuate and speak in soft language of the deep corruptions of the Church of Rome,\* dwelling upon her “high gifts and strong claims on our admiration, reverence, love, and gratitude;”† attributing to her, of all other religious communions, the exclusive possession of that something to which the

\* “There will ever be a number of refined and affectionate minds who, disappointed in finding full matter for their devotional feelings in the English system, as at present conducted, betake themselves, through human frailty, to Rome.”—Tract 71, p. 4.

“The intrinsic majesty and truth which remain in the Church of Rome amid all its corruptions.”

“I consider its existing Creed and popular worship to be as near idolatry as any portion of that Church can be, from which it is said that ‘the idols’ shall be utterly abolished.”—*Letter to Dr. JELF*, p. 7. Compare this language with that of BISHOP HORSLEY,—“I set out with this principle, that the Church of Rome is at this day a corrupt Church, a Church corrupted with idolatry; with idolatry very much the same, in kind and degree, with the worst that ever prevailed among the Egyptians or the Canaanites, till within one or two centuries, at the most, of the time of Moses.”—*Dissertation on the Prophecies of the Messiah, dispersed among the Heathen*, p. 58.

I quote only one other example.

“To take the instances of the Adoration of Images and the Invocation of Saints. The Tridentine Decree declares that it is good and lawful suppliantly to invoke the saints; and that the images of Christ, and the Blessed Virgin, and the other Saints, should ‘receive due honour and veneration;’ words which themselves go to the verge of what could be received by the cautious Christian, though possibly admitting of an honest interpretation. Now we know, in matter of fact, that in various parts of the Roman Church, a worship approaching to idolatrous is actually paid to saints and images, in countries very different from each other, as, for instance, Italy and the Netherlands, and has been countenanced by eminent men and Doctors, and that without any serious or successful protest from any quarter.”—Tract 71, p. 17. Dr. Wiseman has reason to say, when he reads this tender comment on the corruptions of Rome—“It seems impossible to read the works of the Oxford Divines, and especially to follow them chronologically, without discovering a daily approach towards our Holy Church, both in Doctrine and in affectionate feeling. Our Saints, our Popes, have become dear to them by little and little; our rites and ceremonies, our offices, nay, our very rubrics, are precious in their eyes, far, alas! beyond what many of us consider them; our monastic institutions, our charitable and educational provisions, have become more and more objects with them of earnest study; and every thing, in fine, that concerns our Religion, deeply interests their attention. I know what some will say,—that all this interest is of an *interested* character, that the wish to take so much from us as may serve to give consistency to their own Church, but have no idea of advancing further, or aiming at re-union with us. This suspicion is, I conceive, unjust and ungrounded; it is based upon ignorance of the true character and feelings of these writers. Their admiration of our institutions and practices, and their regret at having lost them, manifestly spring from the value which they set upon every thing *Catholic*: and to suppose them (without an insincerity, which they have given us no right to charge them with) to love the parts of a system, and wish for them, while they would reject the root, and only secure support of them—the system itself—is to my mind revoltingly contradictory.”—*Letter on Catholic Unity, addressed to the Right Hon. the Earl of Shrewsbury*, pp. 13, 14.

† Tract 70, No 24, p. 7.<sup>2</sup>

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<sup>2</sup> The passage quoted by his Lordship is not in Tract 70, but in *Records of the Church*, No. 24, p. 7.—ED.

age is moving;\* and characterizing simply as an “event in Providence,” † that Papal supremacy, of which Bishop Taylor writes, that it “will not be necessary to declare the sentence of the Church of England and Ireland, because it is notorious to all the world; and is expressly opposed against this Romish Doctrine, by laws, articles, confessions, homilies, the oath of allegiance and supremacy, the book of Christian Institution, and many excellent writings;‡” and if, on the other hand, in the same breath, we accustom ourselves to speak slightly and disparagingly of those great and venerable names of the sixteenth century, of whom one of the ablest and wisest of modern authorities has said that “we shall search in vain, either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning, and genuine piety;”|| or if we learn to designate the Blessed Reformation itself as “that great schism”

\* “In truth, there is, at this moment, a great progress of the religious mind of our Church to something deeper and truer than satisfied the last century.” . . . . The age is moving towards something; and most unhappily the one religious community among us, which has of late years been practically in possession of this something, is the Church of Rome. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called Catholic.”—*Letter to Dr. JELF.* By the Author of Tract 90, pp. 25, 26.<sup>3</sup>

† Tract 90, p. 77.

‡ Dissuasive from Popery, vol. x. p. 260.<sup>a</sup>

|| Bp. Van Mildert's Lectures, vol. i. p. 288.

<sup>a</sup> “It will do us little good with the common run of men, in the question of the Pope's power, to draw the distinction, true though it is, between his primacy in honour and authority, and his sovereignty or his universal jurisdiction. The force of this distinction is not here questioned, but it will be unintelligible to minds unpractised in Ecclesiastical History. Either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our safe argument at the present day will lie in waiving the question altogether, and saying that, even if he has, according to the primitive rule, ever so much authority, (and that he has some, *e. g.* the precedence of other Bishops, need not be denied,) that it is in matter of fact, altogether suspended and in abeyance, while he upholds a corrupt system, against which it is our duty to protest. At present, all will see he ought to have no ‘jurisdiction, power, superiority, pre-eminence, or authority, within this realm.’ It will be time enough to settle his legitimate claims, and make distinctions, when he removes all existing impediments to our acknowledging him.”—*Tract 71*, p. 8.

It will be observed that, in quoting above from the oath of supremacy, the words “ecclesiastical or spiritual” are omitted. The oath runs thus: “pre-eminence or authority, ecclesiastical or spiritual, within this realm.” Mr. Golightly has remarked upon a similar omission in Tract 90, which has led Dr. Pusey into error.

“The Primate of Christendom, or of England, deems it (rightly or wrongly) no infringement of the Divine prerogative to accept, as God's representative on earth, the reverence and affection of his children, and to be styled ‘Father.’ Either the one or the other, then, might vindicate on behalf, not of himself, but of the Church in his person, the ‘uppermost place at feasts, or the chief seat in the synagogue;’ while objectors would be at hand to say that, because he occupied them (as he ought), therefore he ‘loved’ them for their own sake (which he ought not).”—*British Critic*, No. 60, p. 431.

“Other points of Doctrine, more or less Catholic, which occur at the moment as answering to this description, (of Catholic verities impressed upon the surface of Holy

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<sup>3</sup> Pp. 27, 28.—ED.

which "shattered" the *Sacramentum unitatis*, since which era "Truth has not dwelt simply and securely in any visible tabernacle;\*

Scripture) are the following: Baptismal Regeneration, the Sacred Presence in the Eucharist, the Oneness of the visible Church, the Primacy of St. Peter."—*Ib.* p. 423, note.

\* Tract 71, p. 29.β

β "We are reformed; we have come out of Babylon, and have rebuilt our Church; but it is Ichabod; 'the glory is departed from Israel.'"—*Tract* 31, p. 2.

"The English Church, as such, is *not* Protestant, only politically; that is, externally, or so far as it has been made an establishment, and subjected to national and foreign influences. It claims to be merely *Reformed*, not Protestant; and it repudiates any fellowship with the mixed multitude which crowd together, whether at home or abroad, under a mere political banner."—*Tract* 71, p. 32.

"Although the details of the early Ritual varied in importance, and corrupt additions were made in the middle ages, yet, as a whole, the Catholic Ritual was a precious possession; and if we, who have escaped from Popery, have lost not only the possession, but the sense of its value, it is a serious question whether we are not like men who recover from some grievous illness, with the loss or injury of their sight or hearing; whether we are not like the Jews returned from captivity, who could never find the rod of Aaron or the ark of the covenant, which, indeed, had ever been hid from the world, but then was removed from the temple itself."—*Tract* 34, p. 7. "To say that the depth and richness of the ancient services of the Universal Church have no parallel in modern times, were to bring into a painful comparison what is far too sacred for human criticism."—*British Critic*, vol. xxvii. p. 251. "On the side of need, there is the actually penitential condition of the later Church, bewailing the sins of a former age, and suffering their penalties. She seemed to say at the Reformation, 'Make me as one of thy hired servants,' and she has been graciously taken at her word; lowered from her ancient and proper place, as the 'king's daughter, whose clothing is of wrought gold,' whose 'walls the sons of strangers should build, and unto whom their kings should minister,' into the condition of a slave at a table where she should preside. How then does 'melody' suit with her 'heaviness;' the songs of Zion with the fetters of Babylon? Lower strains befit her depressed condition; and with such, in the English Liturgy, she is actually provided."—*Ib.* p. 254. "The Church has sullied her baptismal robe of purity; she is not permitted to come into the Divine presence at all, until she has done penance; nor, when admitted, is she privileged to raise her voice in the language of joy and confidence, without many a faltering note of fear and self-reproach."—*Ib.* p. 255.

"The tone of our services has been simultaneously lowered. We were not instrumental in lowering it. Putting, by way of hypothesis only, the extreme case, and saying, with the Roman Catholic, 'Fieri non debuit,' still it may be that 'Factum valet.' It is, of course, one thing to have originated the Reformation, whether on the whole, or in any of its details; another to continue in the Reformed Church as things are; which may surely be said without necessarily implying that even the former act was unjustifiable. As it is, we English Christians, irresponsible altogether for the original changes, and, as we hope, in a measure, for the state of things which leads us even thankfully to acquiesce in them, find ourselves members of the Church in its present embarrassed and so far degenerate condition. A Liturgy is put into our hands, in which all the essentials of Catholic truth are preserved, with the loss, here and there, of the more jubilant and filial language, together with some of the more ennobling privileges of a former period. What so well befits us as gratitude to Him who has so wonderfully, by the instrumentality of whatever means, adapted our prayers to our wants, and denied us such privileges only as we are unfit to enjoy? And if even slaves, according to St. Paul, should prefer slavery, which is God's appointment, to liberty of their own seeking, we surely, who for our sins, or for those of our forefathers, have 'ashes' given us for 'beauty,' 'mourning' for 'the oil of gladness,' and 'the spirit of heaviness' for 'the garment of praise,' should wear our fetters dutifully, loyally, and even thankfully, not seeking impatiently to be rid of them. And then, as this Tract (the 86th) observes, 'we may hope that the loss will, by degrees, be made up to us. Privileges are multiplied upon the meek and dutiful; and the way to more light is the thankful use of what we have. And while our duty lies in the way of patience and obedience, we cannot but humbly trust that the practice of our Church is brought more

or if undervalue our own Liturgy, and Formularies, and Homilies;\* or put interpretations on our Articles at variance with what has been generally received as the intentions of their compilers, and inconsistent with the royal declaration, that “no man . . . shall put his own sense or comment to be the meaning.”†

BERESFORD, ARCHBISHOP OF ARMAGH.—1842.

I. *Vide* Par. 2, in Chap. XXI.

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

[I.] 37. And this leads to a further caution, that we abstain from the use of all such language as may tend to indicate in our own minds, or to implant in others, an indifference to the errors and corruptions of the Romish Church, and to encourage, on the other hand, a favourable contemplation of her, by putting forward and commending her better qualities, and by obscuring and keeping out of sight her peculiar abominations.

38. They are the “errors” of the Church of Rome, “not only in her living and manner of ceremonies, *but also in matters of Faith*,”‡ which, so far as we have any concern with that Church, it is our business, in pursuance of the example and instructions of our National Church, to fix in our own minds, and to make subjects of admonition to our people.<sup>4</sup>

39. Under the former division, allusion has been made to certain representations, calculated to lead to an acquiescence in some parts of the Romish system, if not to an approbation of it. I would here refer to some commendations which have been bestowed on her devotional provisions, in particular relation to those of our National Church.

and more into accordance with its theory; and as it is gradually relieved of those chilling, cramping influences, secular and political, which shrivel up its strong arm of power, and mar its fair proportions, we may be judged meet for the language of high joyfulness, in a sinner’s mouth so dissonant.”—*British Critic*, vol. xxvii. pp. 261, 262.

“True though it be, that it is hard for our Church, in her present state of depression and embarrassment, to realize all her privileges, and to assert her true place among the nations, yet let us be thankful that, though in a garb of sackcloth, she is still ‘glorious within.’”—*Ib.* p. 276

\* Appendix X.<sup>5</sup>

† Appendix XI.<sup>5</sup>

‡ Art. xix.

<sup>4</sup> Appendix X. will be found in Chap. XX. ; and Appendix XI. in Chap. XXI.—ED.

<sup>5</sup> The italics in the text are not his Lordship’s. The REV. F. E. PAGER, *Chaplain to the Bishop of Oxford*, seems to take a different view of his “business, in pursuance of the example and instructions of our national Church.” Witness the following passage from his *Tales of the Village*, p. 104.

“When the Gospel was first preached to mankind, the Apostles founded Churches in all the countries which they visited ; and so long as God’s pure Word is preached therein, and the Sacraments duly administered by persons lawfully ordained, those several Churches (despite of errors in matters of *opinion*, (*sic*) which do not constitute heresy, like errors in matters of *Faith*) (*sic*) continue to be branches of the one true Catholic and Apostolic Church. *Such a branch is the Roman Church ; such is that which exists among ourselves in England.*”—ED.

40. There are, doubtless, devotional compositions in the Romish Church deserving of approbation as to their matter, however “repugnant to the Word of God and the custom of the primitive Church,” by reason of their being “in a tongue not understood of the people.”\* But these are not her peculiar property: these she shares with our own Church, by whom, in common with her, they were derived from Catholic antiquity, and are still wisely, piously, and happily retained. Her devotional peculiarities, besides the use of a foreign and unintelligible language, are her superstitions, her idolatry, her invocation and adoration of the Blessed Virgin<sup>6</sup> and other Saints, her intercessory supplications in their names, her giving of the Creator’s honour to the creature. These ought to be kept constantly in our minds, if we would entertain a right idea of the Romish Church. These ought to be presented to others, if we would impress the like idea on their minds.

41. And, to say the truth, this is, to a certain extent, done by the authors to whom we are adverting; and they scruple not to avow “the utter contrariety between the Roman system, as actually existing, and our own; which, however similar in certain respects, are in others so at variance, as to make any attempts to reconcile them together in their “present state, perfectly nugatory.” “Till Rome moves towards us,” they add, “it is quite impossible that we should move towards Rome; however closely we may approximate to her in particular doctrines, principles, or views.”†

42. Yet there seems to lurk in their minds a desire, perhaps I may say that desire is embodied in the attempt, to extenuate and apologize for some of these characteristics of Romish worship: as if some of the addresses to created beings, in the Breviary, were, and others were not, “intrinsically exceptionable;” as if the “confession before God Almighty, before the Blessed Mary, ever-virgin, the blessed Michael, Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, before all saints, and you, my brethren, that I have sinned too much in thought, word, and deed;” followed by the petition, “Therefore, I beseech thee, Blessed Mary, ever-virgin, the blessed Michael, Archangel, the blessed John Baptist, the holy Apostles Peter and Paul, all saints, and you, my brethren, to pray the Lord our God for me;”‡ as if this confession, I say, and this petition, were “not a simple gratuitous invocation made to the Saints, but an address to Almighty God *in his heavenly court*, as surrounded by his saints and angels:” and as if any thing whatever could be said toward the justification of such an invocation as the following: “Holy Mary, succour the wretched, help the weak-hearted, comfort the mourners, pray for the people, interpose for

\* Art. xxiv.

† Tract, No. 75, p. 23.

‡ No. 75, pp. 10, 61.

<sup>6</sup> “The Reverence due to the Blessed Virgin” is mentioned in the *British Critic* as “an especial subject of Protestant profaneness.” No. 62, p. 275.—See MR. CHRISTIE’S *Dedication*, p. 111. *supra*.—ED.



the clergy, intercede for the devoted females; let all feel thy assistance who observe the holy commemoration. Pray for us, holy Mother of God.”\*

43. Speaking, however, independently of these invocations, it is the evident tendency of the Tracts, in which the services containing them are inserted, to raise the character of the Romish Church to an elevation exceeding that of our own, for her devotional exercises.

44. Let the unbiassed reader examine the account given of the Breviary, whence our service was derived, and let him judge in the first place whether the Breviary, as it was practised in the Catholic Church, is not holden up to admiration, as preferable to the English Book of Common Prayer; and then whether the same Breviary, as practised still in the Romish Church, save only the addresses to the Virgin Mary and other saints, is not represented as preferable to our Common Prayer, and whether, therefore, as a general structure, it is not deemed entitled to a higher praise.

45. Set aside these objectionable addresses, which are capable of easy extermination, and the Common Prayer Book would stand in no competition with the exceeding “excellence and beauty in the services of the Breviary of the Roman Church,” embodying as they, in the title of their panegyric, represent it to embody, “the substance of the devotional services of the Church Catholic.”†

46. Representations such as these, my brethren, appear to me fit subjects of cautionary reflection concerning the compositions, whereby they are conveyed to the public mind. Nor is the necessity of caution in this behalf diminished, rather, indeed, it is greatly augmented, by such passages as I would now submit to your thoughts: the former of which asserts a proper religious feeling to exist exclusively at the present time in the Romish Church; and the second exhibits the two Churches of Rome and England in actual contrast with each other, greatly to the advantage of that of Rome.

47. “In truth,” says the former of the two passages alluded to, “there is at this moment a great progress of the religious mind of our Church to something deeper and truer than satisfied the last century. . . . The age is moving towards something; and most unhappily the one religious communion among us, which has of late years been practically in possession of this something, is the Church of Rome. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called Catholic.”‡

48. The other passage enters more into detail; and if the length of the extract shall make it seem inappropriate for a quotation, an apology must be pleaded by its importance.

“To these,” says my author, speaking of certain persons peculiarly exposed to temptation, “to these the Roman Communion, as at present seen in this country, does come in a fascinating and imposing form. She comes to us with our common Saints, which modern habits have led many wrongly to regard as her’s exclusively; with holy truths and practices, which in our recent care-

\* Tract, No. 75, pp. 53, and 10.

† No. 75, p. 1.

‡ *Letter to Dr. Jelf*, by the Author of No. 90, p. 26.



lessness are too often disregarded or neglected, or even spoken against amongst ourselves; with unity on truths, whereon we are distracted, (although, alas! upon doctrines and practices also which are not true nor holy); with discipline, which we should find useful for ourselves, and which has been neglected among us; with fuller devotions, works of practical wisdom or of purified and kindled love; a Ritual, which (though withdrawn mostly from the laity), still in itself, at some holy seasons, sets before the eyes more prominently than our own, our Saviour in his life and death for his Church, or which utters more distinctly some truths, which the sins of the Church caused to be more veiled among ourselves; or she points to a communion of saints, in which we profess our belief, but of which little is heard among us, now that even the Prayer for the Church Militant for the most part practically forms no part of our weekly service; she has in her monastic institutions a refuge from the weariness and vanities of the world, and a means of higher perfection to individuals, which many sigh after, and which might be revived in a primitive form, but which, as yet, we have not; in her small communion in this country she is not pressed on all sides by the spiritual wants of her children as we are, which hinder, perhaps, from noble enterprise in God's service, some who might otherwise have essayed it, still she does erect among us edifices to his glory, with which, notwithstanding the ample means at the command of our people, we have but a little, here and there, in this day to compare. Above all, she comes to us with her prayers; and some of her members, by remembering us at the altar, and night and day in the holy week, have drawn men's hearts unto them, and won our sympathy and gratitude, in any lawful way wherein we may manifest it." \*

49. Your reflections, my brethren, will readily furnish the counterpart of this picture; and, together with the flattering features of the portrait, you will remember others of a very different cast, which distinguish the Roman communion: the adoration paid to our common saints, and the multitudinous addition of her own, with their meritorious and miraculous actions; the "blasphemous fables and dangerous deceits"† by which her most holy truths and practices are desecrated and profaned; her real disagreements under the semblance of universal union; her discipline disgraced by tyranny; her devotions sullied by superstition; her Ritual abounding in occasions of offence, and representing our Saviour's sacrifice as aided by the merits of her Saints; her monastic institutions supplied by fraud, supported by injustice and violence, teeming with profligacy, and too grievous to be borne; her edifices erected professedly to God's honour, but abounding in abominations which dishonour God; her implacable animosity towards us, and her anathemas and execrations perpetually poured on us from her altars. But to these things I can barely allude in passing, and must be contented to leave the foregoing picture of the Roman communion drawn by a favourable hand, with a warning that we be not thereby deluded to mitigate our well-founded disapprobation of Rome, much less to make her the object of our admiration and imitation.

II. *Vide* Pars. 18—20, and 22, in Chap. XX.

PHILLPOTTS, BISHOP OF EXETER.—1842.

II. *Vide* Par. 44, in Chap. VIII. ; 47, in Chap. XXI. ; and 58, in Chap. XV.

\* *Dr. Pusey's Letter to the Archbishop of Canterbury*, pp. 11, 12.

† Art. xxxi.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

[I.] 46. Should the lofty claim of the Church of Rome to infallibility and universal spiritual dominion, or any other extravagant and unfounded assumption, have so far dazzled and misled any one as to make him regard her as the true Church, and long for a reunion—an exact attention to the object and express words of the Articles—a careful study of the scope and purpose of the Homilies—a thoughtful and candid comparison of our Liturgy with other very ancient Liturgies, as well in what in ours is omitted as in what is retained, a due consideration of your own vows at ordination and institution, will presently convince you that our Church entertains a very different feeling—holding that there is an irreconcilable contrariety between us, so long as under her presumed infallible head she clings to corruptions of the truth unknown to Catholic Antiquity.

47. To a simple and unsophisticated mind, those persons will seem to adopt a strange method of "keeping men from straying in the direction of Rome,"<sup>7</sup> who insist on "the fulness and sincerity of affection which on Catholic principles we are bound to feel for that Church," and are striving to put such an interpretation on our own Articles as may make them consistent with the decrees of the Tridentine Council.

See also Pars. 19, 20, 23, 24, in Chap. XXIV.; 48, in Chap. VIII., and 74, in Chap. I.

[II.] 28. Among other marvels of the present day may be accounted the irreverent and unbecoming language applied to the chief promoters of the Reformation in this land. If ever men had a Catholic spirit and deserved well of their country and of mankind, if ever men in such circumstances did good service to the Church of Christ and to the cause of vital godliness, such were these men. And they ought ever to be, as indeed till of late they have ever been, regarded with grateful respect and veneration.

29. If they abolished some practices which more imaginative and ardent minds in our day would wish to have been retained, or if they did not declare the belief of some points necessary to salvation, which are now much insisted on, and may be indeed in themselves venerable, it was because herein they adhered closely to the New Testament, and to the very primitive Church; not choosing to assert doctrines which could not be manifestly proved by the one, nor to recommend observances which had not the clear sanction of the latter.

30. In this respect they materially differed from those who seem to pay more deference and regard to what, by a very comprehensive

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<sup>7</sup> NEWMAN'S *Letter to Dr. JELF*, p. 29.—ED.

assumption, they are pleased to call "Christian Antiquity," than to those still more early writings which are the source and fountain of all divine and necessary truth, and the sole rule of Christian Faith and practice.

31. But it is an entire mistake to suppose that now for the first time the stores of antiquity have been opened, and its treasures brought into use. For when Cranmer and his associates were commissioned to "draw up an Order of Divine Worship," they were desired to have "respect to the pure religion of Christ taught in the Scriptures, and to the practice of the primitive Church." Acting up to the letter of their commission, when their work was finished they sent it forth, to use their own words, as "an Order for Prayer and for the Reading of the Holy Scriptures, much agreeable to the mind and purpose of the old Fathers." The same claim of respect for, and by them actually paid to, the primitive Church, occurs in at least three other passages of their work, and is frequently repeated in the Homilies. Nay, more than this, almost the whole of our Ritual is taken from the best ancient Liturgies; even peculiar phrases may be traced to very early writers. So that the compilers cannot be accused of neglecting, or underrating antiquity. They had to guard, and did guard successfully, against the abuses introduced by the Church of Rome.

32. Yet, while zealous for the supremacy of Scripture, they paid all due respect to those who were the only witnesses to be found, as to the condition and practice of the Church, in the ages immediately following the Apostolic age. That to those witnesses, in all the changes they made, they paid a marked, a deferential, an habitual respect—so far from overlooking them, is an historical fact, relative to the framers of our Liturgy, which the patrons of ancient novelties in our days cannot controvert.

See also Par. 35, in Chap. IX.

78. Yet dreading any approximation to what savours of superstition and idolatry, by whomsoever recommended, and pledged by our solemn vows to uphold and guard that Protestant Reformed Church which the Sovereign on the throne is equally bound to defend and cherish, we cannot consent to abandon or vary our principles at the bidding of any men, or by silent connivance to assist in extinguishing the light and life of that truth which the Reformation has bequeathed to our country and to mankind.

79. We would not "reappropriate" any of the peculiar Doctrines of Rome which were eschewed by the Reformers; nor would we, as some desire, "unprotestantize" our Church, even at the hazard, on refusal, of a mighty defection—of a vast apostacy to Rome—lamentable and much to be deprecated as such an occurrence would be.

See also Par. 81, in Chap. II.

## COPLESTON, BISHOP OF LLANDAFF.—1842.

I. *Vide* Pars. 7—15, in Chap. XI.

21. Again, another writer, who has not glossed over the Papal corruptions,<sup>8</sup> and who moreover justly observes that Rome is worse now than formerly, inasmuch as she has imposed those very corruptions as terms of communion, which before the Council of Trent were only taught, or tolerated, under her sanction; and who declares that the Pope has no just supremacy over the whole Church, yet calls his usurpation the “ordinance of God.”\* Why all this tenderness for the very centre and core of corruption? Why all this hankering after her ritual and her formularies, even if they can be proved *not altogether* anti-scriptural and idolatrous? for it cannot be denied that they border close upon the worst errors, and tend to mislead the ignorant into gross idolatry.

22. It is true, that in these Tracts the falsehoods of Popery are occasionally held up undisguised for rejection, and even for abhorrence. But this, so far from being a justification of the tone in which at other times her faults are palliated and her pretensions respected, rather strikes me as carrying with it a self-condemning evidence. If she be guilty to the extent described, it is inexcusable to hold communion with her, or to court her favour.

23. Whatever may be our opinion of the Apocalyptic prophecies, as specially directed against the Church of Rome, yet if those corruptions be inherent in her, which they themselves admit, surely the *spirit* of that warning voice, “Come out of her, my people, that ye be not partakers of her sins,”† applies as forcibly to *them* as to any enormities of vice and cruelty that have ever prevailed in any seat of empire. Can any man believe that the curse and the warning relate only to the profligacy of a Babylon, or of any other great and licentious city? and that they are not applicable, even in a superior degree, to a power practising all this fraud and iniquity in the name of our Holy Redeemer?

24. To say of such a tyranny that it is “ordained of God,” is a rash and irreverent speech.‡ The mere possession of power, resting on no *earthly* right, does not entitle it to the submission of men, as being the ordinance of God; much less when *divine* authority is claimed without a shadow of right, and is vindicated by corrupting God’s Word, and perverting his best gift to man; much less can it be allowed to a Christian to throw around it the protection of God’s law. For the support of *lawful* government, we are taught that much evil must be quietly endured. The evil is the work of the devil, engrafted upon God’s institution. But when the institution

\* Tract, No. 90, p. 78. † Rev. xviii. 4. ‡ See Tract, No. 90, p. 78.

<sup>8</sup> This writer (MR. NEWMAN) has, however, since retracted much of what he had said “in writing against the Roman System.” See Appendix B.—ED.

itself is evil, when it is *originally* and *entirely* a profane assumption of God's name, it is not merely the *abuse* of the power which we regard as the act of our spiritual adversary, but the very *claim and exercise* of it is not protected from rebellion, like the governments of this world, by respect for God's ordinance, but it becomes a sacred duty, as part of our allegiance to a higher power, to resist and to abjure it.

25. There is undoubtedly in these Tracts an admission of various corruptions, sanctioned and enforced by the Romish Church; but they are commonly introduced as a kind of set-off and counterpoise to the defects alleged to exist among Protestant communions. When, however, we examine in detail the matters of complaint, even as regards Continental Churches less perfect in their constitution than our own, how weak in comparison of Romish corruptions are they found to be! The absence of Episcopal Government, the interruption, lamented often by themselves, of Episcopal Ordination, the disuse of ancient Liturgies, the disputes concerning the form of administering the Holy Communion, much more than any real difference as to its nature—these are the sum and substance of defects, which seem to create a greater aversion than all the enormities, which it is needless again to enumerate, of the Romish see—its gross superstitions and idolatries, its creature-worship, its withholding of the Scriptures, its exaltation of the power of the priest, and its load of ceremonies, all contrive to rivet that power, and to hold its votaries in blind subjection.

26. Still more, when we examine their strictures on what they find wrong or defective in our own Church, so slight are the points which call for animadversion, so little are they involved in our own formularies, or even authorized by them, that were we to grant all they seem to desire, we should come indeed in outward show a little nearer to the Romish Church; but not one particle of divine truth should we recover that is now lost among us; not one divine commandment should we place in a clearer light, or impart to it a more effective obligation, than the institutions of our Church, if duly observed, now provide.

I say, if duly observed——

See also Par. 20, in Chap. XXV. ; 28, in Chap. VI. ; and 30, in Chap. XX.

33. There is, moreover, in the Tracts of which I have been speaking, a *tone* (I can call it by no better name) of indulgence, and even of fondness, towards the Romish Church, as if something of affection or reverence were due from us, as from a child to a parent. The use of the title Holy Mother for the Church, which is an affected phrase, not authorized by Scripture or by primitive antiquity, had got such a hold upon the world during the middle ages, that any act of disobedience was regarded as impious and unnatural. I am concerned to see the phrase again employed, even by those who tender no allegiance to Rome; for it is one of those

symptoms which inadvertently betray a vestige of false opinion, lurking under an apparently amiable sentiment. Let us pray for Rome, that she may renounce her corruptions,—let us hold out the right hand of fellowship to all members of her communion who are willing to join us,—but let us carefully abstain from every appearance of a disposition to think lightly of her sins.

See also Pars. 34, 35, in Chap. XX. ; 40—43, in Chap. XXV. ; 44—49, in Chap. XX.

II. *Vide* Pars. 14, 15, in Chap. XI. ; 32. 44. and 49, in Chap. XX.

### BLOMFIELD, BISHOP OF LONDON.—1842.

[I.] 16. What real good is to be effected by any attempts to make our Reformed Church appear to symbolize with that from which she has been separated, in some of the very points which formed the ground of that separation, I am at a loss to imagine. Desirable as is the unity of the Catholic Church, lamentable as have been in some directions the consequences of its interruption, earnestly as we ought to labour and pray for its restoration, we can never consent to reinstate it, by embracing any one of the errors which we have renounced.

17. Yet there is no other method than that of embracing *all* those errors, by which a reconciliation could be effected between our own Church and that of Rome, which, when it decreed its own infallibility, cut off the possibility of its abandoning a single erroneous opinion which it has once formally sanctioned.\* If, therefore, we are to seek for unity in a reconciliation with Rome, we must be prepared to traverse the entire space which lies between us and the Vatican; for not a hair's breadth will the rulers or doctors of that Church advance to meet us.† Read the recently-published Letter of Dr. Wiseman, on Catholic Unity; and you will see that he stands at the door, and holds it open for those amongst us who profess, as

\* “Touch that (infallibility), and you shake the whole building of Popery, even to the foundation; that is, the Papacy itself. To secure that, they are brought under this miserable necessity, of holding all for Catholic faith that is once received into the Roman Church.” Bp. Lloyd (of St. Asaph), Sermon on the 5th November; an excellent manual for those who wish to know what the religion of Rome really is. It has been lately republished by Mr. Brogden, in his useful *Collection of Discourses on the Liturgy and Ritual of the Church*.

† The Church of Rome “has displayed so systematic a policy to make no concession to the Reformers, either in matters of belief, wherein, since the Council of Trent, she could in fact do nothing, or even as far as possible, in matters of discipline, as to which she judged, perhaps rightly, that her authority would be impaired by the precedent of concession, without any proportionate advantage: so unvarying in all cases has been her determination to yield nothing except through absolute force, and to elude force itself by every subtlety, that it is astonishing how honest men on the opposite side (men, that is, who seriously intended to preserve any portion of their avowed tenets, not such as Montague or Heylin,) could ever contemplate the possibility of a reconciliation.” — *Hallam's Constitutional History*, ii. p. 99. When M. Antonius de Dominis, who was *not* an honest man, professed his intention of attempting such a reconciliation, Bishop Morton “dehorted him: for the Italians would never be persuaded to retract an error.” — *Bishop Hacket's Life of Archbishop Williams*, p. 103. His account of the whole matter is very instructive.



he says, to be conscious "that reunion with the Holy See will give vigour and energy to a languid and sickly existence, and who must be prepared to go to the full extent of sacrifice of personal feelings, necessary to accomplish so sacred a purpose." He beckons them in with gracious words of commendation, but not a step does he advance beyond the threshold to meet them; not an error does he promise to renounce; not even a glimmering hope does he hold out of any reformation. I believe that his expectations will be disappointed; that the number of those who are prepared to apostatize to an idolatrous Church, is very inconsiderable. But a greater evil than the apostacy of a few, or even of many, would be the success of any attempt to establish the fact, not indeed of a perfect identity, but of something more than a sisterly resemblance between the two Churches; and to prove, that a member of the Anglican Church can consistently hold all the errors of the Roman, except one or two of the most flagrant; and even *them*, it may be, with certain qualifications.<sup>9</sup>

62. It is a subject of concern, that while they protest in cautious and measured terms against some of the errors of that Church, they should abstain from the plain, uncompromising assertion of her unscriptural, or rather her anti-scriptural character; and spend their lamentations on their own National Church, as sitting apart from the mother of Churches, and in bondage to the powers of this world, rather than upon that system of corruption and tyranny which drove her from communion with Rome, and which is still maintained by Rome in theory, and, as far as circumstances will permit, in practice also.

63. Again, it is matter of shame and grief to *us*, and of exultation to our adversaries, that while such men as Hildebrand and Becket<sup>1</sup> are held up to admiration,\* men who, if they were sincere, were yet the authors and abettors of evil, the firebrands of discord, and the

\* An office in honour of Hildebrand (Gregory VII.) was added, by order of Benedict XIII., to the Roman Breviary, in which he is praised especially as "having withstood, as a valiant wrestler, the impious efforts of the Emperor Henry; for having deprived him of his kingdom, and liberated his subjects from their allegiance." This addition was objected to by some of the Bishops in France, and suppressed by an Arrêt of the Parliament of Paris, in 1735.

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<sup>9</sup> See Note 3, p. 145, *supra*.—ED.

<sup>1</sup> "The only good Reformers have been ascetics; ELIJAH, ST. JOHN THE BAPTIST, and again, the lights of the Church in the middle ages, HILDEBRAND, BECKET, and INNOCENT."—*British Critic*, July, 1841, Art. on Jewel, p. 15.

"The last quotation we shall inflict upon our readers concerns a person, rather than a doctrine. HARDING had said, 'It was a most gracious gift of God, that He gave this THOMAS (A BECKET) grace to die for his honour.' Answer: 'For his honour, say you? Now, for shame, Mr. Harding! . . . The very true cause of Becket's death was his ambition and vanity, and wilful maintenance of manifest wickedness in the Clergy (!)' (sic in B. C.) to the great dishonour of God's holy name.'—*D. of A.*, p. 295. One is hardly restrained from indignation, on hearing *the blessed Saints and Martyrs of the Most High* thus slandered by these *teachers of yesterday*!"—*British Critic*, July, 1841, Art. on Jewel, p. 42.—ED.

subverters of civil government, reproach and censure should be cast upon those holy fathers,—to whom, under God, we owe our deliverance from an intolerable yoke,—Cranmer, and Ridley, and Jewell; as though the occasional errors into which they may have fallen, under circumstances of difficulty which *we* are wholly unable to appreciate, were not a thousand times outweighed by their services to the cause of God's truth and of his Church.

64. I am far from approving of those public controversial discussions which, by exaggerated statements, sure to be made in the heat of the moment, and admitting of easy refutation, tend to promote, rather than check, the growth of Popery among us. Nor do I think it consistent with truth, to deny that the Church of Rome is a branch, however corrupt, of the Church Catholic; or with charity, to speak more strongly in condemnation of its faults, than the sacred interests of true religion require; but I hold it to be still more inconsistent with both truth and charity, to gloss over its deadly errors, and to smooth the way for their readmission.

65. Let us not scruple to say of that Church, not for *her* condemnation, but in our own vindication and defence, and for a warning to those who are in danger of being deceived by her delusive attractions, that she is in a state of schism, if not of apostacy; that she has forsaken the true faith, and defiled herself with superstition and idolatry. And let us speak all the more plainly, seeing that she again employs, as her chosen defenders and emissaries, a society of men, bound together by a vow to uphold, by all methods and at all hazards, not Christianity, but Popery; and who, in accordance with that vow, have framed and carried out a system, so hideous in its principles, so mischievous in its effects, that it well deserves to be described as having embodied the very “mystery of iniquity.”\*

\* The Arrêt of the Parliament of Paris, dated August 6, 1761, condemned the writings of Bellarmine, Molina, Suarez, Escobar, and others, to be burnt by the common hangman, “comme séditieux, destructifs de toute la morale Chrétienne, enseignant une doctrine meurtrière non-seulement contre la sûreté de la vie des citoyens, mais même contre celle des personnes sacrées des rois.” Another Arrêt of March 5, 1762, spoke of the Jesuits' doctrines, “dont les conséquences iroient à détruire la loi naturelle, cette règle des mœurs que Dieu même a imprimé dans les cœurs des hommes, et par conséquent à rompre tous les liens de la société civile, en autorisant le vol, le mensonge, le parjure, l'impureté la plus criminelle, et généralement toutes les passions, et tous les crimes, par l'enseignement de la compensation occulte, des équivoques, des restrictions mentales, du probabilisme, et du péché philosophique, et à détruire tous les sentimens de l'humanité parmi les hommes, en favorisant l'homicide et la parricide,” &c. On the 6th August, 1762, the Parliament proceeded to decree the expulsion of the Jesuits, “comme une secte d'impies, fanatiques, de corrupteurs;” and they subjoined to the Arrêt a regular chronological chain of the crimes, confusions, corruptions, revolts, and murders, which that Order had occasioned in the countries where it was established, down to the very time of its expulsion. My attention was directed to these remarkable documents many years ago by the late learned and venerable Dean of Winchester, Dr. Rennell. Yet this is the Order which was re-established, together with the Inquisition, by Pope Pius VII., whose predecessor, Clement XIV., had described them as *hostes humani generis*: and this is the Order which directs the education of a great part of the people of Ireland, and of many of the sons of the Roman Catholic nobility and gentry in England. For fuller information respecting the Jesuits, the

66. The Church of Rome has added to and debased the Apostolical "form of sound words;" has superseded the Apostolical succession; has mutilated and corrupted the Apostolical communion. The character of the Church itself is not altered by that of a few, or many, of its individual members, whose personal graces and virtues at once modify and recommend the principles which they profess. There is scarcely any error of Doctrine, however extravagant or dangerous, which has not been held by some persons, of unquestioned piety and irreproachable conduct.<sup>2</sup> Against such a Church we are bound continually to lift up the voice of solemn remonstrance; and, far from being ashamed of the name of Protestant, we ought to shew, that a sincere and immovable attachment to the Catholic Church, in its constitution, discipline, authority, privileges, and offices, is perfectly compatible with, or rather is itself a practical act of protestation against the errors and corruptions of the Papal Church.

67. And surely the duty of so protesting is not to be lost sight of, at a time when that Church is boldly reasserting its pretensions amongst us, and affecting to look for the speedy return of our own Reformed Church into its maternal bosom. Its errors are not less opposed to Gospel truth and holiness now, than they were at the time of the Reformation. The doctrines and practices which rendered necessary our separation from that Church, are still retained by her, unchanged, unmitigated, unqualified; nor are the differences between us, in essential matters, less at the present moment, than they were in the times of Cranmer or of Jewell, of Taylor or of Bull. We are far from presuming to assert the absolute perfectness of our own Church; but it is not in retracing any of the steps by which she has receded from the Church of Rome, that she is to be made more perfect; nor by attempting to remodel her upon the Doctrine and Discipline, not of the primitive Church, but of the Church of the fourth or fifth century, infected as it was with the remains of gnostic superstition, and the inventions of enthusiastic or ambitious men.

II. *Vide* Par. 63, *supra*.

MOUNTAIN, BISHOP OF MONTREAL.—1842.

[I.] 14. Next, with regard to the danger of passing the limits of truth.

reader may consult *Les Jésuites tels qu'ils ont été*, or the *Collectio Opusculorum*, Bremæ, 1768, tom. i. p. 677.

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<sup>2</sup> "Look at the worst heresies that have ever sprung up in the Christian world,—have not their promulgators been honest and conscientious men?—that is, men who said what they believed, and persuaded themselves that they held the truth, and were bound to publish it."—PAGET'S *Tales of the Village*, p. 106. See also quotation from DR. PUSEY'S Tract, 97,—Individual Holiness no Test of Religious Truth—p. 133, *supra*.—ED.

15. I do confess that I have latterly seen with dismay the manifestations of a tendency in certain quarters towards errors, against which, so long as God shall permit the Church of Rome to stand, I trust that we shall never cease, although in all charity of spirit, to *protest*, if we have breath to do it, and in this sense to call ourselves *Protestants*. Manifestations of so unequivocal a character, that although the leaders of the party in which they have appeared are men, upon many grounds, amply entitled to respect,\* and their more violent and bitter opponents are, upon many grounds, no less open to reprehension, I have been almost prompted to cry out in my spirit, *Quo, quo scelesti ruitis!*—what is the point to which you are blindly rushing on?—is it possible, is it really possible, that you are making even seeming advances to return to the arms of Rome as your mother?

16. That such a tendency is manifested, may be considered as sufficiently evinced by the fact that the Romanists in this country and elsewhere not only exult in the anticipations which they build, generally, upon the character of the movement in question, (for this they might possibly have been led to do by such a mere idle cry of Popery as is often raised to serve some passing purpose,) but, more than this, support their anticipations by large and frequent extracts from the writings and correspondence, or notices of the proceedings of men belonging to the party here in view.†

17. And yet all this mischief has arisen from urging to an *extreme*, principles which in themselves are salutary and correct; and it is not to be counteracted by throwing down the barriers of Church principles, and letting in unawares upon the Church a flood of loose practices and latitudinarian opinions; on the contrary, it is by this, more perhaps than by any other means, that we should strengthen the hands of Rome, in combating whose pretensions we abandon our special vantage ground, when we decline to take our proper stand, and to assert our distinctive character as Churchmen. We have no business to make approaches either to Romanism on the one hand, or to Dissent upon the other.

\* I cannot see, however, even with reference to the leaders themselves, that any consciousness of inferiority to these writers, on our own part, either disqualifies, or should withhold us from making a stand against what we are satisfied, upon clear grounds, which we can clearly state, to be of hurtful tendency in their writings.

† It may be proper to attach some qualification to this remark; for it is by no means intended to say, generally, that in the exhibition of any quotation, or the colour given to any circumstance, which can be turned to the advantage of the Romish system by its defenders, it is to be taken for granted that their inferences or representations will be sustained by an examination of the context in the one case, or a reference to the details of fact in the other.

The real existence, however, of that bias in favour of Romanism which is charged upon the party here in question, may be ascertained by those who have no access to the mass of their publications, without having recourse to the vauntings of the Church of Rome. It appears very decidedly in the copious extracts which are given from those publications in the recent Charge of the Lord Bishop of Down and Connor, and Dromore.

## O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

I. *Vide* Pars. 4, in Chap. XXIV. ; and 99, 106, 111, 112, note ; 120—122. 140—148. 153, 154, in Chap. IV.

II. *Vide* Pars. 92, 99, 100, 111, 114—117. 127—129. 150, 158—161, in Chap. IV.

## BAGOT, BISHOP OF OXFORD.—1842.

[I.] 43. If, with me, you believe that there is an almost incalculable amount of error and superstition in the Church of Rome ;<sup>3</sup>—if, with me, you believe that she has not altered one jot or tittle of her ancient character ;—if, with me, you believe her to be still as subtle, as dangerous, and as false as she has ever been, as shameless a perverter of the truth, and as cruel a persecutor ;—if, with me, you feel that any attempt at union with her, while she is what she is, is to be deprecated utterly, and that all concession must come from her, not from us ;—if, with me, you have (because you know her real character) a deep and increasing dread of her workings and artifices ;—if, with me, you look on her as schismatical and anti-Christian ;—if, with me, you feel that our own Church is pure in Doctrine, Apostolic in her Ministry, and that, if a man will live as her Prayer-Book would have him live, he will not miss of his salvation ; you will be more than ever zealous to keep those who have been baptized among us within our pale, and you will leave nothing undone, which the sense of your tremendous responsibilities, which your feelings of devotedness and affection can suggest, towards preserving those of your flocks who are most exposed to them, from the perils of these dangerous days.

See also Pars. 36 and 41, in Chap. XXV.

[II.] 32. And here I must further observe, that there has appeared to me a lamentable want of judgment, and I cannot but say of charity and humility too, in the writings of some who of late have come forward as the advocates of Catholic principles. When a man anathematizes Protestantism,<sup>4</sup> he may very possibly

<sup>3</sup> See a different picture drawn by MR. PAGET, his Lordship's Chaplain, note 5, p. 482, *supra*. MR. PAGET asserts, in another of his Tractarian Novels, that "the accession and reign of Queen Mary were great and positive advantages to the Church of England"—*Milford Malvoisin*, p. 59. What would they have been to MR. PAGET's patron had he lived in those days, and borne the above faithful and uncompromising testimony against the Church of Rome!—ED.

<sup>4</sup> "In conclusion, I once more publicly profess myself a Catholic, and a member of a Catholic Church, and SAY ANATHEMA TO THE PRINCIPLE OF PROTESTANTISM, (which I regard as identical with the principle of Dissent,) and to all its *forms, sects, and denominations*, especially to those of the *Lutherans and Calvinists, and British and American Dissenters*. Likewise TO ALL PERSONS, who *knowingly and willingly, and understanding what they do*, shall assert, either *for themselves* or for the *Church of England*, THE PRINCIPLE OF PROTESTANTISM, or maintain the Church of England to have *one and the same common religion with any or all of the various forms and sects of Protestantism*, or shall communicate themselves in the Temples of Protestant sects, or give the communion to their members, or go about to establish any intercommunion between our Church and them, otherwise than by bringing them, in the first instance,

mean nothing more than that he refers Dissenters to the judgment of God,—no doubt it was so in the case to which I allude,—but not one man in a thousand will understand this; to the world, who receive words in their common acceptation, he will seem to be invoking judgments on whatever is not Popish. And I do say, that men ought to pause and consider what they are about, before they use language which is sure to be misinterpreted. Really, the recklessness to the mischiefs which arise from expressions of this description, is quite inexcusable.

35. Again, I most strongly deprecate the tone which some, mistaking their position and their duties, have thought fit to adopt with respect to the Reformation and the Reformers.<sup>5</sup> No doubt that in some, and these not unimportant respects, as in the loss of Church discipline, we suffered by that great convulsion. There was much fearful crime, much iniquitous sacrilege, much done that had been better left undone. So likewise the Reformers were but frail, fallible men, compassed about with many infirmities, sometimes halting (how could it be otherwise?) between two opinions, and sometimes of course erring in judgment. Still we are their debtors

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to renounce their errors, and promise a true obedience for the future to the entire faith and discipline of the Catholic and Apostolical Episcopate,—to *all such*, I say ANATHEMA.”—*Letter to the Rev. C. P. Golightly, &c., from William Palmer, M.A., FELLOW AND TUTOR of St. Mary Magdalene College, Oxford, and DEACON IN THE ANGLICAN CHURCH*, page 12, 13.

Compare with the above, the Charges of the ARCHBISHOP OF CANTERBURY, 1840, par. 1, p. 334, and 2, p. 473; also, Charges of the BISHOPS OF OXFORD, 1838, par. 9, in Chap. XXIII.; EXETER, 1839, par. 47, in Chap. XX.; WINCHESTER, 1841, par. 3, p. 361, *supra*, &c.—ED.

<sup>5</sup> PROFESSOR GARBETT, with no less eloquence than truth, thus describes the treatment which the Reformers and the Reformation have experienced at the hands of the Tractarians.

“One thing is quite evident, that from whatever cause it may have originated, not only is the ultimate development of the system *practically Romanist*, but at an early period, *the standing point of the writers*—the view which they took of every thing—was essentially Romanist likewise. From hence arose that feeling—without an example in the Church of England, even in her most Romanizing theologians—of intense hatred to the very name of the Reformation, and a systematic depreciation of the Reformers by every weapon which controversy can supply; from sarcastic insinuation, to the most injurious assertion; every thing that could debase their motives in the eyes of men, and strip them of that prescriptive veneration which made their memories a sacred thing to the Church and to the nation. Hence comes *that*, which is a very remarkable characteristic of works so distinguished for intellect and extensive learning—an absence of any thing like an extended knowledge, in their totality, of the principles of the great men whom they have attempted to degrade; or, of those works into which they have poured their hearts and mighty minds, for the permanent instruction of the Church. There is not unfrequently a perversion of their Doctrines, and misrepresentation of their views; and, as they, whose moral greatness and exertions for God’s truth, had made them the deliverers of mankind from an insupportable tyranny, are thus held up, as schismatical disturbers of the Church; so their writings are, of course, heretical perversions of the Gospel. All is partial, all is one-sided in this; no comprehensiveness of view, no candour, no real discussion of great questions; but a getting up, from the right hand and the left, of every thing that could minister support to foregone conclusions.”—GARBETT’S *Bampton Lectures*, 1842. Lect. viii. p. 482.—ED.



to an incalculable amount : and if, perhaps, we have lost some little through them, or rather in spite of their wishes to the contrary, we have lost far less than our sins deserved : we have even now, through their instrumentality, more blessings within our reach than we care to avail ourselves of ; and if, I must say it once more, if we were not deficient in humility, we should be so grateful for what we have, that we might almost, perhaps, begin to hope, that in His good time God would make up to us what hitherto we have been without.

See also Par. 36, in Chap. XXV.

DENISON, BISHOP OF SALISBURY.—1842.

[I.] 7. It would have been well if the evil had thus been altogether repressed ; but I lament to say that the pages of another periodical have continued to teem with matter justly open to the most grave objections, both in point of sentiment and language, and tending grievously to unsettle the minds of the members of our Church. It is due to the distinguished individuals whose names have been most prominently brought forward in reference to these discussions, to say that it is understood that they are not at all responsible for the periodical in question, with which they have not any connexion.<sup>5</sup> But it much behoves those who are concerned in it, to consider carefully how far various articles which have even of late appeared in its pages, are such as ought to proceed from parties who owe allegiance to the Church of England, and are bound by her protests against the errors of Rome.

8. It savours of arrogance for men to presume to place themselves in a position extraneous to the Church to which they belong ; and fixing their critic's chair in the wide regions of Catholicism, from it, boldly and irreverently, to examine, to question, and to censure, if they do not finally condemn, that Church to which they owe, and in general terms profess to pay, loving obedience and filial respect. Who shall be surprised if teaching, conceived in such a spirit, has in some minds a different effect from that which I am bound to believe its authors would desire ; and that the Communion of the Church of England should be quitted for that of Rome, by men who have been accustomed to hear whatever imperfections there may be in the one industriously searched out and invidiously magnified, and

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<sup>5</sup> It is well known that the *British Critic* was, at the time of the delivery of his Lordship's Charge, under the immediate superintendence of Mr. NEWMAN's brother-in-law, the REVEREND THOMAS MOZLEY, late Fellow of Oriel College. Mr. PALMER, (of Worcester College,) in his *Narrative of Events*, published in 1843, asserts that it had then, "for two years, been under the influence of those who are *uncertain in their allegiance to the Church of England*, (*sic*) and who cannot be considered as friendly to her," p. 50. And even previous to the publication of Tract 90, in 1841, he admits that "there was certainly much occasionally in the pages of the *British Critic* which seemed constrained and fanciful ; much which savoured of sympathy with Rome, or of a spirit of discontent with the English Church," p. 31.—ED.

to have the other presented to them with all its deformities concealed, and with whatever of good there may be in it carefully brought forward and placed in the most attractive light?

9. I can make much allowance for any occasional intemperance of expression in parties who certainly have been attacked in no measured terms. I am aware that it appears to some persons allowable to state opinions in an extravagant excess, in order to arrest attention, and in the hope that thus some portion at least of their views may be received. But, taking into account all that may be said of this kind, and giving all due weight to it as regards the character of the writers, I cannot therefore alter the opinion I feel it my duty to express as to the language itself.

\*.\* *The following extracts are taken from the Sermon alluded to by the Bishop of Salisbury in his Charge of 1842, Par. 2, p. 11, supra.—ED.*

Our minds are naturally led to advert to that disunion by which we are separated from the great body of the Western Church which remains in obedience to the see of Rome. No doubt we deeply lament—we ought to do so—our separation from that portion of the Church, our union with which, in a happier state, would be the most intimate—a Church through whom mainly, though not exclusively, we received the inheritance of the Faith; and from whom, were she reformed, we would not withhold that due respect and honour which was paid to her, if not in primitive antiquity, at least in ancient days.

But we cannot be at one with Rome while the claims of Rome remain as they now are,—while she is not satisfied with priority of place, but arrogates dominion over our conscience; as long as she imposes articles of Faith which can neither be read in Scripture nor proved thereby, and exacts terms of communion which we are conscientiously bound to refuse—while she asserts an infallibility, which refuses to be judged by antiquity, and makes the appeal to the Word of God itself of no avail, while she insists upon Doctrines and practices grounded upon no warranty of Scripture, but rather repugnant to the Word of God. So long it cannot be that the wall of separation between us should be taken down, or that peace should be established, since such a peace must needs be made at the expense of truth. Under these circumstances, to dwell continually on the blessings of such a union, which are, indeed, unattainable—to paint in the fairest colours whatever there may be of good in the Church of Rome, and to varnish over its deformities—to copy its language, and to seek out and adopt the devotional services in use amongst its members—to bring forward prominently the points of agreement between it and our Church, and to keep in the background the differences which prevent, and must continue to prevent, any junction between us—does but serve to excite a vain longing for that which is impossible, and to unsettle, for no good purpose,

young and inexperienced and eager minds. But if language of this kind be further carried on, not only to mitigate and explain away the errors and vices of the Romish system, but in the very points of difference between us to insinuate that the fault is rather with ourselves—to speak of the Reformation in an invidious and injurious manner, and to charge it with having produced worse evils than any which it removed—to impugn the Doctrines of the Protestant Communion as a whole, and studiously to identify our own position with that of Rome in opposition to these—to speak slightly of our Articles, and to imply that the Liturgy alone can have any claim to the character of Catholic,—and, even in contemplating the question of individual separation from our own Church in order to a union with the Church of Rome, to speak of such an act with very slight and qualified censure, what is this but to hold language which, in the mouth of any member of our own Church, is most strange, and unseemly, and undutiful? What is it but to make the very subject of Unity, and the professed desire of attaining thereunto, a cause of multiplied divisions in our own Church, and to diminish the probability of any termination to this schism, however remote, by encouraging vain expectations on the part of Rome that we could ever submit to her pretensions, or come to any agreement on such terms as she is disposed to dictate?—*The Unity of the Church the Conversion of the World*. A Sermon preached at St. Paul's Cathedral, May 27, 1842, pp. 23—25.

II. *Vide supra*. Also Par. 13, in Chap. III.; Par. 10, in Chap. VI.; and Par. 9 of his Lordship's Ordination Charge in Chap. VIII.

#### PEARSON, DEAN OF SALISBURY.—1842.

[I.] 50. Far be from me, and from you, my Reverend Brethren, the sentiment and the wish which have of late years been so frequently and so unhesitatingly expressed, that a Church so primitive and so pure as our own should undergo *a second Reformation*; and that this should be in the direction, nominally of Catholic antiquity, but really and substantially in that of Rome—for that “she alone,” as it has been said, “amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic”—for which, it would seem, the Church of England has made no provision in behalf of her enslaved and impoverished children—and that to meet this newly-awakened, but ill-directed and ill-regulated taste and desire, towards which the age is said to be moving, we must have recourse, not to our own scriptural and devotional treasures, but to the unscriptural mysteries of her superstitious Ritual, to the legends of her Saints and Martyrs, and to the meditations of her devotees and recluses.<sup>6</sup>

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<sup>6</sup> See the extracts from the *LIFE OF ST. AMBROSE*, published by *Albany J. Christie, M.A.*, of Oriel College. Note 5, pp. 110—112, *supra*.—ED.

51. No, my brethren, much as there may be of truth and piety in all these things, when separated and distinguished by “the spirit of a sound mind” from what is erroneous and impure, every step which is taken in this backward path is a step uncalled for by our spiritual necessities, inconsistent with our professed principles, unsanctioned by our ecclesiastical rulers, and fraught with manifold and fatal dangers. It is a step towards that “mystery of iniquity” which began very early to disclose its baneful tendencies, which, as the Apostle speaks, “hath *a show* of wisdom in will-worship, and humility, and neglecting of the body,” but is really “after the tradition of men, after the rudiments of the world, and not after Christ.”

52. We need not, and we ought not, thus to retrograde—to revert to such turbid and unwholesome streams, while we can drink of that “river which makes glad the city of God,” and “with joy,” unmingled and unrestricted, “draw water out of the wells of salvation.” “Whatsoever things were written aforetime,” says St. Paul, “were written for our learning; that we, through patience and comfort of THE SCRIPTURES, might have hope.” While, therefore, we have access to the inspired wisdom, the Divine principles and precepts, and the inestimable promises of the Law and the Prophets, of the Evangelists and Apostles, we need not wish for more—nay, while we possess the invaluable writings of our own learned and pious Reformers and Divines, of Ridley and Jewel, of Hooker and Andrews, of Hall, and Usher, and Leighton, and of a host of others, who have adorned and defended our Church, we ought to be contented and thankful. We need not, surely, wish to reappropriate what they disapproved and rejected, or to be more spiritual, more reverential, more devoted, or more Catholic than they.

53. Upon these principles, but upon no others, can we be authorized to expect, or to desire, communion either with the Eastern or the Western Church; and upon the same scriptural and holy basis we may and ought to cherish friendly relations with the sister Churches of the Reformation, and to maintain with them that intercourse by which we may preserve, if, by God’s blessing, it may not ultimately lead to something more, “the unity of the Spirit in the bond of peace.”

II. *Vide supra.* Also Para. 17—21, in Chap. VIII.; 47, 48, 49, in Chap. XXV.; and 56, in Chap. XXVI.

#### THIRLWALL, BISHOP OF ST. DAVID’S.—1842.

[I. II.] 58. Before I conclude, I must still advert to another feature in the controversy, which has contributed more than any other to give it that air of novelty which I have already noticed. All the propositions maintained by the writers of the modern school put together, have probably produced much less effect on the mind of the public, than the language in which some of them have spoken

of the Church of Rome on the one hand, and of our Reformers on the other.

59. That Divines of our Communion should speak of the Roman Church in terms not merely of indulgence, but of reverence, of tenderness, of affection, while they spoke harshly, and disparagingly, not to say bitterly and contemptuously, of the Reformers, the Reformation, and Protestantism, was not only startling and offensive, but raised a suspicion, that where so much was said in spite of public opinion, and against the spirit of the times, still more might be meant, and only reserved for a more favourable juncture. And this suspicion was of course greatly strengthened by expressions which fell from the same quarter, and which seemed to intimate a secret design of effecting some change of undefined extent in the character of our Church.

60. Now such language, taken by itself, however unseemly, intemperate, uncharitable, and unjust, would not, as I have repeatedly observed, come within the scope of my present remarks. It is only because it has been represented as an alarming indication, and has excited apprehensions of danger, that I am now induced to notice it. And there are several considerations which lead me to think, that in this point of view its importance has been greatly exaggerated.

61. It would, perhaps, be sufficient to say, not only ought large allowance to be made for expressions dropped in the warmth of controversial discussion, but it is not during the course of a controversy that the parties usually bestow their attention impartially on the opposite sides of a question, or are careful to balance their own judgments on men and things with those of their opponents, or to accompany their statements with all the modifications and supplements which may be necessary for a complete view of the subject. They are occupied with one aspect or portion of the truth, and may seem to forget that there is any other: they bring it prominently forward, and appear to depress all that they leave untouched; they omit what does not concern their immediate object, and are thought to exclude it. A person who is absorbed in the contemplation of some particular merit or defect of a system, will be apt to use general terms or illustrations, which would be improper and extravagant if applied to the whole; as, if he conceived that our Church was suffering deeply from the restraint laid upon her general assemblies, he might be tempted to speak of her condition as a degrading bondage, though he would be the last to approve of such language as a general description of her case. I think there is not only room to hope, but reason to believe, that this will prove to be the true account of much that has caused general disquietude in the polemical theology of our day.

62. But there are some other points which ought not to be overlooked, when we are estimating the importance which is to be attached to the expressions of favourable feeling which have lately been used by members of our Communion with regard to the Church

of Rome. It ought not to be forgotten, that a general change has taken place in the common tone of sentiment on this subject; and that modes of speaking about it have become familiar to us, which would not have been tolerated while the struggle of the Reformation was yet recent. The opinion by which Hooker offended so many of his contemporaries, that "God was merciful to save thousands of our fathers living in popish superstitions, inasmuch as they sinned ignorantly," would not now be thought by many a great stretch of liberality. It has not been without its effect, that so very many of our countrymen have been used to look at the externals of the Roman Catholic worship with feelings like those with which an intelligent lover of the fine arts views the beautiful remains of Pagan antiquity. But there is another state of mind, widely differing from this, and equally removed from antiquarian enthusiasm, and from religious indifference, but which nevertheless may manifest itself in a somewhat similar result. It has been described by a writer of the school which is charged with a tendency to Romanism, in the remark,—“We are in no danger of becoming Romanists,<sup>7</sup> and may bear to be dispassionate and (I may say) philosophical in our treatment of their errors.”\* On the same principle, persons who have not only condemned, but have laboriously exposed the errors, corruptions, and reigning spirit of the Church of Rome, might not unnaturally think themselves the more at liberty to give utterance not only to their general feelings of charity towards her, but likewise to all those which might be excited by the fairer sides of her past history and her present condition, and more especially by the works of many of her great writers.

63. This, however, will not, I am aware, serve at all to defend or account for the language which has been applied to the Reformers, the Reformation, and Protestantism, and which has given, in many cases, I think, very just offence. But I also think that a very unfair use has often been made of this language for the purposes of controversy. Persons who have spoken moderately themselves, have been made answerable, by a harsh construction, for the expressions used by their friends, and then conclusions have been drawn from these expressions which they do not warrant. And it has happened that some of those which are in themselves most censurable, have nevertheless been most abused, and afford the least ground of alarm.

64. I fully sympathize with the indignation which has been roused by the arbitrary misuse of the word Protestantism, by which

\* Tracts for the Times, No. 79, p. 3.

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<sup>7</sup> The Tract on Purgatory, from the Introduction to which the BISHOP OF ST. DAVID'S quotes this assertion, was published in 1837, when the difficulty of "keeping members of our Church from straggling in the direction of Rome" was not so urgent as it subsequently became. The Tract itself, however, though avowedly "*against Romanism*," gave no "uncertain sound," and, in the opinions of many of its readers, indicated but too plainly the direction of the movement. An extract from it will be found in note 1, p. 383, *supra*.—ED



its meaning has been limited to a mere negation of every thing that men on both sides profess to revere. But still it seems evident, that those who so misuse the word can only be understood according to the sense which they themselves, however unwarrantably, attach to it: and that their meaning is perverted, if what they say of Protestantism is applied to what others, in a very different sense, call the Protestant Religion.

65. It cannot, indeed, be denied, that expressions have been deliberately used which clearly imply a certain degree of dissatisfaction with the present state of the Church, a certain desire of change, a certain regret mingled with disapprobation at the course pursued by some of our Reformers, and especially at the extent to which they were swayed by foreign influence. But I have yet to learn that such views and feelings are inconsistent with the obligations of a Minister of our Church, or with a sincere attachment to her.<sup>8</sup> I know of no authority that is entitled to prescribe to any of us the opinions which he must hold on the history of the Church, or the lessons which he must gather from it: and I have no wish to see such an authority established, whether it is to be administered by a few or by the many. Rather, I would say, we cannot be too cautious of every approach towards such an odious and pernicious species of spiritual tyranny. If any one is convinced that the Reformation has left nothing to desire, and that it has taken away nothing that we ought to regret, he may well be content with the pleasure of such a belief, without seeking to force it upon others as a duty.

66. I would only observe, that a contrary persuasion, is at all events, nothing peculiar to any party in the present controversy. An admirable person, in whose premature removal the Church and the nation have to deplore a loss which will not be soon repaired,

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<sup>8</sup> Compare, with the assertion of BISHOP THIRLWALL, the views of the BISHOPS OF DOWN, Par. 20, in Chap. XX., LLANDAFF, Charge 1842, Pars. 41, 42, in Chap. XXV., and SALISBURY, Charge 1842, Par. 7, and extract from Sermon, p. 499, *supra*. See also the remarks of the BISHOP OF OSSORY on Mr. Froude's Principle of Allegiance, Charge 1842, Pars. 117—125, pp. 64—77, *supra*. The following extract is from a Sermon, to the value and usefulness of which the present learned BISHOP OF LINCOLN has borne very decided testimony.

“Now, the complaint and the charge is, that the Church of England has of late not experienced in some quarters that implicit deference which heretofore she was allowed and wont to receive. Not that her title simply has been arraigned, or her pretensions to a place in Christ's universal Church been openly canvassed; but her proper place in the household of her Lord has been, if not refused, at least ungraciously conceded, and, at the same time, covertly assailed by indirect weapons. There have been insinuations of doubts, studied displays of her presumed imperfections, disdainful admonitions of her actual degradation, and reproofs, professedly indeed friendly, but too readily offered, not to awaken some suspicion as to their design; and further still, there has been a forward and elaborate amplification of the supposed merits of a rival. An opponent might be tempted to remark upon all this with much severity; but disclaiming all language of reproach, and every feeling that would lead to it, I would simply look to its consistency with the obligation upon the conscience of a person who professes to belong to her Communion, and much more of one who ministers in her sanctuary.” *The Claims of the Church of England upon her Members*. A Sermon preached before the University of Oxford, October 16, 1842, by BENJAMIN PARSONS SYMONS, D.D., Warden of Wadham College, p. 22.—ED.

one of the most strenuous as well as able opponents of the school which is reproached with partiality to Romanism, had observed, with his characteristic candour—"No wise man doubts that the Reformation was imperfect, or that in the Romish system there were many good institutions, and practices, and feelings, which it would be most desirable to restore among ourselves."\* There may be a difference, which I am not able to appreciate, between the desire to *restore* and the wish to *reappropriate*, but I think it can hardly be so great, that while the one term is inoffensive, the other should throw the Church and the country into a ferment.<sup>9</sup>

\* Arnold. *Sermons on Christian Life*, Introd. p. lvi.

<sup>9</sup> The italics are not his Lordship's.—Does not the distinction consist rather in *the things to be restored*, than in the terms employed to denote their restoration? If so, the difference between the *desire* of DR. ARNOLD and the *wish* of the TRACTARIANS will, perhaps, be more easily appreciated. Let us place them side by side.

#### DR. ARNOLD'S *Desire*.

"No wise man doubts that the Reformation was imperfect, or that in the Romish system there were many good institutions, and practices, and feelings, which it would be most desirable to restore amongst ourselves. Daily Church Services;—Frequent Communion;—Memorials of our Christian calling continually presented to our notice, in crosses and way-side oratories;—Commemorations of holy men, of all times and countries;—the Doctrine of the Communion of Saints practically taught;—Religious orders, especially of women, of different kinds, and under different rules, *delivered only from the snare and sin of perpetual vows*. All of these, most of which are of some efficacy for good, even in a corrupt Church, belong no less to the true Church, and would there be purely beneficial. If MR. NEWMAN'S system attracts good and thinking men, because it seems to promise them all these things, which in our actual Church are not to be found, let them remember that these things belong to the perfect Church no less than to that of the Romanists and of MR. NEWMAN, and would flourish in the perfect Church far more healthily."—*Sermons on the Christian Life*, Introd. pp. 56, 57.

#### The *Wish* of the TRACTARIANS.

##### *Desiderata in the English Church.*

The observance of the SEVEN CANONICAL HOURS, "the compression of which into our two Services" marks our present "state of degradation."

The use of PRAYER FOR THE DEAD, "which we have excluded from the Prayer for the Church Militant. A moving thought."

THE USE OF OIL AT BAPTISM AND CONFIRMATION, by the loss of which we have "fallen from the high appellations of 'a royal priesthood, a holy nation, a peculiar people,' and lost the white robe of Baptism."

THE ANCIENT FORM OF SACRIFICE, the words ALTAR and MASS.

The practice of ANOINTING THE SICK. AURICULAR CONFESSION.

CELIBACY IN THE CLERGY "recognised as the rule" . . . "the infraction of which ought" to make us "a Church in sack-cloth."

SISTERHOODS formed by pious virgins.

"The real excellencies of the BREVARY," not excepting such addresses as those referred to by the Bishop of Down and Connor, p. 483, *supra*.

THE DISCIPLINA ARCANI and the System of RESERVE.

THE APOSTOLICAL BLESSING, without which "we cannot hope for the success of St. Augustine or St. Boniface among the heathen."

Such views of PARDONS, PURGATORY, INDULGENCES, IMAGES, RELICS, and INVOCATION OF SAINTS, as may be entertained, upon the principles of Tract 90, "by those who aim at being Catholic in heart and doctrine," consistently with subscription to the Thirty-nine Articles, "the offspring of an uncatholic age."

*Vide* Tract 90, *passim*. Mr. Williams' Tract on the Preservation and Changes of the Prayer Book, (No. 86.) Tracts on Reserve, (Nos. 80, 87.) Tract on the Roman

67. I am glad, however, to see that an explanation<sup>1</sup> has been offered of some of the phrases which had given the greatest offence, not so much because I should myself have thought it necessary, as

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*Breviary, (No. 75.) Horæ Canonicae.* Mr. Renouf's *Doctrine of the Catholic Church in England on the Holy Eucharist*, (recognised by Dr. Pusey, see note 2, p. 409.) Mr. Christie's *Treatise on Virginity and Life of St. Ambrose.* Newman's *Sermons on Subjects of the Day, &c. &c.*—ED.

<sup>1</sup> It was in reply to this *Letter* that MR. BIRD wrote his unanswerable "*Defence of the Principles of the English Reformation from the Attacks of the Tractarians*," so often quoted in the foregoing pages. The following is a specimen of the writer's "explanation" of the "*radical change*" spoken of in the notorious passage referred to, which will be found at length in Par. 153 of the BISHOP OF OSSORY'S Charge, p. 114, *supra*.

"The '*radical change*,' then, of which the Article spoke as the necessary consequence of embracing (*the*"—not in the original—ED.) "*Catholic religion*, was not meant (as you seem to imagine) to be one in the external constitution of the Church, nor in her essential Doctrines, but in TONE. The Article never went the length of saying that the National Church must be remoulded; her Formularies and Service-books reconstructed; or, again, that she was to seek reunion with Rome *under actual circumstances*: it confined itself to a more general object and a more immediate step,—the infusion into her system of a new SPIRIT. What, indeed, may be the particular conditions, under which alone this spirit can be thoroughly and widely diffused, or what the ulterior results to which its admission may tend, are FARTHER QUESTIONS, upon which the Article did not enter. *It will be time enough* to think of these features of the scene, when our progress shall have brought them more directly in sight." pp. 38, 39.

The words "*tone*" and "*spirit*" only are italicised in the foregoing extract as it stands in the original: with these exceptions, the italics and capitals are MR. BIRD'S, whose remarks on this portion of MR. OAKELEY'S *Explanation* will form a suitable conclusion to the present chapter.

"And now I ask, whether this explanation of the *animus of the Passage* has done any thing to calm our fears for the Reformed Church? The writer, indeed, has the kindness to tell us, that the Tractarians desire to proceed more *slowly* and *gently* than we might have anticipated from the strong language of the Passage, and still more from the note, which spoke against giving medicine to be '*sipped*.' We are now told that we are to be *gradually prepared*—before *ulterior measures* are entered upon, or discussed. This is poor comfort. It is but the Cyclops feeding his victims before he devours them. Whatever the writer may think about its being '*time enough*' to discuss these things hereafter, we are convinced that there is *no time like the present*. Now we can speak like free men—wait till the change he seeks has been effected, and we should discuss this or any other religious matter in the *submissive tone and spirit* of slaves. It would then be *too late*!

"No; we must resolutely demand to know *beforehand*, distinctly and tangibly, what the *new Spirit* is, which is to be infused. They must not be allowed to shelter themselves under the vague and misapplied word '*Catholic*.' To tell us to admit the '*Catholic spirit*,' which '*alone can interpret Scripture*,' is tantamount, in their mouths, to telling us to let them have their own way, and deal with the Church just as they please. *After that*, they will inform us what they wish to do! Are we so senseless,—are we so forgetful of what a charge was committed to us when the Reformed Church was handed down from our fathers,—are we so careless of the account we must give hereafter,—as to let the Church be thus dealt with? We have warning given us, that there are '*ulterior results*' lying in the distant perspective—there are '*particular conditions*' indispensable to carrying out the system—there are '*further questions*' to be considered, when we have made the concession now asked. We demand, then, in plain terms, will they assure us that all this would not land us in ROMANISM? Surely this is not too much for persons to ask who have the history of the Reformation in their hands; who know the labours, the pains, the tears, the blood, it cost to effect it,—who, enjoy its blessed fruits, the possession of the Truth as it is in Jesus, and the liberty of worshipping God according to the dictates of conscience, without rendering account at the tribunal of man, and being put to the fiery proof our Reformers endured."—*Defence of the Reformation, &c.*, pp. 204—206.—ED.

because it indicates a spirit of conciliation, which seems to me the thing that is most needed on both sides.\*

\* Explanation of a passage in an article on certain works of Bishop Jewel, published in the *British Critic* for July 1841, in a letter to the Rev. Charles Smith Bird. By the Writer of the Article.<sup>2</sup> See particularly, p. 65—71.

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<sup>2</sup> See the preceding note, p. 505.

## CHAPTER XX.

DISPARAGEMENT OF THE ENGLISH CHURCH AND LITURGY.—LONGING  
AFTER POPISH FORMULARIES.—REVIVAL OF POPISH DOCTRINES  
AND PRACTICES.<sup>3</sup>

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KAYE, BISHOP OF LINCOLN.—1837.

*Vide* Pars. 2, in Chap. VI.

WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Pars. 3, in Chap. XXV., and 17, in Chap. VIII.

PHILLPOTTS, BISHOP OF EXETER.—1839.

46. Again, while I reject the charge of Popery,<sup>4</sup> applied to them, as being as absurd as it is uncharitable,—I yet cannot but lament, that they sometimes deal with some of the worst corruptions of Rome, in terms not indicating so deep a sense of their pernicious tendency, as yet I doubt not that they feel.

47. For instance: defending themselves against the charge of leaning towards Popery, they confidently affirm, that “in the seventeenth century<sup>5</sup> the Theology of the Body of the English Church was substantially the same as theirs;”<sup>\*</sup> and in proof of

<sup>\*</sup> *Tracts for the Times*, No. 38, p. 11.

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<sup>3</sup> The following were among the *Articles to be inquired of within the Province of Canterbury* in the Metropolitcal Visitation of ARCHBISHOP GRINDAL, 1576:—

“Whether in your Churches and Chapels all Altars be utterly taken down and clean removed, even unto the foundation . . . and whether your Rood-lofts be taken down?—

“Whether your Parson, Vicar, Curate, or Minister, do wear any cope . . . or use at the Ministration of the holy Communion any gestures, rites or ceremonies, not appointed by the Book of Common Prayer, as crossing or breathing over the Sacramental Bread and Wine?—

“Whether any do preach, declare, or speak any thing in derogation of the Book of Common Prayer, which is set forth by the laws of this realm, dispraising the same, or any thing therein contained?”—*Remains of Archbishop Grindal*. Edit. of the Parker Society. pp. 157—164.—ED.

<sup>4</sup> See the remarks of the Bishop of Ossory, par. 111, p. 53. *supra*.—ED.

<sup>5</sup> *Vide supra*, p. 57.—ED.

this, they profess, in stating the errors of Rome, to “follow closely the order observed by Bishop Hall in his treatise on ‘the Old Religion,’” whose Protestantism, they add, “is unquestionable,” and is claimed, therefore, as a voucher for their own. But, looking to particulars, I lament to see them “following,” indeed, the *order* of “Bishop Hall,” but widely departing from his truly Protestant sentiments, on more than one important article.

48. First, of “the *worship* of Images” (for so that great Divine\* justly designates what they more delicately call “the honour paid to Images”), they say only, that it is “dangerous in the case of the uneducated, that is, of the great part of Christians.”\* But Bishop Hall treats it as not merely “dangerous” to some, but as sinful in all; as “against Scripture;” “the Book of God is full of his indignation against this practice;”—and “against reason.” “What a madness is it,” says he, “for a living man to stoop unto a dead stock!”

49. Next, of “the Invocation of Saints,” these writers say that it “is a dangerous practice, as tending to give, often actually giving, to creatures the honour and reliance due to the Creator alone.” p. 12.

50. But how does the good Bishop, whom they profess to follow, speak on this same point? “*These foul superstitions*,” says he, “are not more *heinous*, than new—and such as whereon we have justly *abhorred* to take part with the practisers of them.” Again, “This doctrine and practice of the Romish Invocation of Saints, both as new and erroneous against Scripture and reason, we have justly rejected; and are thereupon ejected, as unjustly.”†

51. Again, I lament to read their advice to those who are contending for the Truth against Romanists, that “the controversy about Transubstantiation be kept in the background; because it cannot well be discussed in words at all without the sacrifice of godly fear:”‡—as if that tenet were not the abundant source of enormous practical evils, which the faithful Advocate of the Truth is bound to expose; in particular of the extravagant exaltation of the Romish priesthood, which seems to have been its primary object—and, still worse, of that which is its legitimate and necessary consequence, the adoration of the Sacramental Bread and Wine, which our Church denounces as “Idolatry to be abhorred of all faithful Christians.”

52. I lament, too, the encouragement given by the same writers to the dangerous practice of Prayer for the dead. They disclaim, indeed, the intention of giving such encouragement, and I doubt not the sincerity of their disclaimer. But to state that this practice “is a matter of sacred consolation to those who feel themselves justified in entertaining it”§—(and all, they seem to suggest, may

\* *Bishop Hall's Works*, 8vo. vol. ix. p. 340.

† *Ibid.* pp. 365. 368.

‡ *Tracts for the Times*, No. 71, p. 9.

§ *Pusey's Letter to the Bishop of Oxford*, p. 186 et seq.



"*feel themselves* justified," for it is "warranted by the early Church")—to say, further, that it is "a solemn privilege to the mourner"—"a dictate of human nature"—nay, that it "may be implanted by the God of Nature, may be the voice of God within us:"—to say all this, is surely an "encouragement" of the practice so characterized, which is very feebly counterbalanced by their admitting that "our Church does not encourage it"—by their abstaining from in "any way inculcating it"—or even by their thinking "it inexpedient to bring forward such a topic in public discussion."

53. Nor do I assent to their opinion, that "our Church does not discourage" Prayer for the Dead; on the contrary, if, as they admit, the Church, having at first adopted such prayer, in the general words in which it was used in the ancient Liturgies, afterwards "for the safety of her children relinquished the practice," even in this sober and harmless form, "in consequence of abuses connected with it in the Romish system"<sup>6</sup>—abuses, of the least of which she says, that they are "grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" while of others she declares, that they "were blasphemous fables and dangerous deceits;"—I can hardly propose to myself any more decisive mode of discouraging a practice, which, in itself, could not be condemned as absolutely contrary to God's Word.

54. I must go further; I must add, and I do so with unfeigned respect for the integrity and sincerity of these writers, as well as for their eminent ability and learning, that I cannot easily reconcile it with Christian discretion, for any member of the Church to speak with so much of favour of a practice which was thus deliberately, and for such grave reasons, repudiated by the Church herself. Still less can I understand what justification can be offered for his saying of the Romanist, that in "deciding that almost all souls undergo a painful purification after death," by which "*Infectum eluitur scelus, aut exurit igni*," he only "follows *an instinct of human nature*." Surely, if this be true, the Romanist is right in his decision: for an instinct of our nature could have come only from the Divine Author of that nature—it must be indeed "the voice of God within us."

55. In connexion with this subject, I cannot but deplore the rashness which has prompted them to recommend to private

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<sup>6</sup> MR. FABER, in the Appendix to his work on Justification, has some important remarks upon the impossibility of our Church retaining, at once, both *Prayers for the Dead* and her own *Sixth Article*, in reply to the writer of Tract 38, who attributes the omission of such prayers "to the influence of Bucer, and the Puritans, and the Foreign School of Geneva."—*Primitive Doctrine of Justification*, &c., Appendix VIII, p. 43.—See the whole of the Appendix referred to, and also an Appendix to ARCHDEACON BROWNE'S Charge of 1838, for much valuable information upon this subject. Truly does MR. FABER observe that, "They, who on the ill-disguised *Principle* of the Roman Church, patronise the imposition of *Liturgical Prayers for the Dead* under whatever aspect, most indisputably take the first step into Popery."—ED.

Christians the dedication of particular days to the religious Commemoration of deceased men ; and even to furnish a special Service in honour of Bishop Ken, formed apparently on the model of an office in the Breviary to a Romish Saint. Would it be safe for the Church itself, and is it becoming in private individuals, to pronounce thus confidently on the characters of deceased Christians—in other words, to assume the gift of “discerning of Spirits?” To what must such a practice be expected to lead? The History of the Church of Rome has told us ; and the Fathers of our Reformation, in compiling the Liturgy, have marked their sense of the danger, by rejecting every portion of the Breviary which bears on such a practice, even while they adopted all that was really sound and edifying in it. Yet these writers scruple not to recommend this very practice, thus deliberately rejected by those wise and holy men, and (strange to say) recommend it as only “completing what our Reformers have begun,” as “a means of carrying out, in private, the principle and spirit of those inestimable forms of devotion, which are contained in our authorized Prayer Book.”—No. 75, pp. 2. 16.

56. Again, looking to another part of their dealing with the doctrines of Rome, I lament to see the *reason* for which they enumerate “the necessity of Confession,”<sup>7</sup> in their list of “those *practical grievances*, to which Christians are exposed in the Romish Communion ;” namely, “because without it no one can be partaker of the Holy Communion.” \*

57. They thus seem studiously to decline including in the same list the pretended Sacrament of *Penance* generally (of which Confession is but a part) ; though Penance, as taught by the Church of Rome, is the greatest, because the most soul-destroying, of all those “grievances”—we might rather say, the foulest perversion of God’s saving Truth, which the cunning of Satan ever put it into the heart of man to conceive. For this unhallowed device, by abusing the gracious promise of Christ given to the Church in his Apostles, by making the *Absolution of the Priest*, not only effectual, but also necessary, for the pardon of all sin committed after Baptism, while it bows the souls and consciences of the people, to a state of slavish fear of the Priest, practically releases them from all other fear, and gives the rein to every corrupt affection of unregenerate nature. Yet this is not, it seems, one of “the subjects which,” in the opinion of these writers, “may be profitably brought into controversy with Romanists of the present day.” p. 14.

BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Par. 37, in Chap. VIII. ; and Pars. 39. 41, in Chap. XIX.

\* Tract, No. 71, p. 9.

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<sup>7</sup> On the subject of *Confession* and *Absolution*, see Pars. 164—170 of his Lordship’s Charge in Chap. XXVI.—Ed.

## SUMNER, BISHOP OF CHESTER.—1841.

*Vide* Appendix to his Lordship's Charge in Chap. XXI.

## MALTBY, BISHOP OF DURHAM.—1841.

9. But if these writers *did* feel themselves called upon to examine the existing state of doctrine, in the hope of improving it, the result of their efforts has assuredly been very unfortunate. So far from adding to the purity of our faith, as contrasted with those errors, from which we believed that the Reformation had set us free, the tendency appears to have been in an opposite direction. The effect of principles, either expressly laid down by these writers, or collected as a natural inference by their followers, has been not merely to recommend a variety of antiquated Forms and Ceremonies, but to uphold them with such earnestness as to threaten a revival of the follies of by-gone superstition.<sup>8</sup> The necessity of Fasting is inculcated, and its merit enhanced, too eagerly; the placing of Candlesticks<sup>9</sup> is now treated as matter of importance; and a suspicious predilection has been manifested for the emblem

<sup>8</sup> DR. PUSEY thus alludes to this passage of the BISHOP OF DURHAM's Charge, in his *Letter to the Archbishop of Canterbury*, p. 83.—“While some Bishops, who belong to an opposite School of Theology, do condemn *what they think* is our teaching; others, who were formed in the same general outline of doctrine as ourselves, *are thought* to condemn us, another condemns us in the mass, *without apparently knowing any of the details* of what we have taught, but thinks that instead of the Church, the Sacraments, Repentance, ‘righteousness, temperance, judgment to come,’ according unto our works, the whole is a question of the revival of ceremonies, or ‘the follies of by-gone superstitions,’ how may not younger, less-disciplined, or more ardent minds be well disquieted at the prospect? For ourselves, we had enough in the acquittal, some years past, of our own Bishop. But for the Church at large, what is there to counter-balance all this? Except some kind expressions, some years past, of one Bishop, (LINCOLN, see par. 1—4, p. 149,) and in the last year, of another, (BISHOP OF LLANDAFF, *Roman Catholic Errors*, p. 87, and note) nothing has been said, except what has been lost sight of as though uttered in extenuation only of censure.”—ED.

<sup>9</sup> The following directions are extracted from a little work entitled “*Devotions commemorative of the most adorable Passion of our Lord and Saviour Jesus Christ*,” “compiled,” as the preface informs us, “from Catholic sources,” “with the view of supplying, in a measure, the want which is believed to be extensively felt, of some assistance towards realizing, for the purposes of meditation, the solemn subject of the Passion and Holy Week.”

“While the Cantic Benedictus is being said, all the Candles in the triangular Candlestick having been first extinguished, except the one on the top, the six Candles on the Altar are also extinguished, one by one, at every second verse, so that the last may be put out at the last verse. Likewise the lamps and lights throughout the Church are put out. When the Antiphon (Now the Traitor) is repeated, the topmost Candle is taken from its place, and hid under the Epistle side of the Altar, whilst all kneel and say, Christ became for us obedient unto death: Our Father, *privately*: then the Psalm, Have Mercy, p. xiv., a little louder; after which is repeated in the same tone, without saying, Let us pray, the Collect.

“After the Collect, there is a confused noise for a short space, and then the lighted Candle is brought out from beneath the Altar, and all rise and depart in silence.” pp. xix. xx. *Maunday Thursday at Lauds*. This little volume of Popish Devotions was published in 1842 by Burns, London; Parker, Oxford; and Stevenson, Cambridge; “the translators having ventured to make one or two slight alterations of passages which seemed open to misconstruction.” Pref. p. 8.—ED.

of the Cross.<sup>1</sup> While contempt is somewhat ostentatiously thrown upon the name of Protestant, and the proceedings of our venerable Reformers; an elaborate attempt has been made to explain away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome.\*

10. Under these circumstances, however painful may be the task of animadverting upon opinions espoused by persons otherwise so respectable, I consider it incumbent upon me thus publicly to make known my deliberate judgment. And I feel no little satisfaction and support, when I can appeal to the high authority of our venerated Primate, who thus expressed himself in a Charge delivered last year to his assembled Clergy. "In the celebration of Divine Service, the introduction of novelties is much to be deprecated; and even the revival of usages, which having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy. In cases of this nature it may be better to forego even advantageous changes, and wait for the decision of authority, than to open fresh sources of misapprehension or strife by singularity."—*Archbishop of Canterbury's Charge*, Sept. 1840, p. 36.

See also Par. 13, in Chap. I.

MONK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

*Vide* Par. 1, in Chap. I.

LONGLEY, BISHOP OF RIPON.—1841.

*Vide* Par. 5β, 5γ, in Chap. XVIII., and 9, in Chap. XXI.

SUMNER, BISHOP OF WINCHESTER.—1841.

[There is ground again for fear, . . . if we undervalue our own Liturgy, and Formularies, and Homilies.<sup>a</sup>]

See Par. 9, Chap. XIX.

<sup>a</sup> "I can see no other claim which the Prayer-book has on a layman's deference as the teaching of the Church, which the Breviary and Missal have not in a far greater degree."—*Froude's Remains*, p. 403.

\* From these appearances an acute critic has been led to make the following pungent observation: "For our own parts, we are not going to discuss whose religion is the better, that of Protestants or Catholics. But one thing at least is quite certain; the above opinions may be right—they may be the most consonant with revealed religion—but assuredly, they are not the opinions of the Church of England."—*Edinburgh Review*, April 1841, p. 273.

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<sup>1</sup> A curious illustration of the Doctrine of *Reserve* occurs in an article in the *British Critic* for January, 1842.

"Reserve teaches us to prefer the Cross to the Crucifix as an emblem; and as a

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

1. It is within the knowledge of many of you, my Reverend Brethren, that, at a meeting of one of our Diocesan Societies last

Of the four ancient Liturgies, the Roman, the Oriental, the Egyptian, and the Gallican, after commending the view taken in them of the Eucharist to the consideration of such Protestant bodies as have rejected them, it is added: "It may perhaps be said, without exaggeration, that next to the Holy Scriptures, they possess the greatest claims on our veneration and study."—*Tract 63*, p. 16.

"The services of our Church are characterized by a peculiar tone of sadness and humiliation; and we are throughout made thereby to use the language of those who have fallen away from the richer inheritance and the privilege of sons."—*Tract 86*, p. 66.

"Our own service, Catholic as it is, is not without this inconvenience. Thus, the daily routine of second lessons serves occasionally to bring before the casual and undisciplined hearer (and on Sunday too) chapters, of a subject so oppressively awful, and, we will add, out of character with the time, as Matt. xxvi. xxvii., or John xviii. xix."—*British Critic*, No. 60, pp. 452, 453.

"It is a very serious truth that persons and bodies who put themselves into a disadvantageous state, cannot at their pleasure extricate themselves from it. They are unworthy of it; they are in prison, and Christ is the keeper." . . . "Till her members are stirred up to this religious course, let the Church sit still; let her be content to be in bondage; let her work in chains; let her submit to her imperfections as a punishment; let her go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed. We are not better than our fathers; let us bear to be what Hammond was, or Andrews, or Hooker; let us not faint under that body of death, which they bore about in patience; nor shrink from the penalty of sins which they inherited from the age before them." . . . "Our Articles, the offspring of an uncatholic age, are, through God's good providence, to say the least, not uncatholic."—*Introduction to Tract 90*, pp. 3, 4. It is right to add, with reference to the phrase "ambiguous formularies," in the foregoing extract, that the author withdraws it. "In the expression 'ambiguous formularies,' I did not think of referring to the Prayer-book. And I suppose all persons will grant that if the Articles treat of Predestination, and yet can be signed by Arminians and Calvinists, they are not clear on all points. But I gladly withdraw the phrase. And I express now, as I have often done before, my great veneration for those ancient forms of worship, which, by God's good providence, have been preserved to us."—*Postscript to Letter to Dr. Jelf*, p. 30. After the first edition, the words "through the medium of indeterminate confessions," were substituted for "the stammering lips of ambiguous formularies."

A subsequent writer in support of No. 90, after quoting some of the expressions in the preceding extract, adds, "In the note it not obscurely instructs us to look at 'the judgment of King Charles's murder,' as 'brought down by the crying sins' of the Reformation. (p. 5.) Is Mr. Newman (*so cautious and guarded in his statements, as all admit him to be,*) is he to be supposed to use words of such unprecedented strength as these *without meaning, and at random?* or is it conceivable that he could use them, if he thought our Articles fair and

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general rule to disguise the Cross with such conventional shapes and such decorations as render it a mere ornament to the careless and unfriendly observer, but a Cross still to him that so regards it." p. 228.—ED.

January, I took occasion to observe, in a letter addressed to the Noble Marquis, who kindly occupied the chair, that "since the

adequate exponents of Catholic truth? How could he speak and think as he does of the English Reformation, if he supposed that the formulary then *originated* was even *as* naturally susceptible of Catholic as of Protestant interpretation? No! he would acknowledge, I apprehend, that as it has been expressed, while it is *patient* of a Catholic, it is *ambitious* of a Protestant sense; that while it was never intended to *exclude* Catholics, it was written by, and in the spirit of Protestants; that in consequence of it, the English Church *seems* at least to give an uncertain sound, that she fails in one of her very principal duties, that of witnessing plainly and directly to Catholic truth; that she *seems* to include whom she ought to repel, to teach what she is bound to anathematize; and that it is difficult to estimate the amount of responsibility she year by year incurs on account of those (claiming, as many of them do, our warm love for a zeal and earnest piety, worthy of a purer faith) who remain buried in the darkness of Protestant error, because she fails in her duty of holding clearly forth to them the light of Gospel truth.

"If it appears undutiful in a member of the English Church to speak so strongly of her defective state, let it be imputed to a strong conviction, that, till we have the grace of humility in a far greater degree than we seem in general, since the schism of the sixteenth century, to have had it, there is little hope of our Church taking its proper place, whether in England or Christendom. Let those whose love for her is lukewarm, content themselves with mourning *in private* over her decayed condition, her true and faithful children will endeavour to waken the minds of their brethren to a sense of her present degradation."—*A Few More Words in support of No. 90 of the Tracts for the Times, by the Rev. William George Ward, M.A., p. 28—30.*

"How accurate a description is the above of many amiable persons of the present day, who instead of a single and noble maintenance of Catholic truth, try to unite in their creed things incompatible, and are ever spoiling their own excellence by timidity, weakness, or presumption! Nay, how true a description is it of our Church itself, *not as it was intended to be*, but as it actually has become in these dark and secular days! Do not we hover about our ancient home, the house of Cyprian and Athanasius, without the heart to take up our abode in it, yet afraid to quit the sight of it; boasting of an episcopacy, yet unwilling to condemn separation; claiming a descent from the Apostles, yet doubting of the gifts attending it; and trying to extend the limits of the Church for the admission of Wesleyans and Presbyterians, while we profess to be exclusively primitive? Alas! is not this to witness against ourselves, like coward sinners, who hope to serve the world, without giving up God's service!"—*Tracts, vol. ii. Records of the Church, No. 25, pp. 2, 3.* "Now that Rome has added, and we have omitted, in the catalogue of sacred doctrines, what is left to us but to turn our eyes sorrowfully and reverently to those ancient times, and with Bishop Ken, make it our profession to live and 'die in the faith of the Catholic Church before the division of the East and West.'"—*Ib. p. 11.*

"In our own day indications of something like persecution against the Church have been accompanied by a simultaneous movement within her, not only to fortify and repair her strong-holds, to go about and mark her bulwarks, but after those higher privileges, those pleasant fields which are hers by inheritance; as if she had begun to look out upon them from the windows of her prison-house, and to inhale their refreshing fragrance."—*Tract 86, p. 70. See also Tract 71, p. 3.*

It is impossible not to admit the truth of Dr. Wiseman's comment on language of this kind.

"General dissatisfaction at the system of the Anglican Church is clearly expressed in the words of these authors; it is not a blame cast on one article



Reformation, the Church has experienced seasons of trial, and is experiencing such a season now. On the one hand, a disposition may be perceived, not only to slight her authority and formularies, but to compromise her Apostolical character, and to merge her distinctive excellence in the gulf of Protestant latitudinarianism—a disposition, on the other hand, may be perceived to revert to the once bygone fancies of Romish superstition; and thence to bring forward obsolete notions and practices, which, in common with others from the same repository of error, she had disallowed and repudiated.” It will, perhaps, be not inexpedient, if I avail myself of our present annual meeting, for expanding the sentiment thus compendiously expressed, and laying before you some of the particular forms of trial, whereby the Church appears to be beset.

or another, it is not blemish found in one practice, or a Catholic want in a second, or a Protestant ascendancy in a third; but there is an impatient sickness of the whole; it is the weariness of a man who carries a burthen, it is not of any individual stick of his fagot that he complains, it is the bundle which tires and worries him. The dependence of the Church on the State, its Egyptian taskmaster and oppressor, (as they deem it,) the want of a proper influence of the Clergy in the appointment of their Bishops, and of power in the Church in enforcing spiritual measures; the destruction of all conciliary authority in the hierarchy; the Protestant spirit of the Articles in the aggregate, and their insupportable uncatholicism in specific points; the loss of ordinances, sacraments, and liturgical rites; the extinction of the monastic and ascetic feeling and observances; the decay of ‘awe, mystery, tenderness, reverence, devotedness, and other feelings which may be specially called Catholic;’\* the miserable feeling of solitariness and separation above described;—these are but a portion of the grievances whereof we meet complaints at every turn, the removal of which would involve so thorough a change in the essential condition of the Anglican Church, as these writers must feel would bring her within the sphere of attraction of all-absorbing unity, and could not long withhold her from the embrace of its centre.”—*Letter to the Earl of Shrewsbury*, pp. 16, 17. The whole of this letter is very instructive, as shewing the view taken by a shrewd and able Roman Catholic, of the results to which the doctrines of the Tracts are leading. I extract two more short passages.

“That the feelings which have been expressed, in favour of a return to unity by the Anglican Church, are every day widely spreading and deeply sinking, no one who has means of judging, I think, can doubt. Those sentiments have a silent echo in hundreds of sympathizing bosoms, and they who receive them as sounds dear to them, are not idle in communicating their own thoughts to many more over whom they have influence; and thus has a far more general sense been awakened, than appears at first sight, to the religious state of things. There are many evidences (which it would be hardly proper to detail) that Catholic feelings have penetrated deeper into society than at first one would suspect. Whole parishes have received the leaven, and it is fermenting; and places where it might least be expected, seem to have received it in more secret and mysterious ways.”—*Letter*, p. 21. And again: “Experience has now shewn that the country population are ready to receive without murmuring, indeed with pleasure, the Catholic views propounded from Oxford, and indeed, even more, when taught through regular parochial instruction.”—pp. 40, 41.

\* *Letter to Dr. Jelf*, p. 26. Second edition.

2. In thus referring to the Roman errors, to which, although noticed last in the foregoing extract, it is my purpose to direct, on this occasion, your first attention, you will naturally understand me as alluding to certain publications, under the title of "Tracts for the Times," which have of late been the subject of much public discussion.

18. Be it our second caution, that, in our extreme reverence and affection for the Holy Catholic and Apostolic Church of Christ at large, we do not abate the feelings, and restrict the conduct of dutiful respect, which become us in relation to our national branch of it.

19. To be conscious, on good grounds, that we are true members of the Catholic Church of Christ, such as she was founded under his authority by his Apostles, is one of the purest and most abundant sources of delight, which, in our present state of trial have been vouchsafed to us by our God and Redeemer. But all the means of grace and holiness, all the blessings of Apostolical Doctrine and fellowship, are possessed by us in our National Church; and it is by communion with her that we have communion with "the Holy Church throughout all the world." To her, our holy mother in Christ Jesus our Lord, our first, our best, our most affectionate regards are due; the regards of dutiful children to a tender parent, deserving of all love and honour.

20. By the reformation of the errors into which she had fallen under the domination of Romish tyranny, and by her restoration to evangelical purity of Faith and soundness of Doctrine, by the holy aspirations of her Liturgical Devotions, by the integrity and uncorruptedness of her Ritual, she claims our filial confidence, as in this kingdom the legitimate descendant of primeval, and the unrivalled glory of modern, Christendom. Imperfections may, perhaps, be found in some of her provisions, (as in what of human composition will there not?) by those who search for them with an eagle-eye. But, should such be discovered here and there, it may be matter of grave and earnest deliberation with us, my brethren, whether with respect to her who bore us at our new birth, and carried us in her arms, and nurtured us at her bosom, and trained us to tread in the paths of righteousness, and strengthened us by the imposition of hands episcopal, and continually accustomed us to worship God in the beauty of holiness, and fed us with the Bread of Life, and gave us to drink of the Waters of Salvation, and sent us forth, as her Ministers and representatives, under a solemn pledge to "give our faithful diligence, always so to minister the Doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as she hath received the same?"\* it may, I say, be matter of most serious deliberation with us, my bre-

\* Ordination of Priests.

thren, in our relation to our Holy Mother Church, whether it behoves us to put forward, unfold, descant, and enlarge upon her fancied imperfections, after the manner of some of the compositions now under our consideration; whether it be well to suggest with one, that “she is in need of a second Reformation;” \* to exhort with another, that, till her members be stirred up to a certain religious course, “the Church sit still, be content to be in bondage, work in chains, submit to her imperfections as a punishment, go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed;” † to plead with another, that “until God be pleased to amend it, we may rest contented with our lot;” ‡ to contend with another, that “the English Church seems to give an uncertain sound; that she fails in one of her very principal duties, that of witnessing plainly and directly to Catholic truth, that she seems to include what she ought to repel, to teach what she ought to anathematize;” || to argue with another,<sup>2</sup> that we must “unprotestantize the national Church,” that we “cannot stand where we are,” that “as we go on we must recede more and more from the principles, if any such there be, of the English Reformation:” § whether it be well to hold up to admiration the excellence and beauty of the ancient Catholic Breviary in comparison with the English Book of Common Prayer, and to expose her rites and ceremonies to an invidious comparison with those of earlier times by the reflection, “that, although the details of the early ritual varied in importance, and corrupt additions were made in the middle ages, yet, as a whole, the Catholic ritual was a precious possession; and if we, who have escaped from Popery, have lost not only the possession, but the sense of its value, it is a serious question whether we are not like men who recover from some grievous illness with the loss or injury of their sight or hearing; whether we are not like the Jews returned from captivity, who could never find the rod of Aaron, or the Ark of the Covenant, which, indeed, had ever been hid from the world, but then was removed from the temple itself.” ¶ Whether such positions as these, my brethren, befit the lips of filial affection and duty, is submitted to your deliberation; for my own part, amidst this language of disparagement and derogation, methinks to my ear a

\* *Tracts for the Times*, No. 41.

† Tract, No. 90, *Introduction*.

‡ *Dr. Pusey's Letter to the Archbishop of Canterbury*, p. 22.

|| *Ward's Few More Words*, p. 29.

§ *British Critic*, No. lix. p. 45.

¶ *Tracts*, No. 34, at the end.

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<sup>2</sup> The REV. FREDERICK OAKELEY, M.A., Fellow of Balliol College, Oxford; Prebendary of Lichfield, and Minister of Margaret Chapel, Mary-le-Bone.—ED.

plaintive voice calmly, but feelingly responds, "If I be a parent, where is my honour?"<sup>3</sup>

21. Be it our third caution, that we do not, out of a fond respect for the bygone usages of Antiquity, infringe the duty which we owe to our National Church, in a faithful observance of her Ordinances, and of her Ordinances only.

22. At the era of the Reformation, by the agency of her sons, well versed as they were in the history and writings of the early Church, the Anglican Church compiled her form of prayer for her people, after the likeness, so far as change of circumstances would permit, in all respects, on the principles of the Catholic Church in her purest ages. In the exercise of a sound judgment upon matters indifferent or questionable, some things she chose, and others she rejected; and as the progressive light of Divine knowledge beamed more clearly on her vision, clouded as it had been by the obscurity of the mediæval corruptions, she continued to make successive improvements, until her Liturgy was liberated from all essential error, and attained comparative perfection.

23. Thus she appointed her Sundays, and other festivals or holy-days, for Divine service, besides the order of her Daily Prayers; she appropriated the morning and evening of each day to the matins and evensong of her congregations; and, from various rites, which had been used for religious solemnities, she selected those which having, in principle at least, the sanction of Holy Scripture, as well as of ecclesiastical antiquity, and being fitted withal for edification, and conducive to "the doing of all things in a seemly and due order,"\* appeared to her requisite to be retained; whilst, with a clear discrimination and salutary discretion, she repudiated or omitted others.

24. It is a fit subject for our cautionary consideration again, whether it be conduct worthy of commendation and imitation, or whether it be not rather to be dispraised and avoided, if the things which the Church hath set aside, her modern sons betray a disposition to re-establish, and to engraft upon them others of a like character; whether a tendency, at least, to disrespect for her decisions be not manifested by them, who, after the pattern of the ordinances of the earlier Church, but, in deviation from those of their own mother, would fain institute new festivals for annual celebration, and institute new services: for example—by the

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\* *Book of Common Prayer. Of Ceremonies.*

<sup>3</sup> Compare BISHOP MANT's opinion of the conduct of Messrs. PUSEY, NEWMAN, WARD, OAKELEY, and other *leaders* of the Party, in this particular, with the remarks of the BISHOP OF ST. DAVID'S, par. 65, p. 503, *supra*.—ED.

appropriation of the 21st of March, under the title of "Bishop Ken's day,"\*<sup>4</sup> in honour of one of her holy bishops and confessors, and by the construction of another special "service in commemoration of the dead in Christ;"† would fain for her morning and evening services, distribute her seasons of prayer into seven daily hours,<sup>5</sup> after a fanciful, but unauthorized, hypothesis of the precedent of Apostolical worship;‡ and would fain withal, in opposition to the judgment, which the Church herself saw cause to adopt, after much deliberation, and in her better mind, revert to the obsolete and antiquated practice of Prayers for the Dead.

25. It is true that these alterations have not been proposed for public adoption in the Church. But they are indications of the bearing of the mind of those by whom they are commended. They shew a restlessness of thought; a dissatisfaction with the actual devotions of the Church, and a hankering after other things "more excellent and beautiful." And they are thus calculated to shake in others, especially in youthful and unsteady minds, their esteem for the Church's provisions, and their confidence in her learning, piety, and wisdom. An opening is thus likely to be made for numberless innovations in our worship.

26. In the same spirit of reverting to the example of early, but not Scriptural, Apostolical, and Primeval Antiquity, and in counteraction of the significant, though silent, self-correction of the English Church, there are those who have seen good to mix water with the wine at the Holy Communion.<sup>6</sup> As in the same spirit, and, notwithstanding the like disapproval of the Church, others might proceed, should they see good, to revive Exorcism,<sup>7</sup>

\* Tracts, No. 75, p. 125.

† Ibid. p. 136.

‡ Ibid. No. 75, pp. 4, 5.

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<sup>4</sup> Specimens of the Service drawn up by the Tractarians for BISHOP KEN'S day, will be found in Note 7, p. 50, *supra*.—ED.

<sup>5</sup> See MR. WILLIAMS' first Tract on *Reserve*, No. 80, pp. 68—73. See also *Horæ Canonice, or Devotions for the Seven Stated Hours of Prayer*. This "little manual of devotion" is stated by the Editor to be "a translation from the Daily Hours of the Roman Breviary;" and was published in 1841, as "a salutary and well-devised form of daily religious exercises," . . . "care having been taken to leave out all collects, and hymns, and invocatory addresses, which might seem to be at variance with what is truly Primitive and Catholic."—Preface, pp. i. v. vi. The reader may judge from specimens in Appendix K, to what extent the work of expurgation has been carried by the Translator of this little manual.—ED.

<sup>6</sup> I had occasion, three years since, in a *Letter to Dr. Pusey*, to call attention to MR. NEWMAN'S vindication of himself from the charge of having violated the Rubric, by mixing water with the wine used at the administration of the Sacrament of the Lord's Supper, as a most painful indication of the tendency of the Tractarian system, to produce a moral obliquity, and to darken the perception of right and wrong in the minds of those under its influence. "*Is there not a cause,*" &c. p. 17.—The facts of the case, with the observations of MR. GOLIGHTLY, in his *Brief Remarks upon No. 90, second edition*, &c., will be found in Appendix K.—ED.

<sup>7</sup> A correspondent of the *Church Intelligencer*, not long since, speaking of the Seventy-

and other obsolete usages, practised of old time in the ministration of Holy Baptism.

See also Pars. 13—17, in Chap. VIII.; 30, in Chap. XXI.; and 43—45, in Chap. XVIII.

PHILLPOTTS, BISHOP OF EXETER.—1842.

*Vide* Par. 46 and 58, in Chap. XXI.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

See Pars. 18, in Chap. XXI., 19, 20, 23, 24, in Chap. XXIV.

53. If “our Service be defective,” as some have thought, it is defective in having excluded many usages favoured by Catholic Antiquity, and embodied in some ancient Liturgies, purely because they had no Scriptural foundation and authority.

54. An example of such caution, we may instance, in the case of Prayers for the Dead, which undoubtedly had the sanction of early times, and were retained for some years in the Reformed Church of England. When for just and wise reasons the practice was discontinued, the heading also of the prayer “for the Church militant,” was altered by the addition “here in earth”—both the addition and the omission proving, so distinctly as to leave no room, one might think, for after debate, the mind of the Church upon the subject.<sup>8</sup>

COPLESTON, BISHOP OF LLANDAFF.—1842.

30. And this,<sup>9</sup> I fear, will be the effect on many minds if obsolete Ceremonies are revived, especially such as approximate to those of Rome. For where can be the advantage of drawing us nearer than we now are in outward observances? when, too, it is universally admitted that Rome will never draw nearer to us? And when we consider how much mankind are influenced by superficial and merely conventional practices, which smooth the way towards a coalition in more important matters, do we not risk giving offence

second Canon, gravely requested the opinion of the readers of that Journal upon the following point:—

“Is it here the implied belief of the Church, that, *with (sic)* ‘the license and direction of the Bishop,’ a Minister *can (sic)* ‘cast out any devil or devils?’—It seems from the Canon, that this can be done; and *I should be one of the last to say that it cannot*”!—*Ed.*

<sup>8</sup> The REV. ISAAC WILLIAMS thus describes the effect of this alteration. “From the prayer ‘for the Church Militant,’ we have excluded the more solemn commendation to God, and *Prayer for the Dead*. This is a moving thought; for may we not venture to consider it in this light, that *we are by this exclusion, as it were, in some degree disunited from the former communion of those departed Saints who are now with Christ, as if scarce worthy to profess ourselves one with them.*”—*Tracts*, No. 86, p. 21.—*Ed.*

<sup>9</sup> See Par. 29, in Chap. XXIII.—*Ed.*



to weak minds, and put a snare in their way, if we appear to attach value to what is in its own nature indifferent, merely because a Church notoriously corrupt in essentials, retains it, and sets a value upon it? She has attractions enough already, calculated to entrap and to mislead simple and unstable minds. Why should we add to them?\*

31. The rule of Christian charity inculcated by St. Paul is, not to use our liberty so as to hurt another man's conscience. How weak mankind are apt to be in minute points connected with religion, the history of all religious disputes sufficiently proves. To men of the present day the agitation caused about matters of Ceremony, even among powerful and well-informed minds, during the progress of the Reformation, is almost inconceivable;—the matters in dispute being the lawfulness of Clerical Vestments, the use of the sign of the Cross in Baptism, and of the Ring in Marriage, and others of the like unimportant nature, about which men not only fiercely contended, but were even ready to lay down their lives. These examples, however, are instructive on that very account; for they teach us to be tender and scrupulous in regard to the conscience of another, lest what we look upon as insignificant, or a mere ceremony, should be the means of misleading the judgment or of disturbing the faith of any member of the Church. We ought undoubtedly to make great allowance for religious prejudices, originating in early education and long use, supported, too, by high authority, provided they do not militate against any essential Christian Doctrine. When they are not positively hurtful, we may leave them to die of themselves, following the illustrious example set by St. Paul, and at length by all the Apostles, in reference to the Mosaic law. But I cannot think the same allowance due to those who have *not* been trained and educated in usages closely allied to the corrupt doctrines we have abjured, and which justly excite an apprehension that if solemnly authorized, they may revive the corruption together with the kindred ceremony.

32. The wisdom and charity of our Reformers, in gently weaning the public mind from their false religion, cannot be too highly commended. I know not whether a more interesting portion of that great historical lesson can be found than the changes made in the

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\* See Dr. Pusey's Letter to the Archbishop of Canterbury, p. 12, et seq.<sup>1</sup>

<sup>1</sup> The reader will find the "many sympathies" which Rome possesses "to draw persons to herself," still more fully displayed by Dr. PUSEY in his *Letter to Dr. Jelf* in vindication of Tract 90, p. 154, et seq. Dr. Pusey's Letter is dated May, 1841; subsequent events have, unhappily, borne little testimony to the correctness of his assertions that "it is idle to attribute the tendency to Romanism to any publications in England;" and "a very short-sighted view to make the Tracts or their authors responsible for it." And again, "Persons who had returned to this country, with a strong bias towards Rome, have been *recovered by our teaching*." pp. 154. 156. See the melancholy catalogue of secessions from Tractarianism to Popery since October, 1841, in Appendix H.—ED.

Liturgy between the first and the last years of King Edward's reign. They illustrate the principle of which I am speaking in a remarkable manner. But the chief inference I would now draw from the example is, that to *invert* that order has a tendency to undo their work, and to cast a slur upon their holy memory. Many Ceremonies which they retained would probably be omitted if the work were begun anew in our own time; and certainly the *spirit* of their proceeding is opposed to the revival of those which are fallen into disuse, merely because they once prevailed, unless a positive and edifying advantage can be shewn to arise from them.\*

34. But it is not merely our defective *Ordinances* that some of these writers censure. Even important *points of Faith* are not sufficiently set forth, according to their judgment, in our Liturgy. For instance, it is said that, although we recognise the Communion of Saints, as an article of our creed, yet "little of it is heard among us."† This sentiment seems to be a favourite and a growing one. But if we, as compared with the Church of Rome, *say* little about it, is there not a cause? Is it not because we *know* little about it, except the general truth?

35. And is it not from a pretended knowledge, beyond what was ever revealed, "intruding into those things which man has not been permitted to see," that Rome has engendered that monstrous brood of superstitions relating to Angels and Saints, and their intercourse with man, and their tutelary influence, which, together with the Doctrine of Purgatory, and Indulgences, and Relics, and Shrines, has converted the simplicity of the Gospel into a religion much more resembling Heathen Mythology than the Doctrines of Scripture? When we thus see the source of the error, and its pernicious consequences, and when the flagrant impiety, borrowed from the Roman Senate, is to this day practised, called Canonization of deceased individuals, who are declared to be already in heaven, and capable of hearing our prayers, and of interceding for us,<sup>2</sup> is it not

\* See the *Notes for the more Plain Explication and Decent Ministration of Things contained in this Book*, appended to the Chapter entitled "Of Ceremonies, why some be abolished and some retained." These notes appear in the First Liturgy, but are omitted in the Second. One of these notes says, "as touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame."

I cannot but wish that this whole admirable Chapter entitled "of Ceremonies," still prefixed to our Book of Common Prayer, was more familiarly known to our Clergy, and more frequently explained to the people. Dr. Cardwell, whose publications have supplied us with the most valuable materials for understanding and judging of all questions concerning the National Church, and its contests with Dissenters, never rendered a more acceptable service to it, than by re-editing the Liturgies of Edward VI., in a comparative form, with a very judicious and instructive Preface.

† Dr. Pusey's Letter to the Archbishop of Canterbury, p. 12.

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<sup>2</sup> Thus, in a Sermon lately preached before the University of Oxford, by the Rev. THOS. ED. MORRIS, M.A., *Student and Tutor of Christ Church*, "LAUD, the martyred Archbishop," is referred to with the hope that he "still intercedes for this Church, whose

our duty to be cautious and reserved in our teaching on this point, lest we also fall into the like condemnation?

36. And yet it is by no means a just complaint, that in our Church this Doctrine is either untaught or little regarded. The Collect for All Saints' Day alone comprises *all* that a Romanist has any warrant from Scripture to say on this subject. In the Communion Service we join in swelling the heavenly chorus of praise and thanksgiving from the "whole family in heaven and earth;" and in the Burial Service a most affecting acknowledgment is made of the same blessed community, with a fervent prayer that we, together with our departed brethren, may form one happy and holy fraternity in the kingdom of our Redeemer.

37. There are other complaints of the insufficiency of our religious Offices and Formularies, scattered through these writings, to which I have neither time nor inclination now particularly to advert. But I must again declare my decided opinion, that these complaints arise more from the indulgence of a morbid feeling in religious matters—a feeling which, when supported by ability and learning and a reputation for sanctity, is highly contagious—than from any reasonable cause of dissatisfaction.

. . . . .  
See also Para. 21, 22. 26. 33, in Chap. XIX.

44. If there were merely a cessation from such discussions, time would be given for the judgment to regain its empire; and then, even giving them credit for having pointed out real defects and irregularities in our Church system, yet these, upon a calm and dispassionate consideration, would appear to be but as "dust in the balance," when weighed against the evils from which our Reformation delivered us, and from a return to which the Articles of our Church are provided as a perpetual security.

45. If ever the bold figure, by which our Lord characterized the folly of the Pharisees, were applicable to disputes among Christians, it surely is to these. "To strain at a gnat" is but a feeble designation of some of their strictures upon certain alleged inconsistencies in our Ritual or our Formularies; while the palliation of Popish enormities, with which the same Tracts abound, almost forces a suspicion of the sincerity of the writers.

46. But I do not charge insincerity upon them. Their characters stand too high for that imputation. It is merely that infirmity of mind to which we are all liable when engaged and absorbed in a favourite pursuit; and it is similar to certain optical illusions, which have their origin, not in the organ of sight, but in the mind—enlarging or diminishing objects, not according to their true

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enemies he resisted unto death, and for this ancient seat of prayer and holy contemplation, for which he did so much."—*Sermon, &c.*, p. 30. The writer of the Sermon was subsequently called upon by the Vice-Chancellor to express his assent to the Twenty-second Article; a precaution the sufficiency of which has been sadly impaired, if not totally destroyed, by the sophistries of Tract 90.—Ed.

dimensions, but to some preconceived idea of their relative position to ourselves.

47. I have already adverted to the Pontifical Supremacy as an instance of this kind ;<sup>3</sup> as if it were a thing *essential* to the Unity of the Church. Yet to all learned inquirers, not only is this claim known to be an *innovation*, but the very notion that Church Unity at all consisted in, or was in the slightest degree connected with the supremacy of *any one individual*, as Vicegerent of Christ upon earth, or of *any one See*, as pre-eminent over all the rest, is an innovation also. It was unheard of during the first five centuries. And if this plea be groundless, what other is left? Or what shadow of excuse can be offered for that apparent attachment to Rome, as being in some sense our parent, our mother, the source of our own spiritual existence?

48. Even if this island had first received the Gospel from that quarter, which it did not, or if its first Bishop had been sent from thence, yet this would have afforded no reason whatever for submission in after ages to her authority—any more than the Episcopal Church of America is now bound to be guided by a council of this nation, because her first Bishops were consecrated here. With the Scriptures for our guide, and with the clear historical proof we have of the practice and discipline of the Church in the first ages, it is trifling with our understandings to assign such reasons for allegiance, or deference, or even attachment to that See.<sup>4</sup> Yet if we reject these reasons, the whole spell by which Christendom was held in thralldom is broken at once, and the illusion vanishes.

49. Again, they bid us cherish every right and custom which has what they call a *Catholic* character. Under this abused word lurks a mischievous fallacy, if by it Rome be at all regarded as preserving with fidelity the universal practice of early times. Rome is no criterion of Catholicism, in the genuine sense of that term. As a *criterion*, we ought rather to suspect it than consult it. Her frauds and impieties and superstitions, with which she has overloaded Christianity, far outnumber the pure Ordinances and Doctrines of the Primitive Church, which she has been the means of transmitting to the Western Branch of it. To Rome, therefore, as evidence of what is *Catholic*, when any doubt arises, no credit is due. It is to that noble army of pious, honest, learned, and intrepid men who burst the bonds of Rome, that we turn; and when we find that their opinions were held by the early Fathers of the Church, and were carefully compared with and deduced from their writings, we want no Papal confirmation; we only inquire whether the Ordinances thus transmitted from Apostolic times are agreeable to the Scriptures, and we admit their claim to our devout

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<sup>3</sup> See Par. 20, in Chap. XXV.—Ed.

<sup>4</sup> See extract from a *Letter to a Protestant Catholic*, by the REV. WILLIAM PALMER, M.A., Fellow and Tutor of Magdalene College, Oxford, note 9, p. 52, *supra*.

acceptance, though still we venture not to pronounce their indispensable obligation as necessary to salvation.

50. Of this kind are the Sabbatical Observance of the Lord's Day, the practice of Infant Baptism, the three Orders of Bishop, Priest, and Deacon, the Ordination by Episcopal hands, and a variety of forms which tend to edification in the Offices of our Church.

BLOMFIELD, BISHOP OF LONDON.—1842.

52. I strongly disapprove of the practice which, as I am informed, has been adopted by a few of the Clergy, of decorating the Communion-table with Flowers; and especially when that decoration is varied from day to day, so as to have some fanciful analogy to the history of the saint who is commemorated.<sup>5</sup> This appears to me to be something worse than frivolous, and to approach very nearly to the honours paid by the Church of Rome to deified sinners. Such practices as these, which are neither prescribed nor recommended nor even noticed by our Church nor sanctioned by general custom, throw discredit upon those decent Ceremonies, and expressive Forms, which are intended to enliven the devotion of those who are engaged in the service of God, and to do honour to His holy name.

53. It is well observed by Bishop Halifax, that "there may be too much of form in religion, as well as too little. The one leads

<sup>5</sup> A writer in the *British Critic* thus advocates, in detail, the custom reprobated by his Lordship:—

"During Lent, Churches should be clad, according to ancient practice in this country, in mourning; purple coverings are most proper. During the same Season, the Altar should be stripped of its ornaments, and, if possible, some distinction should be made in this respect between the Holy Week and the rest of Lent, as well as between Good Friday and the rest of the Holy Week. On the contrary, there should be some special decoration on Festival Days; altar coverings and pulpit hangings of unusual richness; or the natural flowers of the season woven into wreaths, or placed (according to primitive custom) upon the Altar. These should be chosen with especial reference to the subject of the Festival. *White* flowers are most proper on the days consecrated to the *Blessed Virgin*, as emblematical of *sinless purity*; *purple* or *crimson* on the several Saints' days (except St. John Evangelist, and perhaps St. Luke,) to signify the *blood of Martyrdom*; and on All-Saints' day and the Holy Innocents, white should be intermingled, as a memorial of virgin innocence.

"We deprecate forced flowers, which look artificial; but we believe, with a little management, natural flowers of the proper colours may be found nearly throughout the year.

"It is difficult to conceive a more suitable occupation for the Christian poor, than that of cultivating flowers for such a purpose, and afterwards arranging them. The decoration of the chancel, however, should be the especial privilege of the Minister himself."—*British Critic*, No. 54, p. 272.

The REV. F. E. PAGET, *Chaplain to the Bishop of Oxford*, has introduced the above practice into one of his *Tractarian Novels* with all due interest and effect. A similar custom appears to be observed by MR. NEWMAN in his Chapel at *Littlemore*, according to the testimony of a gentleman who "had the privilege of being present on the anniversary of its consecration." The flowers employed upon the occasion are stated by another witness to have been "*red and white Dahlias*, formed into wreaths and crosses," in compliance, probably, with the directions given above.—ED.

to enthusiasm, the other degenerates into superstition; the one is Puritanism, the other is Popery: whereas the rational worship of God is equally removed from either extreme."

54. In resisting an exaggerated spiritualism, we must be careful not to incur the charge of materializing religion; and, above all, we must beware of arbitrarily connecting the gifts of God with Ordinances of merely human appointment, and of teaching our people to place the Ceremonies which the Church has ordained, however significant and laudable, on the same footing as the Sacraments which have been ordained by the Lord Jesus Himself.\* It is very well to speak of them as precious fragments of an ancient, or perhaps a primitive Ritual; but we deny that they are to be cherished as any thing more than decent and venerable usages; or that we have the slightest evidence of their being divinely authorized portions of the Church's perpetual spiritual sacrifice.

55. Ordinances and Ceremonies which cannot be shewn to have been instituted by the Apostles, with a direction for their continuance, are not of perpetual obligation upon the whole Church; as, for example, the appointment of an order of Deaconesses, or Widows; the Anointing of the Sick with oil, and some other instances; although, if we can prove them to have been used by the Apostles, or make it appear highly probable that they were so, they may not be lightly laid aside, nor changed, even by Churches, and not at all by individual Members of a Church. This is the Doctrine of our own Church, in the Preface to her Book of Common Prayer; and in this respect every one, at least every Clergyman, is bound by the laws of his own Church. What they enjoin, he is to practise; what they forbid, he is to abstain from; what they purposely omit, he is not to introduce.

56. Prayers for the Dead, Trine Immersion in Baptism, the Kiss of Peace in the Eucharist, the Mixing of Water with Wine in the Chalice—all these were undoubtedly ancient customs, if not all of Primitive Antiquity; but they are not recognised by our own Church, and they are, therefore, not to be practised by its Ministers.<sup>6</sup>

\* Bishop Jer. Taylor, *Diss. from Popery*, vol. x. p. 239, says,—“To put our trust and confidence in God only, and to use ministries of his own appointment and sanctification, is so essential a duty owing by us to God, that whoever trusts in any thing but God, is a breaker of the first commandment; and he that invents instrumental supports of his own head, and puts a subordinate ministerial confidence in them, usurps the rights of God.” “The Church of Rome invents things of her own, and imputes spiritual effects to those Sacramentals,—which because God did not institute, and did not sanctify, they use them without Faith, and rely upon them without a promise, and make themselves the fountains of those graces, and produce confidences, whose last resort is not upon God, who was neither the author, nor is the approver of them.” Speaking of the Holy Water, he says, “And so the simplicity of Christian religion, the glory of our dependence upon God, the wise order and economy of blessings in the Gospel, the sacredness and mysteriousness of Sacraments and Divine Institutions, are disordered and dishonoured; the Bishops and Priests, inventing both the word and the element, institute a kind of Sacrament, in great derogation to the supreme prerogative of Christ.”

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<sup>6</sup> See note 6, p. 519, *supra*.—Ed.



“Let no Minister of a parish,” says Bishop Jeremy Taylor, “introduce any Ceremonies, Rites, or Gestures, though with some seeming piety or devotion, which are not commanded by the Church and established by law ; and let these also be wisely and usefully explicated to the people, that they may understand the reasons of obedience ; but let there be no more introduced, lest the people be burdened unnecessarily, and tempted, or divided.”\*

57. You are not to take as your rule and model in this respect, the early Church, nor the Primitive Church ; but the Church of England, as she speaks in plain and obvious cases by her Rubric and Canons ; in doubtful and undecided ones, by her Bishops. This is the language of common sense, as it is also of the Canon Law, laid down by its able interpreter Van Espen : “*Singularium Ecclesiarum Ritus atque Cœremonialia, sive Ritualia, servanda sunt ; neque Presbyteris, aliisque Ecclesiæ Ministris, ritum præscriptum immutare licet, eo etiam prætextu, quod contrarius Ritus pristinae Ecclesiæ Disciplinæ conformior esset, videreturque ad excitandam populi devotionem, necnon ad explicanda mysteria, aptior et convenientior.*”† I earnestly wish that this rule were kept in view by all Clergymen. We should not then have to complain of unwarrantable omissions and alterations of the Church’s Service on the one hand, nor of unauthorized additions to her Ritual on the other. I confess that I view the former fault with less complacency than the latter. I think that a Clergyman who presumes to omit any part of the Offices, which he has solemnly pledged himself to use whole and entire, either through haste, or negligence, or, which is still worse, from a dislike of the Doctrine which they assert, offends more grievously against the order of the Church, than he who, from a mistaken zeal for Antiquity, revives obsolete practices, or is minutely scrupulous in his attention to the externals of religion. It is my earnest wish that you should omit no part of the solemn Services which the Church has appointed to be used, whether in the administration of the Sacraments, or in what are commonly termed the Occasional Offices.

61. It is a subject, my brethren, of still deeper concern, that any of our body, though but few, should evince a desire and longing to revert, not merely to some of the outward Ceremonies, but to the devotional Formularies of the Church of Rome ; that they should speak disparagingly and disrespectfully of our Liturgy, and prepare men of ardent feelings, and warm imaginations, for a return to the Roman Mass-book, by publishing, for daily use, devotions and homilies, taken from authors of that Church, and embodying not a few of its superstitions and unscriptural Doctrines and practices ;<sup>7</sup>

\* Instructions to the Clergy of Down and Connor.

† P. 11. Sect. 1. Tit. v. c. 1. § 24. See also Bishop Stillingfleet’s *Eccl. Cases*, p. 377.

<sup>7</sup> See notes on “*Devotions for the Passion* ;” and “*Horæ Canonicae*,” pp. 511, and 519, *supra*. See also note on Par. 33 of the Bishop of Oxford’s Charge, p. 530, *infra* ; and Appendix K.—ED.

that they should recommend, or justify, under any qualification Prayers or Addresses to Saints, a practice which began in poetry and ended in idolatry; Intercessions for the Dead, which our Church, by her formal discontinuance of them, has implicitly forbidden, and which tend directly to the notion of Purgatory;<sup>8</sup> and Auricular Confession, a practice utterly unknown to the Primitive Church, one of the most fearful abuses of that of Rome, and the source of unspeakable abominations.<sup>9</sup>

68. That we are in some respects impeded and trammelled by the nature of our legal connexion with the State is true; and this is itself one consequence which followed from the abuse of the Papal power before the Reformation; but this imperfection will in no way be remedied by the resumption of exploded principles or practices; and I cannot help suspecting that the desire of reverting to *them*, with less of impediment than now exists, is one motive with some persons, who are seeking to effect a total separation of the Church from the State.<sup>1</sup> Let us do all that we have at this moment the power of doing, as the Ministers of that Church; nay, let us but do all that we are bound to do, and we shall then see what further freedom of action is required. Before we cry out for a reformation of the Church's laws, let us try the effect of those which are in existence; and not complain of the insufficiency of her Ordinances, till we have carried into them the spirit which is requisite to give them life and efficacy.

<sup>8</sup> DR. PUSEY, in his *Letter to the Archbishop of Canterbury*, p. 57, observes, "Although, when blamed as we were, we must maintain Prayers for departed Saints to be a Catholic Practice, we never publicly inculcated it." See the extract from the *Herc Canonica*, (published some time before Dr. Pusey's Letter,) in Appendix K. A subsequent number of the *British Critic* refers, with great satisfaction, to the intended publication of "The '*Vigilia Mortuorum*,' or Prayer-Service for the Departed, after the Uses of Sarum," as one among the "manuals of devotion of a kind which must in the end supersede those of the mixed and indefinite character which marked the last generation."—*British Critic*, No. 67, pp. 273, 274.—Ed.

<sup>9</sup> An attempt to revive the practice of Auricular Confession is stated (see note 3, p. 56, *supra*), to have been made in Oxford, not long since, by the REV. C. SEAGER, M.A., of Worcester College, and one of the gentlemen to whom the junior Members of the University were directed by Dr. PUSEY to apply for private instruction in the Hebrew language. The circumstance led to a correspondence between the Editor of the present volume and MR. SEAGER, who subsequently published his own share of it in a pamphlet entitled "AURICULAR CONFESSION. Six Letters in answer to the Attacks of one of the City Lecturers on the Catholic Principle and Practice of Private Confession to a Priest. By Academicus." MR. SEAGER'S Pamphlet gave occasion for an article in the *British Critic*, in defence of this "Catholic Practice," under the less "strange and startling" name of "Sacramental Confession;" meanwhile MR. SEAGER himself openly withdrew from the Church of which he had virtually long ceased to be a Member, and was received into communion with Rome.

BISHOP M'ILVAINE, in his searching examination of "*Oxford Divinity*," truly designates Auricular Confession, "that abomination of desolation." "This bird," (says BISHOP HALL, speaking of the same practice, *Works*, vol. ix. p. 276,) "was hatched in the Council of Lateran, 1215, and fully plumed in the Council of Trent!"—*Oxford Divinity*, &c. p. 117.—Ed.

<sup>1</sup> See the extract from FROUDE'S *Remains*, note 8, p. 61, *supra*. Some valuable remarks, by the present BISHOP OF LINCOLN, upon the relations in which the Church stands to the State, will be found in Appendix L.—Ed.

69. It will not, I think, be denied, that the Church of this country, in point of energy, power, and usefulness, is, by God's goodness, at this moment progressive: strange, that at this very time complaints should be uttered of her wearing the chains of an ignoble thralldom, of her being compelled to mutter in indistinct accents the praises of God, and of her not affording sufficient scope for the indulgence of devotional feelings,—that Church, in which the seraphic piety of Hooker, and Hall, and Taylor, and Herbert, and Ken, and Wilson, felt no deficiency nor restraint.<sup>2</sup>

70. If, instead of such lamentations, alarming our people, and unsettling the minds of our younger brethren in the ministry, we would admonish, comfort, and encourage one another, to be faithful to our dear Mother; and use, in the spirit of diligence and love, all the means and appliances of good which she places in our hands; setting ourselves, as a united band of Christian soldiers, with composed and stedfast resolution, to resist the inroads of Popery on the one hand, and of irregular enthusiasm on the other; if we had but grace to realize, in our own lives and persons, the plain precepts and directions which she has given for our guidance, recommending them by our example to the consciences and affections of all men, we should discover that there is much less need of alteration than is supposed; and, at all events, we should know for a certainty in what direction that alteration should be attempted.

71. Let us be thankful to Almighty God, that the Church, crippled and fettered as she is thought by some to be, has yet had enough of energy and power to vindicate to herself the religious education of the people; to throw open the doors of her sanctuary to multitudes, who were before excluded from it; and to send forth within the last two years six additional Bishops, to watch over the growth and fruitfulness of her distant branches.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Pars. 2, in Chap. XXIII., 3, 4, in Chap. XXIV., 102—105, 114—122, 143—148, 153, in Chap. IV.

BAGOT, BISHOP OF OXFORD.—1842.

33. Further I must take leave to tell those persons, whoever they are, that they are doing no good service to the Church of England, by their recent publication of manuals of private devotion, extracted

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<sup>2</sup> “ It is then an impatience, and nothing but a sinful impatience, to go out of the English Church for what every believing mind may find in it. . . . We want changes of no kind, whether in the Prayer-Book, or Articles, or Homilies, or Government, except any thing can be shewn to us in our present state to be literally and directly sinful. We are content to take things as we have received them, and are quite sure that that system which was sufficient for the expansive minds of Andrews or Laud, has not been so circumscribed by subsequent political events, but it will hold

from the Breviary and similar sources—by inserting therein no small portion of highly objectionable matter,<sup>3</sup> and tacitly, if not openly, encouraging young persons to be dissatisfied with what God has given them, and to look on the contents of our admirable Liturgy as insufficient to meet the wants of a Catholic mind.

34. Be it ours, my Reverend Brethren, to remind the young and ardent of these days, that it is a most dangerous delusion to wander from any thing so definite and tangible as the Prayer-Book, in search of what is so indefinite and elusive as that shadowy Catholicism, which, under the aspect represented by them, has never existed except in their own imaginations.

us pigmies, however large we grow.”—Such were the sentiments even of the *British Critic* in July, 1838; but, alas, it has been found “absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated, which” had then been scarcely “intimated, and others *developed* which” then were “but in germ”—Ed.

<sup>3</sup> See Notes 9. 5, pp. 511. 519, and Appendix K. How much this caution of the BISHOP OF OXFORD was *needed*, and how much it was *regarded* by men who have been held up as patterns of “*frank and ingenuous submission to the judgment of their Bishop*,” will be seen from the two following quotations.

1. Extract from the *British Critic* for April, 1840; twelve months *before* the Bishop of Oxford’s Charge.

“The Liturgies of Rome and Paris were, till very recently, sealed books to the Protestant world. We well remember that, when Bishop Lloyd began his Lectures twelve years since, it was hardly possible even to procure copies of them. *Protestant booksellers did not possess them*, and the Roman Catholic did not like selling them, suspecting some sinister intention; so that three or four copies of the Roman Breviary and Missal were all which could be found for Bishop Lloyd’s very large class. *But now MR. PARKER, OF OXFORD, FINDS IT WORTH WHILE TO IMPORT A CONSIDERABLE NUMBER OF COPIES BOTH OF THE ROMAN AND PARISIAN BREVIARIES EVERY YEAR*; whence we infer, *and with great satisfaction*, that the ancient services are coming to be studied, not merely as matter of literature, (*for this would hardly account for the sale found for them*) but FOR PURPOSES OF DEVOTION.” p. 251.

2. Extract from the *British Critic* for July, 1843; twelvemonths *after* the Bishop’s Charge.

“The quarter has been productive in manuals of devotion of a kind which must in the end supersede those of the mixed and indefinite character which marked the last generation: ‘*A Manual of Devotions for the Holy Communion*,’ (Toovey) only just published; a beautiful but cheap reprint of Lake’s ‘*Officium Eucharisticum*,’ edited by Mr. ALBANY J. CHRISTIE,” [*vide supra* p. 111.—Ed.] “(J. H. Parker.) . . . . The first number of the *Salisbury Breviary* (Leslie, London) has reappeared; *it is intended to follow up the republication of the Breviary by that of the Missal, Manual, Processional, &c.*—of all, in short, which *the disorders of the sixteenth century have left of the ancient services of the Church of England*. For this purpose the Editor calls on the public to assist, (through the publisher, ‘who will give every necessary explanation’) as well by subscriptions and contributions (the latter being in fact rather loans) as by lending books and MSS., (especially copies of the York, Hereford, and other Anglican Breviaries, &c.) in carrying on what the liberality of a few individuals has at length so happily begun;—*a call which we sincere’y hope will not be made in vain*. Besides the general series, it is intended to publish separately, . . . . in Latin and English, with notes, ‘*The Complin*,’ or later evening service; and ‘*The Vigilia Mortuorum*, or *Prayer Service for the departed*, after the uses of Sarum, &c.”—pp. 273, 274.

It has been said of the Party, with reference to *The Tracts for the Times*, that “a single request from their Bishop, founded upon his view of what was best for the peace of the Church, sufficed to silence them:” certainly his lordship’s *ex cathedra* injunctions have not been attended with the same beneficial result.—Ed.

DENISON, BISHOP OF SALISBURY.—1842.

*Vide* Pars. 7—9, and Extract from Sermon, in Chap. XVIII.

PEARSON, DEAN OF SALISBURY.—1842.

40. I advert only for a moment to certain *errors of the Church of Rome*, such as Transubstantiation, Purgatory, and Prayers for the Dead, Pardons, the Worshipping and Adoration as well of Images as of Reliques, and Invocation of Saints—to say nothing of the constrained Celibacy of the Clergy—all of which, though in their grosser and more popular sense, they are admitted by the writers in question to be condemned by the Articles of our Church, yet find in their publications apologies, allowances, and the pleading of subtile distinctions, as if there were, with respect to them all, some ancient tradition, which there may be, and Apostolic doctrine, which there is not; and as though even that of the Council of Trent may possibly admit of an honest interpretation, and, consequently, under the name of Catholic consent, may be reconciled to that of our own Church—whereas the simple truth is, that there is *no sense* in which any one of those errors can be safely and legitimately maintained by the Clergy of the Church of England, stigmatised and condemned as they are by the Articles which we have subscribed in their literal and grammatical meaning, and in the Homilies, which we profess to believe contain “a godly and wholesome doctrine;” and no trace of them being to be found either in the Liturgy of our Church, or in the Canonical Scriptures of the Old and New Testament, which she acknowledges as the exclusive standard and rule of faith and practice.

See also Par. 60, in Chap. XVIII.

THIRLWALL, BISHOP OF ST. DAVID’S.—1842.

*Vide* Pars. 57, in Chap. XXI., 65—67, in Chap. XVIII.

•• See also Chap. XXIV., on the introduction of *Novelties*, and the observance of *Ceremonies and Practices*, not so decidedly Popish as those above noticed.—ED.

## CHAPTER XXI.

INTERPRETATION OF THE ARTICLES.—TRACTS FOR THE TIMES, NO. 90.

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WILSON, BISHOP OF CALCUTTA.—1838.

[Already are some rather lowering intimations given, not intentionally, I am sure, but conveying the impression to the ordinary reader, concerning our Articles and Homilies.]

See Par. 17, in Chap. VIII.

BERESFORD, ARCHBISHOP OF ARMAGH.—1841.

1. The error of this Tract,<sup>4</sup> as I conceive, consists in attributing to our Articles an ambiguity of meaning, or a want of precision, which would tolerate opinions the most adverse to that very Faith which those Articles were intended to support. Now, in my judgment, ambiguity of expression, so as to include opposite opinions, is truly attributable to the Decrees of the Council of Trent, and not to the Thirty-Nine Articles, which have been hitherto thought, by all who subscribed them, plain and explicit on the points in controversy between us and the Church of Rome. Those Decrees, I should say, have been framed with so much caution and reserve, as not openly and in so many words, to sanction and approve the abuses which, if openly avowed, would have revolted intelligent Romanists, but yet with so little ingenuousness, as not in direct terms to disavow and condemn them. The abuses have, in consequence, been clung to in all Romish authoritative teaching and practice, and they still form the characteristic feature of the ordinary Romish Creed.

2. It is against these abuses that our Articles were mainly directed. Unlike the Tridentine Decrees, their language is perspicuous and without reserve; and they have ever, till of late, been accepted in their plain and grammatical sense, as an honest and unsophisticated protest on the part of the Anglo-Catholic Church. On the other side, the Council of Trent interposed the shield of its Decrees in defence of the current opinions of their Church, not daring in so many words to adopt them, but yet establishing ab-

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<sup>4</sup> No. 90 of the *Tracts for the Times*.—Ed.



stract principles, and using general terms, under cover of which these abuses have been perpetuated to this day.

3. What, then, I think to be complained of, as objectionable and of dangerous tendency, in the last number of the Tracts, is this—that out of a spurious charity and ill-directed zeal to widen the terms of our Communion, an attempt has been made in it to reconcile the plain language and specific object of our Articles with the general and ambiguous principles laid down in the Decrees of the Council of Trent, from which the corruptions in faith and practice in the Romish Church have arisen, and under colour of which they still prevail.

4. I, therefore, feel obliged to join in the censure formally expressed by the Heads of the Oxford Colleges, and by the Bishop of the Diocese, that the view taken in Tract No. 90, and the mode of Interpretation suggested, are evasive rather than explanatory, and tend to reconcile subscription with the adoption of errors, which the Articles were obviously designed to counteract.<sup>5</sup>

5. The attempt to accommodate our Articles and Formularies to those Decrees, to which they have hitherto been considered most adverse, and into accordance with which they cannot be brought, without an extreme ingenuity, or, to speak more plainly, a perverseness of Interpretation, is, in my eyes, as well as in those of the instructors of our English academic youth, of dangerous tendency, and likely to disturb the peace and tranquillity of the Church.—To describe the language of the Articles as so pliant as to be capable of being honestly subscribed by Members of the Romish Communion, or by those who are desirous of joining it, is to destroy their value as a standard of our Church's Faith, agreed upon for the avoiding of diversities of opinion.

WHATELY, ARCHBISHOP OF DUBLIN.—1841.

Some *individuals* among the Reformers have, in some places, used language which may be understood as implying a more strict obligation to conform to ancient precedents than is acknowledged in the Articles. But the Articles being deliberately and *jointly* drawn up, for the very purpose of precisely determining what it was designed should be determined respecting the points they treat of, and in order to supply to the Anglican Church their Confession of Faith on those points, it seems impossible that any man of ingenuous mind can appeal from the Articles, Liturgy, and Rubric, put forth as the authoritative *declarations of the Church*, to any other writings, whether by the same, or by other authors. On the contrary, the very circumstance that opinions going far beyond what the Articles express, or, in other respects, considerably differing from them did exist, and were *well-known and current*, in the days of our Reformers,

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<sup>5</sup> See Appendix A.—ED.

gives even the *more* force to their *deliberate omissions* of these, and their distinct declaration of what they do mean to maintain. It was not hastily and unadvisedly that they based the Doctrines of their Church on “the pure Word of God,” and the claim of their Church to the character of a Christian Community, on its being a “Congregation of Believers, in which that pure Word is preached, and the Christian Sacraments duly administered.”

Whatever, therefore, may have been the private opinion of any individual among their number, they have declared plainly what it was they *agreed* in regarding as a safe and sufficient foundation, and as essential, and consequently requiring to be set forth and embodied in the Symbol or Creed of their Church.

But neither the Reformers of our Church, nor any other human being, could frame any expressions such as not to admit of being explained away, or the consequences of them somehow evaded, by an ingenious person who should resolutely set himself to the task.—*Kingdom of Christ*, Essay II., sect. 24.

#### BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Par. 43, in Chap. XIX.

49. The Bishop of Calcutta observes,<sup>6</sup> that “The pamphlet in the series of *The Tracts for the Times*, No. 90, having reached him, he has substituted some remarks<sup>7</sup> upon it in place of those which he had delivered on similar, but less open, invasions of our Thirty-Nine Articles of Religion.” Not having had an opportunity of meeting with the publication here named, I am unable (except in deference to the very high authority from which it proceeds) to form a judgment concerning the grounds upon which this severe censure rests; but it will be right my Clergy should understand that this pamphlet is not included among the works to which my remarks in the Charge were intended to apply.

#### SUMNER, BISHOP OF CHESTER.—1841.

[*The following observations form the Appendix referred to by his Lordship in Par. 5, p. 3, supra.—ED.*]

Contrary to my original intention, I find myself constrained to add a few words on the general subject, by the terms of Dr. Pusey’s recent letter to Dr. Jelf. He speaks of the perplexity which might occur “if any of our Bishops should advert to Tract 90, and, without explaining their own views, seem to countenance

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<sup>6</sup> Sermon on *The Sufficiency of Holy Scripture as the Rule of Faith*; received by the BISHOP OF AUSTRALIA after his Lordship’s Charge was sent to press. *Vide supra*, Par. 47. p. 207.—ED.

<sup>7</sup> The remarks referred to by his Lordship will be found at page 541, *infra*.—ED.

its condemnation.\* There are many, he says, "by whom the slightest word of their Bishop would be deeply felt, and who would be at a loss to decide whether they could continue to serve in a diocese in which their views of the Articles, on subscribing which they have been admitted to their cure, seemed to have been censured."<sup>8</sup> This, and more to the same purpose which follows, renders it necessary to state briefly the opinions which I entertain on this matter of subscribing.

I consider that the Articles do contain "a system of faith:" that system, according to which those who subscribe them are bound to regulate the tenor of their ministerial instructions.

That any could hold a different opinion, I should never have conceived, if I had not read the following sentences. "There has been a recent tendency to set up the Reformers—as the founders of a system of Faith, and the authorized expositors of our belief.† This is the real point at issue. Men must lean upon some authority: they cannot guide themselves.‡ The only real question is, from whom we shall learn the meaning of the Scriptures, whether from ancients or moderns.§ It will not, then, I conceive, be generally

\* Letter, p. 3.

† Ib. p. 73.

‡ Ib. 141.

§ Ib. 145.

<sup>8</sup> MR. KEBLE has written strongly to the same effect in his *Letter to Mr. Justice Coleridge*.

"It certainly seems as if, to a person really reverencing the Bishops as the Apostles' successors, there might be declarations of opinion not synodical, which would oblige him morally, if not legally: as, for example—if all our Prelates should severally declare, *ex cathedra*, their adherence to the view which has just been expressed at Oxford; or if not all, yet such a majority, as to leave no reasonable doubt what the decision of a Synod would be. In such a case, would it not be incumbent on those who abide by the Catholic exposition, yet wished to retain their ministry, to protest in some such way, as that the very silence of our Bishops permitting them to go on, would amount to a virtual dispensation as regarded them?"

"More especially, if the Bishop, under whom we ourselves minister, did, IN ANY WAY, lay on us his commands to the same effect: (as a public official declaration of his opinion would amount to a virtual command, and ought, I imagine, to be obeyed as such:) these are considerations, which would make our position a very delicate one indeed."—pp. 26, 27, 28.

"It is very possible that I may overlook something which materially affects this question, and which may be plain enough to other persons; but it does seem to me, that in the case supposed, (of a public censure, and dispensation refused,) loyalty to the Church, her Creed, and her Order both, could only be maintained by one of the two following courses: either we should continue in our ministry, respectfully stating our case, and making appeal to the Metropolitan, or, as Archbishop Cranmer did, to the Synod, and that publicly—which course one should be slow to adopt, except in a matter which concerned the very principles of Faith, and of Church Communion:—or else we should tender to our superiors our relinquishment of the post which we held under them in the Church, and retire either INTO SOME OTHER DIOCESE, or, if all our Bishops were agreed, into LAY COMMUNION.

. . . . "It seems on the whole, that with the exception of such extreme cases as I just now put, of positive heresy in one of the Most Sacred Order,—this resource of Lay Communion, painful and trying as it must be in most cases, both in a temporal and spiritual sense, would be the only one properly open to us."—Ibid. pp. 29, 30.

The scheme of retiring "into some other Diocese," to teach those Doctrines forbidden by the Bishop whose jurisdiction they renounce, affords a curious specimen of the Reverence professed by the Tractarians for Episcopal authority, as well as of their views on the subject of Church Unity and Discipline.—See "Resignation and Lay Communion," p. 16.—ED.

objected to any of us as a grave error, that we hold that the Articles are to be interpreted *according to the teaching of the Church Catholic.*"

If I rightly apprehend the argument here, a clergyman may preach or teach what manifestly contradicts the "true, usual, literal meaning"\* of the Articles, if he thinks he can support his doctrine by the *teaching of the Church Catholic.*

This obliges me to say, that I understand the Articles subscribed officially before me, as Articles, not of the Universal Church of Christ, but of the United Church of England and Ireland, of which the subscriber is a member. They do not therefore admit of interpretation borrowed from any remote or undefined authority, professing to be that of a church calling itself, or imagined to be, the Church Catholic. But they "contain the true Doctrine of the Church of England agreeable to God's Word." And we "receive them on the authority of our immediate Mother." We cannot consistently evade that obligation, by appealing to the authority of "the Jerusalem from above, who is the" common "Mother of us all."†

Lest, therefore, silence should be misconstrued, I think it needful to say that in my judgment a clergyman would be departing from the sense of the Articles to which he subscribes, if he were to speak of THE CHURCH as "a life-giving ordinance of Divine appointment, one vast Sacrament;"‡ and not as "a congregation of faithful men."—Art. xix.

To speak of the Romish Church as *having erred* in matters of faith so as to imply that it is no longer in error.§—Art. xix.

To speak of the Œcumenical Councils as infallible, because the term used in Art. xxi. is not *Œcumenical*, but *general*.||

To speak of Confirmation, Penance, Orders, Matrimony, or Extreme Unction, as *in any sense* to be "counted Sacraments of the Gospel"¶ —Art. xxv.

To speak of "the consecrated elements as *not* remaining simply what they were before, and what to sight they seem."⁹ \*\*—Art. xxviii.

To speak of the celebration of the Lord's Supper, as a propitiatory sacrifice offered by the priest.—Art. xxxi. "An offering for the quick and the dead for the remission of sin." ††

To speak of Purgatory, Pardon, Adoration of Images or Relics, Invocation of Saints, as only "*condemned according to the Romish Doctrine* on these points," and otherwise admissible.—Art. xxii.‡‡

\* Prefatory Declaration to the Articles.

† See Letter, p. 12.

‡ British Critic, No. LIX., p. 26.

§ Dr. Pusey to Dr. Jelf, p. 22.

|| Ib. 24. Tract 90, p. 21.

¶ Ib. 32. Tract, p. 43.

\*\* Ib. p. 44.

†† Ib. 60. Tract, p. 63.

‡‡ Tract, p. 25.

To speak of Justification by Faith, as if Baptism and newness of heart concurred towards our Justification : or as if “a number of means go to effect it.”—Art. xi.\*

To speak of “Forgiveness, or works of mercy,” as “availing to obtain remission of sins from God.”—Art. xii. xiii.†

It does certainly require an elaborate system of argument, such as is attempted in the writings referred to, in order to prove that persons holding the opinions here excepted against, are consistent members of the Church of England.

MALTBY, BISHOP OF DURHAM.—1841.

[An elaborate attempt has been made to explain away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome.]

See Par. 9, in Chap. XX.

MONK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

6. The perusal of the “Remarks upon the Thirty-nine Articles” has filled me with astonishment and concern. The ostensible object of this Tract is to shew, that a person adopting the Doctrines of the Council of Trent, with the single exception of the Pope’s Supremacy, might sincerely and conscientiously sign the Articles of the Church of England. But the real object at which the writer seems to be labouring, is to prove that the differences in Doctrine which separate the Churches of England and Rome will, upon examination, vanish. Upon this point much ingenuity, and, I am forced to add, much sophistry is exerted ; and I think exerted in vain : it is well known that the Articles were framed in a great degree with the view of purifying the Church from Romish abuses, and that the framers themselves were those ever-honoured martyrs, who having accomplished the good work of Reformation with unexampled forbearance and discretion, sealed the testimony of their sincerity by cheerfully submitting to the flames of Romish persecution.

LONGLEY, BISHOP OF RIPON.—1841.

8. There is one more subject, my Rev. Brethren, on which so much discussion has recently arisen, that you may, I think, fairly expect some expression of opinion upon it before I close this address. I allude to the legitimate mode of interpreting our Articles. Now it will be most freely granted, that our Articles do leave some questions open, where the Word of God itself leaves them undecided ; and I think that he does no good service to Religion or the Church, who labours to give a more stringent interpretation to their language, than the expressions will fairly warrant. Nay, farther,

\* Tract 90, p. 13. Letter, 141.

† Tract, p. 16. Letter, 145.

I would say that those who strive thus unnecessarily to limit the terms of Communion, are the real schismatics, not those who may find themselves forced beyond the pale of the Church by restrictions unduly imposed. It is clear, however, that there must be limits beyond which this forbearance cannot be carried; and I confess, that when I find it asserted, that "the Articles are to be received, not in the sense of the framers, but (as far as the wording will admit, or any ambiguity requires it) in the one Catholic sense,"\* the integrity of subscription appears to be endangered. In the case either of oath or subscription, the *animus imponentis*, by which I mean the sense of the framer, should surely be the index of the sense in which it is to be made or taken. There can be but one true and legitimate meaning to an Article, and that must be the meaning intended by the framer.<sup>1</sup> Nor should I myself feel justified in taking advantage of any ambiguity in the wording, and affixing what, according to my own notion, might be the Catholic sense to it, until I had found it impossible to ascertain what was the special sense originally designed by the authors: for, knowing the respect in which our Reformers held Catholic Antiquity, I should believe that *they* were more likely to have correctly embodied that sense in it, than *I* as an individual should be, to discover that sense for myself.

9. To apply this principle to the interpretation of the Twenty-second Article. The question is, whether in pronouncing against the *Romish* Doctrine of Purgatory, Invocation of Saints, &c., it was ever intended to condemn every Doctrine on those subjects. The point first to be settled, is, what is meant by the term "*Romish*." Now it has been contended, that as the Article was penned before the decrees of the Council of Trent on these specific subjects were published, it could not have been directed against these decrees, and that in consequence, the Tridentine Doctrine thereupon could not have been contemplated by its authors. This may be literally true; but it nevertheless does not appear to leave a correct impression as to the real bearing of the case. For if we proceed to inquire how we are to account for the substitution of the term "*Romish* Doc-

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\* See the *Rev. Mr. Newman's Letter to Dr. Jelf*,<sup>2</sup> in explanation of No. 90 of the *Tracts for the Times*, p. 24, second edition.

<sup>1</sup> "If there be no reason to the contrary, the natural meaning of the words, as at first drawn up, may be taken without hesitation as the meaning of the Church, or State, or University, calling us to sign them. Still our *obligation* (*sic*) so to take them, comes from our relation to the imposers, not the compilers; or as MR. NEWMAN has most concisely worded it, '*We have no duties towards their framers.*'" "In the Preface to the Articles it is said, that we are to understand them in their grammatical sense; which I interpret into a permission to think nothing of the opinion of the framers."—FROUDE's *Remains*, vol. i. p. 363.—KEBLE's *Letter to Mr. Justice Coleridge*, pp. 18, 19.—See also Charge of the BISHOP OF WINCHESTER, *infra*, p. 540.—ED.

<sup>2</sup> DR. HOOK, who expresses his "agreement in the very principle advocated in Tract 90," refers to "Mr. Newman's explanatory Letter to Dr. Jelf, as to" his "mind, perfectly satisfactory."—*Letter to the Bishop of Ripon*, p. 6.—ED.



trine," for "the Doctrine of the School-authors," as it stood in the former copy,\* we shall find, as Bishop Burrel tells us,† that when the Articles were first published, the body of the Roman Church had not avowedly espoused the errors which that Article was intended to condemn; so that in the first instance, some writers, anxious to soften matters, had thrown the blame of them on the School-authors; but before the publication of our present Articles, the Decree and Canons concerning the Mass had passed at Trent, in which most of the heads of this Article are either affirmed or supposed; though the formal Decree concerning them was not passed till some months after these Articles were published. In looking, therefore, at the *animus* with which the Article was framed, it would seem that its authors, conceiving they had now sufficient evidence that the Church of Rome had authoritatively identified itself with errors, which, through Christian forbearance, had before been laid at the door of others, proceeded to condemn the Doctrine of Purgatory, &c., as thus far sanctioned by that Church. Wherefore we must, as I conclude, in subscription to the Twenty-second Article, condemn the doctrine, that the sins committed after Baptism, even of those whose eternal punishment is remitted for the sake of Christ's merits, must be expiated, either by acts of penance in this life, or in a state of suffering and torment beyond the grave: this being, as far as I can collect, what is meant by the *Romish* Doctrine of Purgatory; but I can scarcely suppose that any one ever imagined himself precluded by this subscription, from holding *any* opinion respecting an intermediate state, in which, *possibly*, the spirits of just men may repose from their labours *without suffering*,‡ or, indeed, from entertaining any sentiment not included within the above definition of the Romish Purgatory. And so, in like manner, with the rest of the heads of the Article. Having ascertained what was the Doctrine respecting the Invocation of Saints, to which the Church of Rome was held to be committed at the time the Article was penned, I should feel myself bound to subscribe in that sense, which I believe to be the legitimate and true one; and while I should never imagine that a mere figurative and poetical apostrophe to the departed, without any approach to prayer, was prohibited

\* See the Twenty-third Article of King Edward VI., in 1552.

† See the first paragraph of his Exposition of the Twenty-second Article.

‡ That Bishop Jeremy Taylor did not conceive such an opinion to be inconsistent with subscription to this Article, or at variance with a condemnation of the Romish Purgatory, is manifest from the following passage in his "Dissuasion from Popery," vol. x. of his works, London edition, 1822.

"There was also another Doctrine *very generally received by the Fathers*, which greatly destroys the Roman Purgatory. Sextus Severus says, and he says very true, that Justin Martyr, Tertullian, Victorinus Martyr, Prudentius, St. Chrysostom, Arethas, Euthinius, and St. Bernard, did all affirm that before the day of judgment, the souls of men are kept in secret receptacles, reserved into the sentence of the great day, and that before then no man receives according to his works done in this life; *we do not interpose*" (the Bishop goes on to say) "*in this opinion*, to say that it is true or false, probable or improbable." He evidently considered it an open question. I have merely adduced it as an illustration of such, without in any way intending to give my own adhesion to it.

by it, (seeing that in Holy Scripture we meet with such apostrophes to angels and spirits, to the souls of the righteous, and even to inanimate objects,\*) yet it surely can never do good service to the cause of that pure religion which has been committed to our keeping, to speak in such a way either of this or any kindred practice, as shall encourage its adoption. There may be refinements, and subtle distinctions discernible to highly cultivated minds, that are imperceptible to the less exercised intellect of the simple and unlearned: and practices which may have been occasionally and incidentally adopted by holy men of old, without apprehension of injury, because their great liability to corruption had never yet been witnessed, will surely be avoided by those, whom history and experience have since taught this important lesson.

SUMNER, BISHOP OF WINCHESTER.—1841.

[There is ground again for fear if . . . we put Interpretations on our Articles at variance with what has been generally received as the intentions of their compilers, and inconsistent with the Royal declaration that “no man . . . shall put his own sense or comment to be the meaning.”]†

See Par. 9, in Chap. XVIII.

BERESFORD, ARCHBISHOP OF ARMAGH.—1842.

1. Having, in my Charge last year, expressed my disapprobation of the mode of interpreting the Articles of Religion, which was put forward by the authors of *The Tracts for the Times*, I do not think it necessary to revert to that subject now.

2. In this country, where we have constantly before our eyes a practical exhibition of the superstition, into which the principles of the Church of Rome lead, and must ever lead, the simple-minded

\* See the Song of the Three Children, and the 148th Psalm.

† “No man shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.”—*Royal Declaration prefixed to the Articles*. It would seem difficult to frame language more suited to the case, if it were desired now to draw up a declaration condemnatory of the reasoning employed in Tract 90.

“Whereas it is usual at this day to make the particular *belief of the writers* their true Interpretation, I would make the *belief of the Catholic Church* such.” . . .

“I would say the Articles are received, not in the sense of their framers,<sup>3</sup> but (as far as the wording will admit or any ambiguity requires it) in the one Catholic sense.”—*Letter to Dr. Jelf, by the Author of Tract 90*. p. 24.

“I would do what our Reformers in the sixteenth century did. . . . I would do the same thing now, if I could; I would not *change* the Articles, I would *add* to them; add protests against the Erastianism and latitudinarianism which have incrustated them. I would append to the Catechism a section on the power of the Church.” “Corruptions are pouring in which, sooner or later, will need a SECOND REFORMATION.”—*Tract 41*, pp. 3. 12. See also *Tract 38*, p. 2.

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<sup>3</sup> See note 1, p. 538, *supra*.—ED.

and ignorant poor of that Communion, we are in less danger of adopting a style of language respecting those principles, which would palliate them, if not recommend them, to our parishioners. In England, where these practical results of Romanism are not so distinctly seen, and where the memory of them has faded from the minds of the people, there is not so powerful a check administered to the speculations of men who live in the seclusion of their Colleges, and thence send forth their views of the refined construction that may be put on Roman Catholic Formularies of worship and definitions of Doctrine. But it was long since remarked by the "judicious" Hooker, that "in controversies between us and the Church of Rome, that which they practise, is, many times, even according to the very grossness of that which the vulgar sort conceiveth; when that which they teach to maintain it, is so nice and subtile, that hold can very hardly be taken thereupon; in which cases we should do the Church of God small benefit, by disputing with them according unto the finest points of their dark conveyances, and suffering that sense of their Doctrine to go uncontrolled, wherein by the common sort it is ordinarily received and practised."

3. I feel it, however, the less necessary to offer you any further admonition on the subject of these Tracts, which have occasioned so much contention, and have so sadly interrupted the harmony of the Church, inasmuch as the Lord Bishop of Down and Connor, and Dromore, has recently put forth some valuable observations respecting them, which have been circulated through a medium that I am sure must have placed them in the hands of all the Clergy. In the excellent observations of that learned and venerated Prelate I fully agree, and I would commend them to your special attention. I would also recommend to your consideration the counsel which he has at the same time given his Clergy for the guidance of their conduct in conformity with the discipline of the Church.

WILSON, BISHOP OF CALCUTTA.—1842.

[*The following are the remarks alluded to by the BISHOP OF AUSTRALIA, p. 534, supra.—ED.*]

One obstacle remained: OUR NOBLE THIRTY-NINE ARTICLES OF RELIGION, drawn up on purpose to oppose and condemn the chief errors in doctrine and practice of the Romish Church. Portentous as is the fact, they have been openly assailed by one of the most dishonourable efforts of sophistry, which, I must say, has ever been witnessed in theological discussions; and which forms a melancholy proof of what a learned, and earnest, and able writer is capable, when under the baneful influence of a theory.\* It will be necessary here to substantiate the allegation.

The following is, so far as I can understand, the Interpretation now imposed on our Articles.

\* No. 90. *Tracts for the Times.*

The 6th Article, "On the sufficiency of Holy Scripture," is held not to teach that the inspired Word is the sole Rule of Faith.\*

The 11th, "On Justification," admits, it seems, "of Justification by our Works," and also, "by Baptism."†

The 12th and 13th are found to allow, that "Works done with Divine aid, and in Faith before Justification, do dispose men to receive the grace of Justification."‡

The 19th Article on the visible Church is not "a logical definition *what* a Church is"—"and the questions whether Episcopal succession, or whether intercommunion with the whole be necessary to each part of it, are not expressly treated of."§

Article 21st, instead of really asserting, as it seems to do, that General Councils may err, and have erred, asserts this only as "to the human Prince, and not the King of Saints," and as to "Councils not called in the name of Christ"—a case which, it seems, "lies beyond the scope of this Article, or at any rate beside its determination."||

Article 22nd does not condemn "the primitive Doctrine" concerning Purgatory, Pardon, Images, Relics, and Invocation of Saints; but only the abuses of them by certain Romish Doctors.¶

The 25th Article,\*\* on the Sacraments, does not exclude the five

\* I cite the Articles referred to.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.

† XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

‡ XIII. *Of Works before Justification.*

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

§ XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

|| XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

¶ XXII. *Of Purgatory.*

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

\*\* XXV. *Of the Sacraments.*

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Romish additional ones, “if the Church has the power of dispensing Grace through rites of its own appointment,” which, it is intimated, it has.

Transubstantiation, in Article 28th,\* is admitted, so far as “a change in the Elements” goes, and “Real super-local Presence in the Holy Sacrament.”

Article 31st † is by no means directed against the Creed of the Roman Church as to the Sacrifice of the Mass, but only against “actual existing error in Masses.”

The Celibacy of the Clergy, Article 32nd, ‡ it is “in the power of the Church to enjoin.”

Article 35th § does not require an assent to all and every part of the Homilies, because “we sign not them, but an Article which does but generally approve of them.”

The Bishop of Rome, Article 37th, || still has jurisdiction in England, which is simply “an event in Providence.”—*The Sufficiency of Scripture as the Rule of Faith: a Sermon preached at the Cathedral Church of St. John, Calcutta, at an Ordination holden on Sunday, May 2, 1841, pp. 49—54.*

These anti-Protestant sentiments <sup>4</sup> were penned in 1834. What Mr. Newman has written in No. 90 of the Tracts, in 1841, is quite in harmony with them; and both of them seal, as I conceive, THE CONDEMNATION OF THE WHOLE TRADITIONIST SCHOOL OF THEOLOGY, as

Those five commonly called Sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

\* XXVIII. *Of the Lord's Supper.*

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

† XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

‡ XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

§ XXXV. *Homilies.*

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood by the people.

|| XXXVII. *Of the Civil Magistrates.*

The Bishop of Rome hath no jurisdiction in this Realm of England.

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<sup>4</sup> His Lordship is speaking of Mr. FROUDE's abuse of BISHOP JEWEL.—ED.

in avowed hostility with the Doctrine and Order of our Reformed Church, as settled by Cranmer, Ridley, this very Jewel, and our other great Martyrs and Bishops, at the blessed period of the Reformation of Religion.—*Ibid.*, *Appendix*, p. 108.

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

27. Be it a fourth caution, that we do not adopt a rule for the Interpretation of the Articles of the Church, so as to impose upon them a sense different from that which they were originally intended to, and do properly, bear.

28. The Articles of religion, “agreed upon by the Archbishops and Bishops of both provinces, and the whole clergy, in the Convocation holden at London in the year 1562,” were agreed upon “for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.” And the King’s declaration, in ratification of the Articles in 1628, insisted on the agreement of the clergy “in the true, usual, literal meaning of the Articles;” and commanded every man “not to draw the Article aside any way, or to put his own sense or comment to be the meaning of it,” but “to submit to it in the plain and full meaning thereof,” and to “take it in the literal grammatical sense.”

29. The conduct of the Church herein was marked by integrity and prudence; and the line described for the observance of her Ministers appears intelligible and plain: on her part, a clear enunciation of her sentiments on the various topics brought under notice; on her Ministers, an honest subscription to her sentiments, in “the true, usual, literal meaning,” in “the literal grammatical sense” of the language which conveyed them.

30. Other views, however, both of the conduct of the Church, and of the Interpretation of her Articles by her Ministers, have been taken in these our times. The Church has been described as “seeming to give an uncertain sound;” as teaching “with the stammering lips of ambiguous formularies;”<sup>5</sup> a grievous impeachment of her character, for truth or discretion, that she could discover and prescribe no better means than uncertainty and ambiguity for the attainment of her avowed object of “avoiding diversities of opinions, and establishing consent touching true religion.”

31. And for the sense of the Articles reference has been made, less to the true purport of their language according to the use of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, according as each individual may form his measure of that criterion; a process for ascertaining the truth, the

\* Tracts, No. 90.

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<sup>5</sup> This expression was altered by MR. NEWMAN in the editions of Tract 90, which he continued to publish after its condemnation. See note 4, p. 36. *supra*.—ED.



very contrary to that which our Church has prescribed; for, whereas she has studied to avoid diversities of opinions by definite statements, to which she has required her Ministers to testify their assent, the modern hypothesis supposes her Ministers to be thus referred back again to the scattered testimonies of bygone times, and an indefinite Antiquity; or rather to the deductions, each of his own mind, from the records of antiquarian ecclesiastical lore.

32. The consequence of this must needs be perplexity and hesitation in fixing the meaning of the Articles; occasions for evading or explaining away their real intention; laxity of sentiment as to the importance of Unity of the Faith, and diversity and contrariety, instead of unanimity and concord, in those who make profession of it; nay, the co-existence of subscription to the Articles with an inward belief of the very errors which the Articles themselves were framed to counteract.

33. And what, meanwhile, is the object to be thus attained? Avowedly, that "members of our Church may be kept from straggling in the direction of Rome;"\* or, as I understand it, that those whose minds disincline them for communion with our National Church, from a want of cordial concurrence with her Articles literally understood, may discover a solution for their embarrassment in interpretations supposed to be supplied by Ecclesiastical Antiquity; and thus effectively retrograde step by step from their natural parent, under the semblance of a strict devotion to the Catholic Church; but in reality, it is to be feared, by an approximation to the Church of Rome.

34. For, in truth, the points on which this latitude of interpretation is sought, and a reference is pleaded to the testimony of Catholic Antiquity, are the points on which our National Church is at variance with the Romish Church: and it is on these points that satisfaction is offered to the scrupulous inquirer, by detaching corruptions of the Christian religion from their connection with Rome, in which connection they are condemned by our Twenty-second Article; and thereby procuring admission for them into the mind, under the character of ancient Catholic truths: as if, for example, whilst the particular corruptions, condemned by the Article, were condemned merely as Romish corruptions, other synonymous practices of "purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also of Invocation of Saints," had been previously in being, for which the example of ante-Roman Antiquity might be pleaded, and against which, therefore, the Article was not directed. And so protection is thrown over the very doctrine which the Article was intended to reprobate: whilst we are told that "a certain veneration for reliques"† is not to be condemned, but is to be tolerated; that "a certain worshipping and Invocation of Saints"‡ is not censurable; that "a certain adoration

\* *Letter to Dr. Jelf*, by the Author of No. 90, p. 27.

† No. 90, p. 24.

‡ *Ib.* p. 36.

of God's messengers" is not wrong and exceptionable, but is allowable: provided they be not accompanied with all the fond and foolish conceits, with all the aggravations of a senseless and profane superstition, which mark the Romish errors.\*

35. By this principle, then, of Interpretation, it is to be understood, that not the errors repudiated by the Church in her Twenty-second Article, but the circumstances attending them, are condemned. And by a somewhat similar process it is discovered, that the Thirty-first Article, which condemns "the Sacrifices of Masses," is not to be understood as speaking of "the Sacrifice of the Mass;"† that notwithstanding the Thirty-second, which declares the lawfulness of the Marriage of Priests at their own discretion, the Church has power, did she so choose, to take from them this discretion, and to oblige them either to Marriage or to Celibacy;‡ and that, notwithstanding the declaration in the Thirty-seventh Article, that "the Bishop of Rome hath no jurisdiction in this realm of England," the Supremacy of the Pope, while it lasted, was "an event in Providence;" that his jurisdiction, while it lasted, was "ordained of God,"§ and had a claim on our obedience; that the same character belonged to "the Metropolitan, the Patriarchal, and the Papal systems;" and that, as to whether the Pope "ought to have Supremacy,"<sup>6</sup> *ought* does not in any degree come into the question."§

36. Thus, indeed, may "the stammering lips of uncertain formularies" be fastened upon the Anglican Church; not so, whilst she is suffered to utter her sentiments in her own plain forms of speech, and is not constrained to submit her meaning to the fanciful exposition which her interpreters may be pleased to call the teaching of the Catholic Church.

#### PHILLPOTTS, BISHOP OF EXETER.—1842.

41. (But) So great and general an excitement has prevailed respecting one of them—the last of the series—that I might seem to shrink from avowing my opinion of it, if I were altogether silent. Yet to speak at all of a production, whose matter is so multifarious, will render it necessary to go rather more into detail, than may well accord with this occasion, after so much which has been already, and still remains to be, said. Bear with me, however, I entreat you, while I trespass a little on your patience, in consideration of the demand which the public voice seems to have made on the Bishops, for their judgment on a Tract, which has excited a wider and deeper interest than any other within our remembrance.

\* No. 90, p. 40.

† Ib. p. 59.

‡ Ib. p. 64.

§ Ib. p. 77.

<sup>5</sup> See Charge of the BISHOP OF LLANDAFF, par. 24, in Chap. XIX.—ED.

<sup>6</sup> See the Oath of Supremacy as quoted by the Tractarians, in Appendix I.

42. That it is the last of the series, is itself a matter of much satisfaction, for, undoubtedly, these Tracts were creating an unwholesome agitation—an agitation which was driving the writers into excesses, of which, perhaps, in the full extent, they were themselves unconscious; and at the same time, were producing the usual effect of all extreme courses—the generating of equal excesses, on the part of others, in an opposite direction.

43. That it is the last, is also, on another account, both satisfactory and worthy of much praise. The discontinuance of these publications proves that, with the writers, a deference to Church authority is more than an empty name. It is not with their lips, or with their pens alone, that they have set forth the duty of frank and ingenuous submission to the judgment of their Bishop. A single request from him, founded on his view of what was best for the peace of the Church, sufficed to silence them.<sup>7</sup>

44. But here commendation from me must cease. The tone of the Tract, as it respects our own Church, is offensive and indecent; as it regards the Reformation and our Reformers, absurd, as well as incongruous and unjust. Its principles of interpreting our Articles I cannot but deem most unsound; the reasoning with which it supports its principles, sophistical; the averments on which it founds its reasoning, at variance with recorded facts.

45. Having thought it right to avow this opinion, it is my duty to state the grounds on which I have formed it.

46. I. On the first particular, indeed, the language of the Tract respecting our Church, it cannot be necessary to say much. Does it become a son of that Church, a Minister at its altar—a pious and faithful Minister, as I fully believe him to be—one who has been wont to set forth in high terms the duty of reverence for the Church in general—does it become such a man to jeer at the particular Church in which God's providence has placed him; to tell her to “sit still—to work in chains—to submit to her imperfections as a punishment; to go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed”?\*<sup>8</sup>

47. II. Or, again, is it consistent, I will not say with decent respect for the memory of confessors and the blood of martyrs, but with due thankfulness to Almighty God, for enabling our forefathers to rescue this Church and nation from the usurped dominion, the idolatrous worship, the corrupt and corrupting practices, to which

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\* *Tracts for the Times*, No. 90, Introduction.

<sup>7</sup> Witness the subsequent editions of Tract 90, and the unanimous vindication of its principles by the leading Tractarians.—Note 2, p. 103, *supra*. Witness also the continued republication of Popish Manuals of Devotion.—Note 3, p. 530. Mr. Newman's *Sermons on Subjects of the Day*, did not appear in print until the author had withdrawn himself from Episcopal Jurisdiction.—Ed.

<sup>8</sup> See Note 4, p. 36, *supra*.—Ed.

they had been so long enthralled; is it, I ask, consistent with a due sense of that inestimable benefit; is it even in accordance with the dictates of common sense, to urge as a reason for an inert and sluggish acquiescence in prevailing corruptions (manifestly pointing at our own Reformation)—that “religious changes, to be beneficial, should be the act of the whole body; they are worth little if they are the mere act of a majority? No good can come of any change which is not heartfelt—a development of feelings springing up freely and calmly within the bosom of the whole body itself.” When did the Church witness any such reformation? How, without a miracle, could it be accomplished? Was the planting of the Gospel itself, that greatest of “religious changes,” thus peaceably and quietly accomplished?

48. “Moreover, a change in theological teaching involves either the commission or the confession of sin; it is either the profession or renunciation of erroneous doctrine; and if it does not succeed in proving the fact of past guilt, it, *ipso facto*, implies present.”

49. Surely, the same plea might be urged against all change of life and manners. But it is idle to argue against statements which were not designed for argument, but for scoffing. Let me only ask with what grace can this writer reprobate all “changes, good in themselves, which are the fruits, not of the quiet conviction of all, but of the agitation, &c. of a few”? What have he and his coadjutors been doing during the last seven years? Have they been backward in promoting “a change in theological teaching”? Have they waited for “a development of feelings springing up freely and calmly within the bosom of the whole body itself”?

50. III. But it is time to look at the *principles of interpreting the Articles*, which it seems to be the chief aim of the Tract to establish and carry out. The first of them is thus set forth by the author himself, in the professed explanation of his own views:—“Whereas it is usual at this day to make the particular belief of the writers of the Articles their true interpretation; I would make the *belief of the Catholic Church* such.” Again, “I would say, the Articles are received not in the sense of their framers,<sup>9</sup> but (as far as the wording will admit, or any ambiguity requires it) in *the one Catholic sense*.”\*

51. I am not aware of having before heard of that principle of Interpreting the Articles, which he says is *usual*, namely, “the belief of the writers of the Articles,” though that belief may be admitted as an aid in explaining terms or propositions which are not in themselves plain: I would rather say that the usual, as well as the only sound, principle of interpreting them, is to understand them in the sense in which he, who subscribes, has sufficient reason

\* *Letter to Dr. Jelf*, p. 24.

<sup>9</sup> See note 1, p. 538, *supra*.—ED.

to know that they are understood by the authority, which imposes the subscription—in other words, by the legislature, both the civil and the ecclesiastical legislature; for both have alike imposed it. The civil legislature, indeed, or parliament, we may well believe, has intended that they be understood in the sense of the ecclesiastical or Convocation; and, as no different sense has been put upon them by any subsequent parliament or Convocation (though both have subsequently renewed the requisition of Subscription), we may fairly look back to the sense of the Convocation of 1571, which must have been the sense of Parliament in the same year, when both legislatures, for the first time, imposed the duty of Subscription.

52. Now the Convocation of that year, in the very Canon\* which imposed Subscription to the Articles, tells us what is the sense which they were designed to bear—namely, *the Catholic sense*; for as it there enjoins “preachers to teach nothing to be religiously holden or believed but what is agreeable to the Doctrine of the Old and New Testament, and has been *collected* out of the same *by the Catholic Fathers* and ancient Bishops,” it must be considered as following its own rule in putting forth a Book of Articles “for the establishing of consent touching true religion;” and it is as a security for the observance of this rule, that Subscription to the Articles is required, “which Articles,” it proceeds to say, “have been *collected* out of Scripture, and agree in all points with the heavenly doctrine therein contained.”

53. If this statement asserts the very principle propounded in the Tract—namely, that the Articles are to be understood in the Catholic sense, it will, nevertheless, be found, on consideration, to be utterly irreconcilable with the *application* of that principle, as contended for in the Tract: for it is there maintained, that any man will satisfy the duty incurred in subscribing the Articles, if he assents to them, not in their plain, and obvious, and grammatical sense, but in that sense which he, of his own mere opinion, shall determine to be “Catholic;” whereas the Canon shews that the plain, and obvious, and grammatical, is also *the Catholic sense*; and the Preacher or Minister who shall adopt any other sense, as the Catholic, does, in truth, prefer his own private judgment on the point, to the declared judgment of the Church synodically assembled—a procedure as uncatholic and schismatical as can be well imagined.

54. I might insist on other objections to their principle; but they have been so ably urged, especially by Dr. Elrington, Regius Professor of Divinity in the University of Dublin, that I content myself with referring you to what he has said.

55. IV. I turn, therefore, to another, and practically the most mischievous, of the principles set forth in the Tract.

\* “Concionatores,”

56. It is there<sup>1</sup> held, that "our Articles were *not directed against the Decrees of Trent*, because they were written before those Decrees;" that "the Decrees, in their mere letter, do not express that authoritative teaching of Rome which is condemned by the Articles; that senses short of this Doctrine will fulfil the letter of the Decrees; and that the censures contained in the Articles have a sufficient object, though the Decrees of Trent, taken by themselves, remain untouched."

57. All this, and much more to the same effect, is manifestly designed to shew that there is nothing in our Articles inconsistent with the *letter* of the Decrees of Trent; that those Decrees, and the Articles, may be held together by the same person.

58. As this is by far the most daring attempt ever yet made by a Minister of the Church of England to neutralize the distinctive Doctrines of our Church, and to make us symbolize with Rome, I shall be excused if I detain you, for a few minutes, in unravelling the web of sophistry, which has been laboriously woven to cover it.

59. It rests mainly, as has been said, on the allegation, that the Articles were of a date anterior to the Decrees of Trent—an allegation, having just that measure of truth which will enable it most effectually to deceive.

60. In the Statutes and Canons, the Articles are described as "Articles agreed upon in the Convocation holden at London in the year 1562:" whereas the Council of Trent did not hold its last Session, nor put forth its last Decree, till December, in 1563.

61. This is the *face* of facts and dates most favourable to the assertion in the Tract.

62. Now let us see to what it really amounts. The Convocation of 1562 is so called according to the Old Style. It commenced its sittings in the month of January of the year which would now be called 1563; and it continued to sit till the month of June, just six months before the conclusion of the Council of Trent. In the course of those six months how many Decrees were made by the Council on the points condemned in our Articles? One—only one; including, indeed, all the matter dealt with in the Twenty-second Article; an Article, it must be admitted, relating to several important particulars. Such is the amount of all that can be honestly stated in favour of the writer's allegation; but even this would give a very inadequate view of the weakness of his case. For although the Articles, having been in the main settled by the Convocation of 1562, are always designated as the Articles of that Synod, yet they were not then *permanently* and *finally* concluded.

63. The Convocation of 1571 reconsidered them, with a view to a final settlement, and made *alterations* in them (of no great

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<sup>1</sup> His Lordship quotes from MR. NEWMAN'S *Explanatory Letter to Dr. Jelf*.—See note 2, p. 538, *supra*.—ED.



moment indeed) before it authorized their publication in English ; and, what is more important, before it made the Canon requiring Subscription. It was to the Articles, *so corrected*, not as they were left by the Synod of 1562, that the Statute of 13 Elizabeth, requires subscription ; for it expressly specifies “the Book of Articles *put forth by the Queen’s authority*,” which was true of the English Book of 1571 only.

64. Subsequently, on the accession of King James, because towards the close of the preceding reign, Subscription to the Articles had been made by many, with such limitations or qualifications as materially affected its value, as a test of Unity of Doctrine ; the Synod, holden at London in 1603, (after “having, upon a publique readinge and deliberate considerasion of the said Articles, willingly and with one accorde consented and subscribed,”) provided, by its Thirty-sixth Canon, a more precise and stringent formula, by which every one who subscribes, professes to believe “all and every of the Articles to be *agreeable to the Word of God*.”

65. Here, then, we might leave the case, apparently without a shadow of pretence for the allegation, that, “whereas the Articles were written\* before the Decrees of Trent, they were not directed against those Decrees.”

66. But if this be so, the other and much more important allegation, that the Decrees, taken by themselves, in their mere letter,

\* And yet, I fear that in the word *written* (not the most obvious, nor the most proper, to be used on such an occasion, if no ulterior object were in view) a miserable shift has been provided ; I fear that it may be intended to say, that the Articles, though not adopted in Synod till 1562, were, in the main, *written* ten years before ; for they were drawn up by Cranmer, and first submitted to a Synod in 1552. This is true ; but, instead of aiding the writer’s argument, it will be found, when duly considered, absolutely fatal to it : for it will prove, that the Articles, *as they now stand*, have, and always had, especial reference to the Doctrine of Trent.

What might be thought of Cranmer’s Articles, if they had been adopted in their original form, is not the question : they were altered in several particulars by the Convocation of 1562, and the principal alterations were manifestly designed to strengthen their opposition to the decrees of that Council. For instance, the 5th Article of 1552, entitled “The Doctrine of Scripture is sufficient to Salvation,” deals with this point *only* ; it declares not what is meant by “Holy Scripture.” But the 6th Article of 1562 and 1571, having the very same title, distinguishes “the *Canonical Books*, of whose authority was never any doubt in the Church,” from the others, “which it doth not apply to establish Doctrine ;” enumerating the Books of each class, *in direct opposition to the Tridentine Catalogue*.

Again, the 26th Article of 1552, “Of the Sacraments,” speaks of Baptism and the Supper of the Lord, not saying a word on the other Romish Sacraments. But the 25th of the Articles *as they now stand*, having the same title, directly attacks the Tridentine enumeration of seven Sacraments of the new Law ; denying, that five of them are Sacraments of the Gospel, or have the same nature of Sacraments, as Baptism and the Supper of the Lord.

Again, the Articles of 1552, “Of Free Will,” and “Of the Justification of Man,” were enlarged in those of 1562, with an especial eye to the language of the Decrees of Trent, and in opposition to them.

One of the Articles of 1562, that “Of both kinds,” was wholly new, and directed against a Decree of Trent which had been made only a few months before.

But even Cranmer’s Articles, those of 1552, though, in the particulars which I have just stated, they are less pointedly, or less fully, directed against the Tridentine Doc-

do not express the Romish Doctrine, which our Articles condemn—and, consequently, that Subscription to the Articles is not incompatible with adherence to the Decrees,—loses, at once, its best support. And thus, perhaps, we might be excused from more minute examination of it. Still, it cannot be an useless labour to shew the utter want of all foundation whatever for so dangerous a position. For, as I hardly need to say, whether true or false, it involves the whole question between us and Rome. Those Decrees combine, avowedly combine, the whole system of *Romish* Doctrine, peculiarly so called. They compose the Shibboleth of Rome. The Creed of Pius IV., formed upon them, and little else than a brief epitome of them (appended to the Creed of the Catholic Church, in defiance of the Canons of the General Councils of Ephesus and Chalcedon), is required to be explicitly held and maintained, not only by every Romish Pastor, but also by every convert who is received into communion with Rome. Too much care, therefore, cannot be used, in warning every member of our own Church, especially, I may be allowed to say, after recent unhappy experience, the younger of our Clergy, against all approach to so fearful and unhallowed a conjunction.\*

67. I have done with the Tract. Let me only add, that I wish and hope the intention of the writer, as declared by himself, may protect him from the severity of censure which the Tract itself deserves. He wrote it, he tells us, “to do all he could to keep members of our Church from straggling in the direction of Rome:”† and he accounts for the sensation it has excited, by saying that “what was addressed to one set of persons has been used and commented upon by another.” He adds, that “consciousness how strongly he had pledged himself in other writings against Rome,<sup>2</sup> made him quite unsuspecting of the possibility of any sort of misunderstanding arising out of his statements in it.”

68. Be it so. Let him have all the benefit to which this explanation, and still more his high character, may entitle him. But let it not be thought invidious, if I say, that, as the policy pursued in his Tract is most discordant with the principles, and happily with the practice, of our Church, it cannot be matter of surprise, that the adverse feeling provoked by it has more than neutralized,

trine, do yet manifestly apply to it. For it is a great mistake to suppose, that even *these* “Articles were *written* before the Decrees of Trent.” So far is it otherwise, that of the Decrees, almost all which relate to particulars condemned in our Articles, were made before the end of 1551, and before the suspension of the Sessions of the Council (which suspension lasted from 1552 to 1562). The only exceptions are the Decrees “On Communion in both kinds;” “On the Sacrifice of the Mass;” and “On Purgatory, Indulgences,” &c. Of these the two former, though after the renewal of the Council’s Sessions, were made before the Synod of London in 1562-3.

\* In Appendix II. is an attempt to shew the impossibility of reconciling our Articles to the letter of the Decrees of Trent.<sup>3</sup>

† *Letter to Dr. Jelf*, p. 27.

<sup>2</sup> See Appendix B.—Ep

<sup>3</sup> See the following page.—En.

in many dispassionate minds, the high estimation of him which former services had justly acquired.

[\*.\* The following is the Appendix referred to by his Lordship in Par. 66, note :—]

I have reserved to this place the following attempt to shew the absolute incompatibility of assent to our Articles with assent to the Decrees of Trent, not in every instance in which they are contrary (even in the *letter*) to each other, but in a few of the most important.

I begin with our Sixth Article :—

It contains two propositions ; first, “That whatsoever is not read in Holy Scripture (i. e. the Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church), nor can be proved thereby, may not be required to be believed as an article of Faith.”

This proposition is in direct contradiction to the Decree of the fourth session\* of the Council of Trent, which receives with equal pious affection and veneration (*pari pietatis affectu ac reverentia suscipit et veneratur*) the *written word* and the *unwritten traditions* which have been handed down from the Apostles to our time, and have been preserved by constant succession in the Catholic Church. It further anathematizes every one “*qui sciens et prudens traditiones prædictas contempserit.*”

The second proposition in our Article *excludes*, by name, all the books which we call the Apocrypha, from the catalogue of those which it calls canonical ; while the Decree *includes* them all, by name (except the third and fourth books of Esdras, and the Prayer of Manasses), and it pronounces anathema against all who deny that any of them is canonical.

Contradiction cannot be more direct.

I proceed to our Ninth Article, “Of original or birth sin.” It affirms that “this infection of nature doth remain, yea, in them that are regenerated,” and that “the Apostle doth confess that it hath of itself the nature of sin.”

This is contrary to, and must have been intended to contradict, the very letter of the Decree of the fifth Session† of Trent, which declares anathema against all “who assert that every thing which has the true and proper nature of sin is not wholly taken away in Baptism.” The Holy Synod admits that “the Apostle calls concupiscence sin ;” but it “declares that the Catholic Church never understood that it was so called because it is truly and properly sin in those that are regenerate, but because it proceeds from sin, and inclines to sin ;” and anathema is pronounced against every one who holds the contrary opinion.

It is worthy of remark, that the author of the Tract, professing to deal with those of our Articles which are opposed to the Doctrine of Rome, passes over this ninth in silence. Was this because it was impossible to dissemble the contradiction of the Article to the Decree of Trent ? It could not be because the difference—the practical difference—is unimportant. For, the Doctrine of Trent on this point is one of the main supports of the whole corrupt system of Rome. It leads to the fatal error that the regenerate can fulfil the law of God by perfect obedience—that their good works can satisfy for sins—that they can stand before the Judgment Seat of God, and claim everlasting life as due to their own deservings. Our Doctrine, on the other hand, must make those who hold it in sincerity “walk humbly with their God.”

I proceed to the Twenty-fifth Article, which we shall find to be in direct, and, we cannot doubt, purposed, contradiction to the Decree of the seventh Session‡ of Trent, “De Sacramentis.” It says, “There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called Sacraments (that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction) are not to

\* April 8, 1546.

† June 17, 1546.

‡ March 3, 1547.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

17. Our own Articles insist upon "the sufficiency of Holy Scripture for salvation." We have all solemnly pledged our belief of these Articles—in their literal and grammatical sense—and we

be counted *Sacraments of the Gospel*—for that they have *not any visible sign or ceremony ordained of God.*"

This, according to the writer of the Tract, is not inconsistent with the letter of the Council's Decree.

What, then, shall we say of the very first Canon of Trent on the Sacraments? "If any one shall say that the Sacraments *of the Gospel* (*novæ legis*) were *not all instituted by our Lord Jesus Christ*, or that they are more or fewer than seven—namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, Matrimony—or that *any one of these seven is not truly and properly a Sacrament*, let him be anathema."

The writer proceeds, "*They* (five of the seven) *are not Sacraments in ANY sense, unless the Church has the power of dispensing grace through rites of its own appointment.*" (In other words, they were instituted, not by our Lord, but by the Church; and to say this is manifestly to contradict the Decree, and to incur the anathema, of the Council.) The writer adds, "Or is endued with the gift of blessing and hallowing the rites and ceremonies, which, according to the Twentieth Article, it hath power to decree. But, *we may well believe the Church has this gift.*"

In other words, the Church has the power to make Sacraments! to annex the grace of God to some rite or ceremony, which the Church may, at its discretion, decree to-day and annul to-morrow! And this portentous assertion is advanced, in order to conciliate the Article of the Church of England with the Decree of Trent! though both the one and the other, however else they may differ, agree in this, that the Sacraments of the new Law are ordained by Christ Himself.

There remains another distinction by which the writer endeavours to explain away the seeming difference in the doctrine of the two Churches on the subject of Sacraments. "The Roman Catholic," says he, "considers that there are seven Sacraments; we do not strictly determine the number. However, what we do determine is, that Christ has ordained two special Sacraments, as *generally necessary to Salvation*. This, then, is the characteristic mark of these two, separating them from all other whatsoever; and this is nothing else but saying, in other words, that they are the only justifying rites or instruments of communicating the Atonement."

Now, if it appear that the Decrees of Trent consider any other Sacrament as "a justifying rite"—as "an instrument of communicating the Atonement"—and as "necessary to Salvation," it is plain that the writer is as unfortunate in this as in his other expedients.

Let him look, then, to the first chapter of the Decree "of Penance;"\* it expressly declares, that "God, rich in mercy, has given a remedy of life to those who, after Baptism, have delivered themselves up to the bondage of Sin, and unto the power of the Devil—namely, *the Sacrament of Penance*, by which *the benefit of the death of Christ* is applied to those who have fallen:" and a canon is added, anathematizing "every one who shall say that Penance is not a Sacrament instituted by our Lord Jesus Christ, for reconciling the faithful to God, as often as they shall have fallen into sin after Baptism."†

Does not this make the Sacrament of Penance "a justifying rite"? "an instrument of communicating the Atonement"? Does it not also, by manifest implication, make it "generally necessary to Salvation"?

\* Session 14, Nov. 25, 1551.

† Cap. ii. can. 1.

are not at liberty "to put our own sense and comment to be their meaning."

Of the Twenty-eighth Article, the writer says that, "in rejecting *Transubstantiation*, our Article opposes itself to a certain plain and unambiguous statement, *not of this or that council*, but one generally received or taught both in the schools and in the multitude;"\* therefore, it may be subscribed without contradicting the letter of the Decrees of the Council of Trent.

I will give an abstract of the Decrees of this Council on this subject, contrasting therewith, as I go on, the precise terms of our Article.

The Decree† states, "That after the consecration of the Bread and Wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially *contained* in the Sacrament of the Eucharist, under the species of those sensible objects;" it also says‡ that, "by the consecration of the Bread and Wine, a change is wrought of the entire substance of the Bread into the substance of the Body of our Lord, and of the entire substance of the Wine into the substance of his Blood, which change is conveniently and properly called by the Holy Catholic Church *Transubstantiation*."

Our Article says, "Transubstantiation, or the change of the substance of Bread and Wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

Can this be subscribed in any sense, consistent with the *letter* of the Council's Decree?

2. Again; the Decree pronounces "Anathema § against every one who says that Christ, exhibited in the Eucharist, is eaten *spiritually only*, and not also sacramentally and *really*."

Our Twenty-eighth Article says, that "the Body of Christ is given, taken, and eaten in the Supper *only after an heavenly and spiritual manner*." Therefore every one who subscribes the Article incurs the anathema of the Decree.

3. Once more; the Council pronounces|| anathema against any who affirms that "in the holy Sacrament of the Eucharist" (i. e. the consecrated Bread and Wine) "Christ, the only-begotten Son of God, is not to be *adored* with even the external worship of *Latria*" (i. e. the highest kind of adoration), "and that he is not to be *solemnly carried about*, or is not to be presented to the people, in order that he may be *publicly adored*, and that the adorers of Him" (in the consecrated Bread and Wine) "are idolaters."

It further adds an anathema ¶ against all who say "that the Holy Eucharist ought not to be *reserved*;" whereas our Article says, "The Sacrament was *not* by Christ's ordinance *reserved, carried about, lifted up, or worshipped*."

Can these different positions be honestly subscribed by the same person?

I will adduce only one other instance of the irreconcilable difference between the Decrees of Trent and our own Articles; which may not be passed over, because this is the writer's strongest case, inasmuch as the Decree of Trent was made (as I have already said) subsequently to the Synod of 1562—subsequently, therefore, to the drawing up of the Article—I mean the

## XXII.—OF PURGATORY.

"The Romish Doctrine concerning Purgatory, pardons (*indulgentiis*), worshipping, and adoration, as well of images as of reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

Upon this Article he has dwelt more largely than on any other; encouraging the unwary to think with forbearance, and even with favour, of some of the worst corruptions of Rome.

\* Tract 90, p. 51.  
§ Can. 8.

† Session 13, Oct. 11, 1551, cap. 1.  
|| Can. 6.

‡ Ib. cap. 4.  
¶ Can. 7.



18. But we surely fall into a snare, and tamper dangerously with our consciences, if we add any thing to the Scriptures as ne-

His first remark will not be gainsaid, "That the Doctrine objected to is the Romish doctrine." He proceeds to say, "The *Primitive* Doctrine is not condemned in the Article; there was a *Primitive* Doctrine on all these points—how far *Catholic* or universal, is a further question—but still so widely received, and so respectably supported, that it may well be entertained by a theologian now."

Taking, as he does, Purgatory first, I deny that there was a primitive doctrine concerning it. (Of the other particulars, he does not pretend to state any Primitive Doctrine; though that there was a primitive doctrine on some of them is very true; but a Doctrine *contrary to the Romish*, as is made manifest by our Homilies, at least as respects the worship of Images and Saints.)

But for Purgatory: "A Primitive Doctrine" implies not a mere *opinion*, loosely held, or thrown out, by one or two writers, but something taught and maintained by a considerable number, or the known formal teaching of some one Father, accepted by a body of followers; and this within the first three centuries. If it have not the former condition, it is not a "*Doctrine*;" if it have not the latter, it is not "*Primitive*."

Now, I think I shall not be contradicted, when I say that Tertullian, Cyprian, and Origen were the only Fathers who have left any intimation, even of an *opinion*, bearing the faintest resemblance to the Doctrine of Purgatory.

*Tertullian*, in more than one passage, recognizes the *probability*—but he nowhere *teaches*—that every small offence must be expiated after death. But how? *By delay of our resurrection*. Clearly, this is not Purgatory.

*Cyprian*, in one instance, used words which might be taken in favour of Purgatory; but which are more commonly understood of the severity of ancient Penance. At any rate, as more than one other plain passage in his writings are inconsistent with the belief of a Purgatory, his meaning in the passage referred to must be understood accordingly; or, at the utmost, his notion of Purgatory did not amount even to a fixed opinion.

*Origen* held and taught, that sinners shall suffer punishment till all their sins be expiated; and then they shall commence a new existence—a tenet which was condemned by the Fifth General Council as heretical, because it denied the eternity of future punishment. But, besides that it was thus condemned, this has nothing to do with *Purgatory*; for it relates to the judgment of the last day.

For the like reason, the notion of the purging of the soul by the fire of conflagration at the day of judgment, which is specially adduced by the writer, is out of the present inquiry, which respects an intermediate state, in which those who suffer may be helped by the prayers, &c., of the Church on earth.

Now for the *Doctrine of Trent* on Purgatory. The writer is confident that "it was not opposed by the Article, because the Article was drawn up before the Decree of the Council." He adds, "What is opposed, is the *received doctrine of the day*, and, unhappily, of this day too, or the Doctrine of the Roman schools."

That the Doctrine of Trent must have been included under the phrase "*Romish Doctrine*" in 1571 and 1604, when the Articles were revised, and subscription to them synodically enjoined, cannot be denied; and thus would this evasive plea be sufficiently refuted. But it is not necessary to have recourse to such a refutation. The Article, as it was originally set forth, must be considered to include, in its condemnation, the Doctrine of Trent; and this, on the writer's own shewing, for he says, "what is opposed, is the *Doctrine of the day*." Now, the Article was set forth in the spring of 1563, and the Decree was made before the end of the same year. Unless, therefore, we suppose, without a shadow of evidence, either that the Decree of Trent was not the "*Doctrine of the day*," or that the "*Doctrine of the day*" had changed between



cessarily binding on our belief—if we countenance the use of Prayers for the Dead, or the Invocation of Saints, or any other

May and December, it must have been included in “the Romish Doctrine,” which the Article condemns.

But this is not all. The writer of the Tract can hardly be so ignorant of the Acts of the Council, however he may presume on the ignorance of others, as to need to be reminded that in one of its earliest decrees, made fifteen years before, the Doctrine of a Purgatory is incidentally but plainly maintained. In the Thirtieth Canon of Justification, the date of which is 1547,\* an anathema is pronounced against “any one who shall deny that, after the forgiveness of sin on true repentance, and the consequent deliverance from everlasting punishment, some punishment still remains to be undergone, either in this life *or in Purgatory*, before the soul can be admitted into heaven.”

2. “Indulgences” are next in order. Here the writer would wish us to believe, that our Article condemns only the abuses which the Council itself sought to restrain—namely, “large and reckless indulgences from the penalties of sin, obtained on money payments,”—not the Doctrine itself, and, at any rate, not the Doctrine of Trent, *for the Decree was subsequent to the Article*.

On this point I must first state what “the Romish Doctrine” is—a matter left by the writer in profound obscurity, as it always is by those who wish to palliate the enormities of Rome. It is as follows: “That as a single drop of Christ’s blood could have sufficed for the redemption of the whole human race, the rest was not lost, but was *a treasure* which He acquired for the militant Church, to be dispensed by St. Peter and his successors, for reasonable causes, for the total or partial remission of the temporal punishment due to sin, whether Penances in this life, or, more especially, sufferings in Purgatory; that, for an augmentation of *this treasure*, the merits of the Blessed Virgin, and the superabundant satisfactions of the Saints (satisfactions, that is, over and above what were necessary on their own account), are superadded; that those who obtain an Indulgence out of this treasure are released from so much of the temporal punishment due for their sins to God’s justice as is equivalent to the Indulgence so obtained.”

This is “the Romish Doctrine” of Indulgences, which I need not remind you was the immediate occasion of the Reformation; and the denial of it was the express ground of the condemnation of Luther. This, then, is “the Romish Doctrine” condemned by our Article; but the Tridentine Doctrine on this subject, the writer tells us, is not included in the censure (for the same reason as in the former instances), because the Article was drawn up before the Decree. Here, too, waving all else that may be said, I shall cite an earlier Decree (of the Twenty-first Session of the Council in 1562), which distinctly recognizes this treasure (*cælestes hos Ecclesiæ Thesauros*) as the foundation of Indulgences.†

*Veneration and Worship of Images and Relics* come next. Of this the writer has the confidence to say, after citing from the Homilies certain gross instances of idolatrous worship as the real subject of the Article’s censure, that the Council of Trent admits these enormities, and forbids them: thus giving it to be understood that, in this particular, the Decree of the Council and the Article of our Church are in perfect harmony.

Now, what is the fact? The Council does indeed, as in decency it could not forbear doing, “desire the extinction of all abuses, should any creep into those holy and salutary observances”—the Worship of Images and Relics; and it orders only that *due* honour and veneration be paid to Images. It appears, however, from its own words, that this “due honour” extends to “kissing the Images, uncovering the head, and falling prostrate before them, because, by so

\* Session 6, Jan. 13, 1547. † Session 21, July 16, 1562, cap. 9, De Reformatione.

unscriptural tenet, on the ground that the Church condemns these notions only as sanctioned by the Church of Rome, or on any other

honouring the Images, we adore Christ and venerate *the Saints*, whom they represent.\*

Will a presbyter of our Church dare to mislead his unwary readers into a belief, that Doctrine and practices, such as these, may consist with adherence to our own Articles?

"Invocation of Saints" follows. Here, too, the writer tells us, the Article gains a witness and concurrence from the Council of Trent in condemning two particulars: all *sacrificing* and all *falling down* in worship to Saints; and yet the Decree to which he refers, shews that the Church is accustomed to celebrate masses (i. e. *the sacrifice of Christ*) to the honour of Saints; and the passage which I have just quoted respecting Images, shews that to *prostrate ourselves in worship* to Saints, is esteemed a portion of their due honour.

But the writer proceeds to say, that the Article opposes not all Invocation of Saints, but "all that trenches on worship,"—"the question whether calling on them to pray for us be such being open."

Now, the Article condemns "the Romish Doctrine concerning Invocation of Saints," part of which Doctrine, as given in the Decree of Trent, is, "that it is a good and beneficial practice to address supplication to Saints, and to have recourse to their prayers and influence with God, for the obtaining benefits from Him, through our Lord Jesus Christ." This is not all; it pronounces anathema against all "who say that to address oral or *mental prayer* to the Saints reigning in heaven is contrary to the Word of God, and derogatory from the honour of our only Mediator; or that it is, in the language of our Article, 'a fond thing'—*stultum esse*."

Can all this—especially can *mental prayer*—be explained away, and made not "to trench on worship;" and so to protect the Decree of Trent from falling within the condemnation of the Article?

Suppose that it does, still there remains one particular which no sophistry can elude. The Decree of Trent recognizes, and even refers with especial honour to, a former Council, the Second Nicene,† whose Acts and Decrees on the Worship of Images, involving the Worship of Saints as their prototypes, are the most astounding monument of the infatuation of man, when he dares to go beyond the Word of God in matters of religion, which the history of human weakness has ever exhibited. I will not weary you with much, but accept one or two specimens:—One of the most formal of all its Decrees pronounces that "Images are retained and worshipped, not only that by memory we may ascend to the prototype, but also that we may be made partakers of some sanctification." It is afterwards said, that "by worshipping them, and giving them honorary adoration, we actually do partake of sanctification." "As for those who say it is sufficient to have images for the sake of exciting the livelier remembrance of their prototypes, and *not for worship*, alas their madness." So the holy Synod exclaims; but this madness is not suffered to protect its subjects from Anathema.

Now all this is the established "Romish Doctrine concerning the Worshipping of Images and Invocation of Saints;" and was so ages before our Article was drawn up—all this the Council of Trent has formally recognized, adopted, and made its own. Who then will dare to reconcile fidelity to the Articles of our Church with adherence to this Decree of Trent?

My patience is exhausted, but my matter is not. I forbear, however, all further details; and simply enumerate the other Articles of our Church which contradict the very letter of the Tridentine Decrees. They are the Thirteenth,

\* Session 25, Dec. de Invocatione, &c.

† Id quod Conciliorum, præsertim secundæ Nicenæ Synodi, decretis contra imaginum oppugnatores est sancitum. Session 25, Dec. de Invocatione, &c.

pretext;—or if we speak disparagingly of Justification by Faith only, and set up works as in the remotest degree meritoriously instrumental to that end—unduly elevating the merit of Fasting, Almsdeeds, Mercifulness, or the like;—or if we attribute to the Sacraments a more exclusive efficacy than they were meant to have;—or if we think of any other than the one great Mediator and Intercessor.

[Should any thing more be wanted for our entire satisfaction as to the real meaning of these invaluable documents, if honest in our opinions and sincere in our inquiry, we shall naturally have recourse first of all to the writings of those who compiled them; and next, to the writings of their learned contemporaries and immediate successors . . . ]

See Para. 41 and 44, in Chap. IV.

47. To a simple and unsophisticated mind those persons will seem to adopt a strange method of “keeping men from straying in the direction of Rome,” who insist on “the fulness and sincerity of affection which, on Catholic principles, we are bound to feel for that Church,”—and are striving to put such an interpretation on our own Articles as may make them consistent with the Decrees of the Tridentine Council.

See also Par. 46, in Chap. XVIII.

[ . . . . Efforts have not been wanting by uncandid and tortuous criticism, by intricate and subtile explanation, to reconcile the notions referred to with the meaning of the Church, which is so plainly and obviously to the contrary.]

See Par. 73, in Chap. I.

#### COPLESTON, BISHOP OF LLANDAFF.—1842.

51. But I have already detained you too long upon these topics. I must compress, within a shorter compass than I had originally intended, some remarks on the very loose and dangerous Doctrine maintained by the same authority on the subject of subscription to the Articles of our Church—Articles which, as you well know, are not imposed on all its members as terms of communion, but are required to be subscribed by all its Ministers, as a safeguard against erroneous and heretical opinions which have at various periods infected the Church, and more especially the Church of Rome.

52. To speak of the language of the Articles as being capable of two or more senses, and to teach that the subscriber may therefore take them in his own sense, knowing at the same time that the authority which requires his assent understands them in another, is

“Of works before Justification;” the Fifteenth, “Of Christ alone without sin,”—the Council having the confidence to Decree that the Virgin Mary also was without sin; the Twenty-fourth, “Of speaking in the congregation in such a tongue as the people understandeth;” the Thirtieth, “Of both kinds;” and the Thirty-first, so far as respects the Sacrifices of Masses.

surely a dishonest course, tending to corrupt the conscience, and to destroy all confidence between man and man.

53. If the subscriber *believes* merely that the design of the Subscription is different from his own opinion, and yet by his act wilfully defeats it, he not only deceives the party who seeks to ascertain his opinion, but what is still worse, he deceives his own heart; and he dares to engage, by means of deceitful pretences, in the service of Him who is truth itself.

54. If, for instance, in subscribing to the Article which condemns the Romish Doctrine of Purgatory, he mentally reserves the right of holding that Doctrine, provided it differ *in some respects* from the *Romish*, he betrays, according to my judgment, a want of principle, which ought to exclude him not only from sacred functions, but from every office of important trust.

55. This is the opinion which I have recently avowed to all the candidates at my ordination, and I doubt not, my Reverend Brethren, that your own voice would join with mine in reprobating such disingenuous subtleties.

56. The language of our Articles is not *ambiguous*. In treating of abstruse points, they wisely abstain from an attempt at precise definition or peremptory decision; condemning only what is contrary to Scripture, but careful not to narrow the Doctrine so as to exclude any thing which Scripture warrants. Their language is indeed comprehensive and moderate where the dogmas of Trent, and those of many sectarian teachers, are unwarrantably bold and precise; but it is not equivocal. They give the *judgment* of the Church upon many points, which yet they do not presume to say are necessary to Salvation; and being neither Calvinistic nor Arminian, they forbid the favourite tenets of either party to be so taught as to contradict the truth chiefly maintained by the other.\*

See also Par. 44, in Chap. XX.

\* For a full vindication of this principle, which, if thoroughly understood and admitted, would put an end to the controversy between Calvinists and Anti-Calvinists on the question of Predestination, I venture to refer to a small volume, entitled *Discourses on Necessity and Predestination*.

In the Preface to this Volume, and in the "*Answer to certain Objections*" against the work, I have endeavoured to demonstrate clearly the fundamental truth upon which my own mode of treating the subject rests. If that truth be admitted, the error of each party consists in supposing, that by establishing one of the disputed propositions, the other is overthrown.

Against this error the whole of my argument is directed. It is a new method of reconciling apparent contradiction on subjects of this nature: but it is the only one; and it is either worth nothing, or it is absolutely conclusive. The main position developed and defended throughout the whole work is this:—"Unless two propositions contain an actual contradiction, they *may be* both true: and when each of them separately taken is demonstrable, either from reason or from Scripture, we are not justified in pronouncing them to be *incompatible*, however inconceivable to us their co-existence may be."

Such a solution, however, will never be satisfactory to those who have long been engaged in the controversy. They will never like to be told that they have been wasting their time, and straining their minds in logomachy; or, which is almost as bad, in arguing without perceiving what was the real point at issue.

A Scottish divine, the late Dr. M'Crie, in his *Life of Knox*, alluding to this work in

## BLOMFIELD, BISHOP OF LONDON.—1842.

10. This limitation of our ministerial *authority*, by the laws of the Church to which we belong, extends also to every part of our ministerial *duty*. As the Clergy of an integral and independent National Church, we are bound and restricted in the exercise of our functions, not only by the general and fundamental laws of the Church Catholic, but by those of the particular branch of it in which we hold office. We are to teach as our own Church teaches in her Articles of Religion, and to minister discipline according to the laws by which she has prescribed and defined it.

11. First, as to our teaching:

“The Church of England,” says Bishop Hall, “in whose motherhood we have all just cause to pride ourselves, hath, in much wisdom and piety, delivered her judgment concerning all necessary points of religion, in so complete a body of divinity as all hearts may rest in. Those we read, those we write under, as professing not their truth only, but their sufficiency also. The voice of God our Father in his Scriptures, and (out of them) the voice of the Church our Mother in her Articles, is that which must both guide and settle our resolutions. Whatsoever is besides these, is but private, or unnecessary and uncertain.”\*

12. If it be asked, In what sense are the Articles themselves to be understood, for they are not all so precisely worded as to shut out all possible diversity of interpretation? we answer, Where the meaning of an Article may seem to be uncertain, we have the Church for her own interpreter in her Liturgy and Homilies, especially the former;<sup>4</sup> and if in some few instances it should happen, that even

a note, speaks of it contemptuously, as *superficial* reasoning. It is not to be wondered, that a solution so simple should be mortifying to one who had spent much time in wordy metaphysics, mistaken for orthodox divinity. He naturally shrunk back from the broad sunshine into his region of mist. Just as we are told by naturalists, that the mole is not really blind, but the eye is so formed, and is so accustomed to darkness, that upon coming to the surface of the earth, the light is painful, and drives the animal back to his favourite haunts and operations below.

\* Epist. Dedicatory to “The Old Religion.”

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<sup>4</sup> “The fourth notion to which I would call your Lordship’s attention is, *that the Liturgy is the exponent of the Articles, not the Articles of the Liturgy*. This, my Lord, is an interesting question to many of us. The Articles are the sheet-anchor of our Churchmanship. That there is any real discrepancy between the Liturgy and Articles, I do not see, and do not believe. But the Liturgy is and must be somewhat indefinite as a formal expression of a Creed; and we therefore fear, lest by this new mode of interpretation, such a sense should be put on the Articles, and presented to ourselves, as we could not conscientiously accept. Let our exposition of doctrine be once coerced, and all is over.

“But, my Lord, surely you will not deliberately countenance, you will not officially promote this notion. Of what use were the Articles meant to be, if not to act as the final summary of the theology of the Church of England? In the Liturgy, undoubtedly, some things had been *taken from*, and some things *derived through* the Church of Rome. And why not? A pearl is a pearl still, though found in a rotten shell. But, lest there should be supposed to be any Papal sentiment retained in the Liturgy, the Articles were made definitive. We honestly give in our allegiance to the Church, as understanding the Liturgy, *yes, and all her other Formularies*, in the sense of the Ar-



with that help we are unable to determine, with perfect certainty, the truth which an Article was intended to assert, or (which is more likely to be the case) the error which it is intended to deny, we are surely to be guided, in our interpretation of it, by the known or probable intention of those who framed it; inasmuch as that will determine the sense in which the Article was received at the first, and that in which it ought still to be received, where it has not been contradicted or qualified by any later authoritative declaration of the Church's opinion.\* It is possible, and I think barely possible, that the words of the 21st, 22nd, and 31st of our Articles may be so construed, as to bear the sense which some have lately attempted to put upon them; but it is not the sense which their authors intended; it is not that in which they have been understood by the English Church; and therefore it is not that in which they are to be subscribed or explained.

\* In our attempts to discover the intention of those who framed the Article which forms the subject of our inquiry, we shall derive assistance from the teaching of the earlier Fathers, by whose statements of all the essential points of Christian Doctrine, the Fathers of our Reformed Church constantly declared themselves willing to abide. I think it right to repeat here, what I had thought was so plainly stated in the Charge itself as not to be liable to misconception, that my purpose in this Charge is to point out, as clearly as I can, what the Doctrine of the Church of England is, as set forth in its authorized Formularies, and not to discuss the truth of the Doctrine itself. To say, therefore, that my statements respecting the effects of Baptism are unscriptural, is altogether beside the purpose. Are they, or are they not, in conformity with the teaching of the Church? I state, that the children of wrath are made in Baptism the children of God. It is denied that "children are brought to the font as the children of wrath." But what says the Catechism? "Being by nature born in sin, and the children of wrath, we are *hereby* made the children of grace."

To prove that the connexion of Baptism with Justification is a tenet of our Church, I need only refer to its adoption of the Nicene Creed. The Homily of the Salvation of Mankind says, "We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace, and remission, as well of our original sin in Baptism, as of all actual sin committed by us after our Baptism, if we truly repent, and unfeignedly turn to him again."—"Our office is, not to pass the time of this present life unfruitfully and idly, after that we are *baptized, or justified.*"

[ADDITIONAL NOTE.]<sup>5</sup>

My statement that the language of the Liturgy in some sense corrects that of one of the Articles, has been perverted into an admission, on my part, that the Articles require correction. My meaning, which is so obvious that no honest reader can mistake it, is, that the Liturgy expresses the *Doctrine* of that Article in language somewhat more correct than the Article itself, and so *explains* the true meaning of the Article.

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ticles. Here is their peculiar property and office. It is the office of the Homilies to instruct in the details of doctrine and duty; it is the office of the Liturgy to aid us in devotional exercises; it is the office of the Articles to give a general exponential face and title to the entire theology of the Church of England. Your Lordship will forgive some warmth in speaking on this point. Attempts, you are aware, have been made by one school in the Church to render the Articles almost nugatory; and these attempts have naturally led the lovers of the Reformation to rally round the Articles, being persuaded that the next step to *putting them aside in books* would be, were the first successful, *the putting them down by law.*"—*Respectful Address to the Lord Bishop of London, concerning some prevailing Notions apparently countenanced in his Lordship's late Charge.* By the Rev. C. J. YORKE, M.A., Rector of Shenfield, p. 14.—ED.

<sup>5</sup> This note, added in the second edition of his Lordship's Charge, refers more particularly to Par. 23, p. 363, *supra*.—ED.



• 13. It has indeed been said, and not lately for the first time, that the Articles of our Reformed Church were drawn up in general terms, that men of different judgments might accommodate them to their own opinions; and that all, who though differing in the branches meet together in the root of the same religion, might be led to agree in them. Such certainly was the device of those who managed the Council of Trent; and such also was said to have been the mind of those who drew up the Canons of the Synod of Dort. But the composers of our Anglican Confession of Faith, it has been well observed,

“ Had not so little in them of the dove, or so much of the serpent, as to make the Articles of the Church like an upright shoe, to be worn on either foot;”—  
 “ and therefore we may say of our first Reformers, in reference to the present Book of Articles, as was affirmed of them by Dr. Bancroft, then Bishop of London, in relation to the Rubric in Private Baptism, that is to say, that those reverend and learned men intended not to deceive any by ambiguous terms.”—  
 “ The end they aimed at was, *ad tollendam opinionum dissensionem, et consensum in vera Religione firmandum*; which end could never be effected, if men were left unto the liberty of dissenting, or might have leave to put their own sense upon the Articles, as they list themselves.” \*

The King's Declaration prefixed to the Articles, which was made with the advice of the Bishops, enjoins

“ That no man hereafter shall either print, or preach, to draw the Article aside any way; but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.”

14. With respect to all attempts to give to the Articles of Religion a greater latitude of sense than the words upon the face of them will bear, and, especially, all endeavours to make them look towards the errors of the Church of Rome, when they are unquestionably, as to the points of difference between the two Churches, neither more nor less than a solemn and emphatic protestation against those errors, I will express my own opinion in the words of Bishop Jeremy Taylor. Speaking of the different methods by which wise and peaceable Dissenters might be drawn to subscribe, together with Churchmen, some common Confession of Faith, he concludes,

“ And at last, in such cases, let the Articles be made with as great latitude of sense as they can; and so that subscriptions be made to the form of words, let the subscribers understand them in what sense they please, which the truth of God will suffer, and the words can be capable of. This is the last remedy; but it is the worst: it hath in it something of craft, but very little of ingenuity (ingenuousness): and if it can serve the ends of peace, or of external charity, yet it cannot serve the ends of truth, and holiness, and Christian simplicity.” †

15. The endeavour to give a Tridentine colouring to the Articles of Religion agreed upon by the Council of London in 1562, and to extenuate the essential differences between the two Churches, is a

\* This quotation is from Heylyn's *Quinquarticular History*, c. 8, p. 554.

† *Ductor Dubit.* b. iii. c. iv. rule 23.

ground of no unreasonable alarm to those whose bounden duty it is to "banish and drive away all erroneous and strange doctrines," and therefore to guard against the insinuation into our Church of any one of those false opinions which she has once solemnly repudiated. It is one of the methods by which the Court of Rome has before sought to beguile the people of this country of their common sense. Bishop Stillingfleet \* quotes a letter of advice given to a Romish agent, as to the best way of managing the Papal interest in England upon the King's Restoration: the third head of which is,

"To make it appear underhand, how near the doctrine, worship, and discipline of the Church of England comes to us (of Rome); at how little distance her Common Prayer is from our Mass; and that the wisest and ablest men of that way (the Anglican) are so moderate, that they would willingly come over to us, or at least meet us half way. Hereby the more staid men will become more odious; and others will run out of all religion for fear of Popery." †

[But a greater evil than the apostasy of a few, or even many, would be the success of any attempt to establish the fact, not indeed of perfect identity, but of something more than a sisterly resemblance between the two Churches, and to prove that a member of the Anglican Church can consistently hold all the errors of the Roman, except one or two of the most flagrant, and even *them* with certain modifications.]

See Par. 17, in Chap. XVIII.

See also Par. 21, in Chap. XIV.; 23, in Chap. XIII.; and 31, in Chap. XXII.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Pars. 131—153, in Chap. IV.

BAGOT, BISHOP OF OXFORD.—1842.

17. With respect to the Ninetieth Tract, which was the immediate cause of my interference, I have already expressed my opinion, that it was objectionable, and likely to disturb the peace of the Church. I thought so last year, and I think so still.

18. I deeply regret its publication, though I am quite ready to

\* Unreasonableness of Separation, Pref. p. xix.

† The agents of the Court of Rome in England, who carried on their correspondence through the hands of Secretary Windebank, in the reign of Charles I., "drew a flattering picture of the resipiscence of the Anglican party, who are come to acknowledge the truth in some Articles, and differ in others rather verbally than in substance, or in points not fundamental; who hold other Protestants to be schismatical, and confess the primacy of the Holy See, regretting the separation already made, and wishing for re-union; who profess and pay implicit respect to the Fathers, and can best be assailed on that side." *Hallam's Constitutional History of England*, vol. ii. p. 92. Compare this with the statements recently published in the Romish periodical, *L'Ami de la Religion*, of what is supposed by its correspondents to be now going on in England.<sup>6</sup>

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<sup>6</sup> See Appendix C.—ED.

allow, that the explanations, with which it has been subsequently modified, or rather, I should say, by which the writer's original meaning has been made more clear, have in part relieved me from some of those most serious apprehensions with which the first perusal of it filled my mind.<sup>7</sup>

19. I am aware that the Articles of our Church were rather drawn up with the view of including than of excluding men of various shades of opinion;<sup>8</sup> and I am further aware, that, if a precedent were wanted for—I will not say stretching—but for contorting the meaning of those Formularies, nothing can exceed the licence which has been assumed by Calvinistic interpreters of the Articles—a licence which has often gone beyond what was attempted in the Ninetieth Tract.<sup>9</sup>

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<sup>7</sup> His Lordship refers to MR. NEWMAN's explanatory *Letter to Dr. Jelf*. In that Letter the Author observes, that "consciousness, how strongly he had pledged himself in other writings against Rome, made him quite unsuspecting of the possibility of any sort of misunderstanding arising out of his statements in" Tract 90. It must be remembered, however, that MR. NEWMAN, not long after the publication of those statements, retracted the strong expressions which he had used in writing against Rome. See Appendix B.—ED.

<sup>8</sup> "Ad tollendam opinionum dissensionem, et consensum in verâ Religione firmandum."—ED.

<sup>9</sup> I beg the attention of the reader to the following parallel; taking for granted that MR. SCOTT will be considered as unexceptionable a witness on the one side, as MESSRS. NEWMAN, KEBLE, and WARD are upon the other:—

*Licence assumed by Calvinistic interpreters of the Articles.*

"But I may fairly leave this part of the Article (Art. xvii.) to plead its own cause, and ours also. I wish not to make any comment upon it; or to give one clause which it contains in my own words. . . . It speaks my sentiments, and the sentiments of my brethren; and let it speak them without a comment. I am conscious that I could not, and I do not believe that any of them so much as think they could, so *fully*, so *simply*, so *unexceptionably* express our sentiments, as this Article does. . ."

"It is manifest, that *the compilers* kept in view the statement of St. Paul, in the eighth of Romans, throughout the whole."  
—SCOTT's *Remarks on Bishop Tomline's Refutation of Calvinism*, pp. 640, 641.

*Licence assumed by the Author and Defenders of Tract 90.*

"Our Twelfth Article is as plain as words can make it on the 'Evangelical' side: . . . of course I think its *natural* meaning may be *explained away*, for I *myself* subscribe it in a *non-natural* sense."—WARD's *Ideal of a Christian Church considered, &c.*, p. 479.

"The manner in which the dry wording of the Articles can be *divorced from their natural spirit*, and accepted by an orthodox believer; how their *prima facie* meaning is *eroded*, and the *artifice* of their inventors thrown back in recoil on themselves; this, and the arguments which prove the honesty of this, have now been for some time before the public," "set out at length in two pamphlets, with an Appendix, which I published three years ago," [entitled *A Few Words*, and *A Few more Words in support of Tract 90*.—ED.]—*Ibid.* p. 69.

"If there be no reason to the contrary, the natural meaning of the words, as at first drawn up, may be taken without hesitation as the meaning of the Church, or State, or University, calling on us to sign them. Still our obligation so to take them, comes from our relation to the imposers, not the compilers; or, as MR. NEWMAN has most concisely worded it, '*We have no duties toward their framers.*'"—KEBLE's *Letter to Mr. Justice Coleridge*, p. 19.—ED.

20. Still, I cannot persuade myself, that any but the plain obvious meaning is the meaning which, as members of the Church, we are bound to receive; and I cannot reconcile myself to a system of interpretation which is so subtle, that by it the Articles may be made to mean any thing or nothing.

21. Nevertheless, if, within certain limits, the Articles *may be so construed as not to force persons of a Calvinistic bias to leave the Church*,<sup>1</sup> I do not see why a similar licence, within the same limits, is not to be conceded to those whose opinions accord with those of our Divines who resisted the puritanical temper of the sixteenth and seventeenth<sup>2</sup> centuries; or why such persons should be forced into communion with Rome.

22. And I say this the more, because I am satisfied that the Ninetieth Tract was written with the object of retaining persons within the bosom of our Church who *might otherwise*\* have seceded;<sup>3</sup> and further, because I think that few living men have written more ably upon the errors of the Romish Church, and the sin of leaving our own Church for her communion, than the author of that Tract.<sup>4</sup>

#### DENISON, BISHOP OF SALISBURY.—1842.

6. On the other hand, the language which has been used in various quarters on many of the points in controversy between the Church of Rome and ourselves, appears to me liable to much of the exception which has been taken to it. The disapproval expressed of the mode in which these topics were handled in the Ninetieth number of *The Tracts for the Times*, was, as you are aware, the immediate cause of the termination of that work; and I believe that the soundest and wisest members of our Church rejoiced both that the Bishop of Oxford interposed, as he did, on that occasion, and that his suggestions were at once followed in so becoming a spirit and manner.<sup>5</sup>

#### DENISON, BISHOP OF SALISBURY.—1842.

##### ORDINATION CHARGE.

*Vide* Pars. 18, 19, in Chap. VIII.

\* See pages 28, 29, of *Mr. Newman's Letter to Dr. Jelf*; also the *Introduction of Dr. Pusey's Letter to Dr. Jelf*.

<sup>1</sup> The italics are not his Lordship's. See the extract from Mr. Scott's *Remarks, &c.* in the preceding note.—ED.

<sup>2</sup> See Charge of the BISHOP OF OSSORY, pp. 57—61, *supra*, and note 4, p. 146.—ED.

<sup>3</sup> The italics are not his Lordship's. See Appendix H.—ED.

<sup>4</sup> MR. NEWMAN'S Retracting had not appeared when his Lordship's Charge was delivered. See Appendix B.—ED.

<sup>5</sup> See note 2, p. 103, *supra*.—ED.

## PEARSON, DEAN OF SALISBURY.—1842.

[ . . . An ingenious and elaborate attempt . . . to reconcile subscription to the Thirty-nine Articles, with the adoption, under the name of Catholic truth, of the very errors of the Romish Church which those Articles were intended to counteract and condemn. . . ]

See Par. 13, in Chap. XXV.; see also Par. 40, in Chap. XX.

## SHORT, BISHOP OF SODOR AND MAN.—1842.

See note 3, p. 168, *supra*.

## THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

51. Some much more important as well as difficult questions are suggested by the last Tract of the series, entitled "Remarks on certain Passages in the Thirty-nine Articles." The objections which have been made to this essay—and it has incurred the censure of persons whose prepossessions were all in its favour—have been directed partly against the author's principle of interpretation, and partly against the manner in which he applies it in his treatment of the passages which are the subject of his remarks. And these are points which must be carefully distinguished, and considered separately.

52. With regard to the principle itself, it appears to me that much misapprehension has prevailed, and that it has been stated by others in a manner which the writer's language does not warrant. It has been sometimes represented as if he had held it allowable for one who subscribes the Articles to reject their obvious, literal, and grammatical sense, and to substitute another more conformable to his own preconceived notion of Catholic Doctrine. This, indeed, is a principle which would be alarmingly dangerous, if it were not so flagrantly absurd. But I do not perceive that it is implied, either in the account which the author gives of his object, at the outset, or in the concluding remarks with which he meets the supposed objection.<sup>6</sup> I hardly understand how it can be reconciled with either: his professed object being to shew, that the Articles contain no propositions or terms inconsistent with the Catholic Faith; and the objection which he anticipates being, that the interpretation proposed, though it may give the grammatical sense, is not in harmony with the known opinions of the framers. The objection itself assumes, I think, that no violence has been

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<sup>6</sup> See the statements made by Mr. WARD, (the zealous defender of Tract 90 and its author,) note 9, p. 565, *supra*.—ED.

done to the grammatical sense: and the answer given to it, though including several distinct heads, seems to amount to this; that one who subscribes to the Articles, professes his assent to the opinions of their framers, so far as they are distinctly expressed in the Articles themselves, but no farther; and that he is not bound to adopt those which he may find recorded in their other writings, for the purpose of either limiting or enlarging the grammatical sense of the Articles; so that, where a proposition is expressed in general terms, he is at liberty to differ from the framers as to those points which are left undefined. The author conceives, and endeavours to shew by historical evidence, that the Articles were framed with the intention of allowing large room for difference of opinion on subordinate questions. His view of this subject has been severely censured, as subjecting our Reformers to the charge of disingenuousness; which no doubt they would have justly incurred, if they had designedly used equivocal language.<sup>7</sup> But a proposition may be general, yet not equivocal: it may be meant, and may serve to secure unanimity among those who assent to it, to a certain extent, though not to exclude a variety of sentiments beyond that limit.

53. Whatever, then, may be thought as to the matter of fact, the principle of interpretation, so stated, appears to contain nothing either absurd or dangerous; and more than this, the author seems neither to have asked, nor—which is more important—to have wanted for his purpose.

54. The manner in which he has applied his principle in the treatment of the Articles on which he has commented, is of course a totally distinct question. And here I think no impartial person can deny, that there is much to justify the sensation of surprise and alarm which was excited in so many, and some very friendly quarters, by the first appearance of the Tract. This impression was perhaps the stronger, because the notion of a compromise between extreme opinions on common ground had been least of all associated in most minds with the Articles which it discusses. But, even when this view has been admitted, the construction put upon several passages will certainly appear to ordinary readers excessively refined and artificial—such, in fact, as could scarcely have occurred to the writer, if his judgment had not been biassed by his wishes. Such is still my own impression, after all I have seen adduced in defence or explanation of the Tract, though I think it sufficient to repel the imputation of a conscious obliquity of view;

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<sup>7</sup> “In my pamphlets, three years since, I distinctly charged the Reformers with fully tolerating the absence from the Articles of any *real* anti-Roman determination, so only they were allowed to preserve an *apparent* one—a charge which I here beg as distinctly to repeat.”—WARD’s *Ideal of a Christian Church*, p. 100, note. Mr. Ward’s *Ideal* has been published since the delivery of his Lordship’s Charge; but the pamphlets referred to came out immediately after Tract 90.—ED.



and the character of the Church required that such a mode of interpreting her Formularies should be publicly discountenanced.

55. But, on the other hand, suspicions have been suggested by the Tract, as to the drift of the whole, and the ultimate tendency of the author's views, which appear to be wide of his real aim and meaning.

56. His interpretation of the Twenty-second Article, which, more than any other part of his Remarks, has given rise to these suspicions, is indeed, in my judgment, quite untenable. Even if the compilers of that Article had not been acquainted with the Decrees of the Council of Trent on the subjects mentioned in it, they could not have described some of the grossest abuses of the unreformed practice as *the Romish Doctrine*, nor would they probably have pronounced so mild a censure on such enormities as is expressed in the terms, "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." This would surely have been, at the same time, much less and much more than belonged to such a subject. And again, whatever might have been the case with the framers of the Article, the authority which imposed it, after the Decrees of the Council had been published, could not have thought that it did not condemn the Romish Doctrine according to the latest and most authentic exposition of it. In fact, however, it was *the Doctrine of the Schoolmen* that the framers of the Article originally condemned, and the epithet *Romish* was afterwards substituted, with distinct reference to the Decrees of Trent. The author of the Tract, therefore, seems to have fallen into a manifest error, when he attempts, on chronological grounds, to limit the meaning of the Articles, so as not to comprehend the Decrees of the Council of Trent on the same points. But though his remark as to the date of the Article is general, still, since the distinction which he draws between the Romish Doctrine and that of Trent is strictly limited to this single Article—for in no other does the expression *Romish Doctrine* occur—it cannot be inferred that he intended to intimate, that the teaching of the Council is consistent with that of the Church of England on any other points.<sup>8</sup> It would, indeed, be

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<sup>8</sup> MR. NEWMAN cannot be confining himself to one "single Article" when he says, "Our *Articles* were written before those Decrees, and therefore *are* levelled, not against them, but against the authoritative teaching."—*Letter to Dr. Jelf*, p. 15, ed. 1. And again; "I conceive that what 'all the best writers' say is authoritative teaching, and a sufficient object for the censures conveyed in the *Articles*, though the Decrees of Trent themselves *remain untouched*."—*Ibid.*, p. 12.—MR. WARD, too, admits that "the Tract did imply that, *on the points mentioned in the Letter of the Four Tutors*," (including the Doctrine of the Mass, Art. 31,) "the Articles do not condemn the Decrees of the Council of Trent."—*Few Words in Support of Tract 90*, p. 4. DR. WISEMAN takes the same view of the case:—"It seems unaccountable that you should now court that title" (Tridentine), "and assert—as your Tract does—that, while *we* have abandoned the Doctrines of Trent, you, and those who take the Articles in your sense, interpret them in accordance with these Doctrines."—*Letter to the Rev. J. H. Newman*, p. 29.—ED.

sufficiently alarming to believe that he thought this was the case with regard to these. But though the language of the Tract, taken by itself, might very easily suggest such a surmise, and is on that account deserving of censure, as it might fall in the way of persons who had no other means of learning the author's real sentiments, I think it is clear, from his subsequent explanation of his meaning, that the immediate purport of his remark was to signify a distinction between the letter of the Decrees of Trent and the spirit in which it has been interpreted in the Romish Schools, and by the practice of the Church of Rome; and also, that what he would have licensed as an admissible private opinion on the subject of the Article, is not reconcilable even with the letter of those Decrees, unless on a very forced and arbitrary interpretation.

57. But I must add, that the liberty for which he pleads on some points, is much larger than the grounds which he assigns for it. On subjects as to which nothing can be known to us but by Revelation, it cannot be altogether innocent or safe to adopt, even as matter on private belief, any Doctrine which has not been revealed. It is either a presumptuous abuse of our mental faculties, or it is suffering ourselves to be "*bequiled*" by others, who have rashly and vainly "*intruded into those things which they have not seen.*" It diverts the mind from the contemplation of certain and useful truths; it tends directly to introduce superstitious practice. Even, therefore, if our Church had been silent as to the state of the departed—which is far from the case, since she makes it the subject of prayer—it would not have followed that any of her children are at liberty to hold a Doctrine on that subject, as matter of belief, *whatever be its merits*, merely because it is in some sense *primitive*, and is a *possible or probable opinion*—that is to say, a conjecture not involving any absurdity—much less to hold a Doctrine which is apparently as much opposed to that of our Church, as the idea of *punishment* is to that of *joy and felicity*, and *the absence of God's presence to the living with Him.*

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\* \* I subjoin a list of publications connected with *Tract 90* and the *Interpretation of the Articles*, for the benefit of those who may be disposed to pursue the investigation of this most important branch of the controversy.—ED.

#### I. TRACTARIAN.

*A Letter to the Bishop of Oxford on occasion of Tract 90.* By J. H. NEWMAN, B.D., Vicar of St. Mary the Virgin, Oxford.

*A Letter to the Rev. R. W. Jelf, D.D., Canon of Christ Church, in explanation of Tract 90.* By THE AUTHOR.

*The Articles treated of in Tract 90 reconsidered, and their interpretation vindicated, in a Letter to the Rev. R. W. Jelf, D.D., &c.* By the REV. E. B. PUSEY, D.D., Regius Professor of Hebrew, and Canon of Christ Church.

*The Case of Catholic Subscription to the Thirty-nine Articles considered. A Letter to Mr. Justice Coleridge.* By the REV. JOHN KEBLE, M.A., Professor of Poetry, &c.

*A Vindication of the Principles of the Authors of the Tracts for the Times.* By the HON. AND REV. A. P. PERCEVAL, B.C.L.

*The Subject of Tract 90 examined in connexion with the History of the Thirty-nine Articles, &c.* By the REV. FREDERICK OAKLEY, M.A., Fellow of Balliol College, &c.

*Letter to the Lord Bishop of Ripon.* By WALTER FARQUHAR HOOK, D.D., Vicar of Leeds.

*A Few Words in support of Tract No. 90.* By the REV. W. G. WARD, M.A., Fellow of Balliol College.

*A Few More Words in support of Tract No. 90.* By the REV. W. G. WARD.

## 2. ROMISH.

*Some Remarks on Mr. Newman's Letter to Dr. Jelf in explanation of Tract 90.* By AMBROSE LISLE PHILLIPPS, of Grace Dieu Manor.

*A Letter respectfully addressed to the Rev. J. H. Newman, upon some passages in his Letter to Dr. Jelf.* By N. WISEMAN, D.D., Bishop of Melipotamus.

*Remarks on Tract 90, Francis a Sancta Clara, Newman, Sibthorp, Wiseman, Palmer.* By A CATHOLIC PRIEST.

*Oxford or Rome? A Letter to the Rev. J. H. Newman on Tract No. 90.* By AN ENGLISH CATHOLIC.

## 3. ANTI-TRACTARIAN.

*The Thirty-nine Articles of the Church of England. A Lecture before the University of Oxford.* By R. D. HAMPDEN, D.D., Regius Professor of Divinity.

*The Thirty-nine Articles considered as the Standard and Test of the Doctrines of the Church of England. A Lecture before the University of Oxford.* By GODFREY FAUSSETT, D.D., the Lady Margaret's Professor of Divinity.

*Subscription to the Thirty-nine Articles. — An Answer to the Hon. and Rev. A. P. Perceval* By CHARLES R. ELBRINGTON, D.D., Regius Professor of Divinity in the University of Dublin. 1842.

*A Letter to the Rev. T. T. Churton, M.A.* By the REV. H. B. WILSON, M.A., Fellow of St. John's College.

*Strictures on No. 90 of the Tracts for the Times.* By a Member of the University of Oxford. Parts 1 and 2.

*The Articles construed by themselves.*

*Provincial Letters from the County Palatine of Durham, &c.* By the REV. G. STANLEY FABER, D.D. Letter XIV. and Appendix to Letter III.

*A Review of No. 90 of the Tracts for the Times.* By the REV. R. PRETYMAN, M.A., Precentor of Lincoln.

*Remarks on Mr. Newman's Letter to Dr. Jelf and on Tract No. 90.* By the REV. J. JORDAN, Vicar of Enstone.

*Brief Remarks on Tract 90, ed. 2, and some subsequent Publications in defence of it.* By the REV. C. P. GOLIGHTLY, M.A., Oriel College.

*Remarks on certain Passages in the Rules and Regulations of the P——— Friendly Society.*

*Observations suggested by Mr. Ward's Few More Words in support of Tract 90.* By ROBERT LOWE, Esq., Magdalen College.

*Resignation and Lay Communion. Professor Keble's View of the Position and Duties of the Tractarians, as exhibited in his Letter to Mr. Justice Coleridge.* By the EDITOR OF THIS VOLUME.

*A second Appeal to the Bishop of Oxford, on the Divinity of the Tract Writers, &c.* By the REV. J. JORDAN, Vicar of Enstone.

## 4. UNCERTAIN.

*A Letter to the Rev. E. B. Pusey, D.D., on the Publication of No. 90 of the Tracts for the Times.* By WILLIAM SEWELL, M.A., Professor of Moral Philosophy in the University of Oxford.

Some documents connected with Tract 90 will be found in Appendix A.—ED.

## CHAPTER XXII.

THE RUBRIC AND CANONS.

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BAGOT, BISHOP OF OXFORD.—1838.

*Vide* Par. 4, in Chap. XXIV., and 7, in Chap. VI.

PHILLPOTTS, BISHOP OF EXETER.—1839.

*Vide* Pars. 26, 27, 28, in Chap. XIV., and Par. 43, in Chap. VIII.

HOWLEY, ARCHBISHOP OF CANTERBURY.—1840.

4. But whilst we are deeply impressed with the importance of these objects, and are anxious to assist in promoting them, we can never lose sight of our proper and immediate concern,—the care of our own flocks. The extraordinary quantity of matter relating to the general interests of our Church, has left me little time for advert- ing to details which form a great part of a Clergyman's duty, and affect the efficiency of his ministrations as they are well or ill performed. I must, therefore, confine my observations to a few points.

5. The attention of the Clergy has been of late more carefully turned to the observance of the directions of the Rubric, in respect to the Liturgy and Offices of the Church; and this laudable regard to order and law cannot fail to be useful, if conducted with sound judgment. The impropriety of performing Offices in private houses which are appointed to be publicly used, is now generally admitted, and I trust we shall speedily see the discontinuance of so irregular a practice. But some allowance may fairly be made to bodily infirmity, and perhaps even to inveterate prejudice or mental weakness. In the correction of irregularities of long standing, much discretion is requisite; and in cases where argument has been found ineffectual, the ultimate object may sometimes be more surely attained by temporary indulgence, than by insisting on immediate compliance with rule.

See also Par. 7, in Chap. XXIII.

## BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Pars. 19—23, in Chap. X.

## MALTBY, BISHOP OF DURHAM.—1841.

*Vide* Par. 8, in Chap. III.

## LONGLEY, BISHOP OF RIPON.—1841.

4. In reference, however, to the general question of a literal obedience to the injunctions of the Rubric, it may be urged that in some instances the lapse of time and altered circumstances have rendered a compliance with it impossible; in others, the practice enjoined has become so universally obsolete, that the obligation to return to it may seem doubtful. In the former case, I need not say that necessity provides a sufficient dispensation.\* In the latter, it would seem that where a usage enjoined by the Rubric has been in universal abeyance for many generations, and that disuse has been allowed of the several Ordinaries, the like dispensation may fairly be claimed.<sup>9</sup> For although it be in strictness true, that whatever was enacted by the authority of Convocation and of Parliament, can be repealed by the same authority alone, yet if the whole body from whom the Convocation would be selected have tacitly consented to abandon the practice, the obligation to resume it would not seem to be very strong; and such is the opinion of the most experienced Canonists, even in cases where the Order is clear and undisputed. But where the expressions are ambiguous, and the authority doubtful, it can be still less binding on the Clergy to resume antiquated customs, without first referring the matter to the Ordinary, in whom a discretionary power is vested for appeasing such-like doubts.

See also Pars. 2 and 3, in Chap. XXIII., and 4<sup>th</sup>, in Chap. XXIV.

## MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

*Vide* Par. 53, in Chap. X.; Pars. 66—74, in Chap. XXIV.; Par. 80, in Chap. XIV.; and Pars. 83—86, in Chap. XXIII.

\* Under this head may be classed the Rubric in the Order for Confirmation, requiring the Bishop to “lay his hand upon the head of every one severally, saying, ‘Defend, O Lord,’” &c. The growth of population, in some quarters especially, since this Rubric was framed, has rendered the compliance with it almost, if not altogether, a physical impossibility. For my own part, I would say that nothing but this vast numerical increase would reconcile me to a deviation from the prescribed Order.

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<sup>9</sup> See the same sentiment expressed by the BISHOPS OF EXETER, 1842, Par. 11; LONDON, 1842, Par. 42; SALISBURY, extract from Ordination Charge, 1842; WORCESTER, 1842, Par. 18; and EDINBURGH, note 5, p. 579, *infra*.

MR. KEBLE, in his *Letter to Mr. Justice Coleridge*, speaks of the “silence of our Bishops” as “amounting to a virtual dispensation,” in a matter of far greater moment than the observance of the Rubrics. See *Resignation and Lay Communion*, p. 15.—ED.

## PHILLPOTTS, BISHOP OF EXETER.—1842.

11. Before I quit this subject, let me again impress on you—what three years ago I brought to your attention—the duty of a faithful observance of the Rubrics. True it is, that inveterate usage may be pleaded for the non-observance of some of them.<sup>1</sup> But of these not all, perhaps not one, may have been irreclaimably lost. Be it our care to revive what we may; but, certainly, not to permit any others to fall into disuse.\*

\* To the wisdom which marks our Rubrics, I am glad to give the testimony of the experience of one of the ablest and most devoted ministers ever employed in the service of the Church in India, Archdeacon Robinson.

*Plymtree, August 27, 1842.*

MY LORD,—I am just honoured by the receipt of your Lordship's note of yesterday, and have great pleasure in thus recurring to the conversation which I had the happiness to hold with you at Plymouth.

The instances to which I referred, of the great wisdom of our Rubrics, and their general sufficiency for the solution of difficulties as they arose from time to time in the formation of infant churches, were chiefly in the case of the two Sacraments.

1. One of the greatest hinderances to the sound and healthy state of the Native Churches in India has always been, as your Lordship is well aware, the precipitancy of the missionary's zeal in increasing the number of his converts, and consequently the carelessness with which the Sacrament of Baptism has been sometimes administered to unworthy recipients. In the province of Tinnevely especially this evil was most apparent some few years ago, so as almost to rival at one time the rapidity and multitude of Xavier's conversions; and the unhappy consequences were soon seen in frequent apostacies of such merely nominal Christians. On the other hand, the more cautious and self-denying missionary, alarmed at these errors of his bolder brethren, was in danger of deferring or withholding the Sacrament on insufficient grounds. The difficulties in both cases were at once met by insisting on the observance of the first Rubric in the office for the Baptism of adults, requiring that "timely notice shall be

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<sup>1</sup> *Vide* the preceding note.

"When a man becomes a member of any institution, and swears to maintain its laws, he of course does not mean all the laws by which it has been governed, but only such as have not been abrogated—only those, in fact, by which it is governed. But abrogation may be of two kinds; by direct legislation, or by a species of indirect legislation, which is called desuetude. Thus, in our statute-book, every law not erased is technically and formally a law; yet any magistrate who swears to execute the laws of England, would be held a madman if he attempted, and suspended from his office if he persisted in wishing, to execute each and every of the statutes. Some have fallen into desuetude, have become inoperative, through, as you would say, the negligence of previous magistrates, though, as I would say, an originally imperceptible but finally avowed deference to the spirit of the times. And this deference, virtually considered, has become, and is universally allowed to have become, in the official administration of those laws, and as regards the duties and consciences of their administrators, as complete an act of abrogation, as if they had been legislatively expunged. Now this fact is so notorious and patent, that no man of even the most ordinary acquirements can be ignorant of it. They who plead the duress of their oaths, as respects the ceremonies and the discipline of the Church, know it, and know consequently they are under no more obligation by their oath to revive any obsolete ceremony or discipline, than an Attorney-General would be to try a man under an obsolete statute. When, therefore, we attack them for disturbing the peace of the Church by the revival of things which the Church has suffered to fall into disuse, and they plead the necessity of their oaths, they plead what is a fiction and a farce. *It is the importance which they attach to these ceremonies which is the cause of their revival, and, in point of fact, its only justification.*"—*Letter to the Rev. W. J. C. Bennett, A.M., Minister of Portman Chapel, St. Mary-le-Bone.* By A LAYMAN, pp. 81, 82.—ED.





some instances, indeed, they have gone beyond the line of duty and of prudence, in recommending, or practising, Ceremonies and Forms not authorized by their own Church; and in ascribing to others an importance which does not properly belong to them: but there can be no doubt of their having mainly contributed to the progress, which has been made during the last few years, towards a full and exact Observance of the Church's Rubrical injunctions, as well as to a better understanding of the foundations and proportions of her Polity, and the nature and value of her Discipline. We ought not to overlook the real good which they have effected in one direction, while we contemplate with apprehension the evil which it is to be feared they have wrought in another.

31. Every Clergyman is bound, by the plainest obligations of duty, to obey the directions of the Rubric.\* For conforming to them, in every particular, he needs no other authority than that of the Rubric itself. We ought not to be deterred from a scrupulous Observance of the Rites and Customs prescribed or sanctioned by our Church, by a dread of being thought too careful about the externals of religion. If we are not to go *beyond* her Ritual, at least we ought not to *fall short* of it; nor to make her public Services less frequent, nor more naked and inexpressive, than she intends them to be. In saying this, I am not holding any new language. In my Charge to the Clergy of the Diocese of Chester in 1825, I used these words: "A strict and punctual conformity with the Liturgy and Articles of our Church is a duty to which we have bound ourselves by a solemn promise, and which, while we continue in its ministry, we must scrupulously fulfil. Conformity to the Liturgy implies, of course, an exact Observance of the Rubric. We are no more at liberty to vary the mode of performing any part of Public Worship, than we are to preach Doctrines at variance with the Articles of Religion. If there be any direction for the public Service of the Church with which a Clergyman cannot conscientiously comply, he is at liberty to withdraw from her ministry; but not to violate the solemn compact which he has made with her."

\* Every Clergyman, before he is ordained, and again, as often as he is admitted to any benefice or office in the ministry, subscribes to the three Articles in the Thirty-sixth Canon; the second of which is as follows: "That the Book of Common Prayer, and of ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said book prescribed, in public prayer, and administration of the Sacraments, and none other." The 1 Eliz. cap. ii. s. 4, enacts a penalty for using "any rite, ceremony, order, form, or manner of celebrating the Lord's Supper, openly or privily, or Matins, Evensong, administration of the Sacraments, or other open prayers, than is mentioned and set forth in the said book." The 13 and 14 Car. II. cap. iv. s. 2, says, that as "nothing conduces more to the honour of our religion, and to the propagation thereof, than an universal agreement in the public worship of Almighty God; and to the intent that every person within this realm may certainly know the rule to which he is to conform in public worship, and administration of Sacraments, and other rites and ceremonies of the Church of England,—be it enacted that all and singular Ministers, &c., shall be bound to say and use the Morning Prayer, Evening Prayer, &c., in such order and form as mentioned in the said book."

32. An honest endeavour to carry out the Church's intentions, in every part of public worship, ought not to be stigmatized as popish or superstitious. If it be singular, it is such a singularity as should be cured, not by *one* person's desisting from it, but by *all* taking it up. When I have been asked, whether I approved of certain changes in the mode of celebrating Divine Service, which were spoken of as Novelties, but which were in fact nothing more than a return to the anciently established order of the Church, my answer has been, Far from questioning the *right* of the Clergy to observe the Rubric in every particular, I know it to be their *duty*; and the only doubt is, how far are *we* justified in not *enforcing* such observance in every instance?

33. It may, indeed, call for the exercise of a sound discretion, in certain cases, as to the time and mode of bringing about an entire conformity of your practice, in this respect, with the letter of the law; but I cannot, as it appears to me, consistently with my duty, interpose any obstacles, nor offer any objection to its being done. I wish this observation to be understood as applicable, not only to the administration of Public Baptism at the time prescribed by the Rubric; to the reading of the Offertory Sentences, and the Prayer for the Church Militant; but to the observance of the days which the Church appoints to be kept holy.

See also Pars. 34—40, in Chap, XXIII.

41. The principle involved in the reasoning of Bishop Butler, is applicable also to the observance of those ceremonies which are enjoined by the Church, whether in the Rubric or the Canons. Upon those which rest on Rubrical authority, I need not enlarge; our obligation to practise them is clearly and unanswerably set forth in the Preface to the Book of Common Prayer. With respect to the Canons, as we, who are Clergymen, cannot question their *synodical* authority, so we must believe, upon the strength of the highest legal decision, that they are binding as part of the *law of the land* on the whole Clergy of the realm; and although they do not *proprio vigore* bind the Laity, there are many provisions therein, declaratory of the ancient usage and laws of the Church of England, which in that respect, and by virtue of that authority, do bind the Laity also. Much has been loosely written about the difference, in point of obligation, between the Rubric and the Canons: the real distinction seems to be, that the Canons may, in certain cases, by competent authority be lawfully dispensed with; but not the Rubric, except where it is specially so provided. In some cases it may happen, with respect to both Rubrics and Canons, that a literal compliance with them is impracticable; and to such cases the maxim of *necessitas non habet legem* obviously applies.

42. There are others, in which a Canon has been long and generally neglected, in a matter not of vital importance to the Church, and where such neglect has been sanctioned by those whose duty

it was to require its observance, if they thought it necessary.<sup>2</sup> Such, for instance, is the 74th Canon, on wearing gowns with standing collars, and cloaks with sleeves. "The general reason," observes Bishop Stillingfleet, speaking of that Canon, "continues in force; namely, that there should be a decent and comely habit for the Clergy, whereby they should be known and distinguished from the people:" an object, of the importance of which I have on more than one occasion expressed a strong opinion; but which I fear will not be attained, except by some authoritative regulation, to which the Clergy, not of this or that diocese, but in general, shall be required to conform. I am, however, of opinion, that the distinction between them and the Laity, as to their ordinary dress, should be of a very simple kind, and not such as would be likely to expose them to the ridicule of those whose respect they wish to retain.

See also Pars. 43—51, in Chap. XXIV., and 58, 59, in Chap. XXIII.

#### DENISON, BISHOP OF SALISBURY.—1842.

[ORDINATION CHARGE.]

The defence, therefore, of the existing custom<sup>3</sup> must rest on the ground that the universal agreement of the Ordinaries for a length of time not to enforce these Canons, amounts to a virtual dispensation from them, unless the Bishop should see any reason to require their observance.<sup>4</sup> And in this view of the case, it may be deemed that, generally, the function of Preaching is permitted in our Church to be exercised by those who are ordained Priests, in that fulness, with which at their Ordination it is committed to them by the Bishop.\*

\* The Doctrine of a virtual dispensation from positive rules, to be inferred from long and general desuetude, must, I think, be allowed as necessary in the present state of our Church; and the conscience of any individual Clergyman need not be aggrieved at acquiescing in it, especially when there exists a superior power able to give effect to the dormant rule; and therefore, in a manner, having the responsibility of its neglect.<sup>4</sup> But, however sufficient this may be to satisfy an individual, it is a different question, whether such a state of things be suitable for the Church at large, or be one in which her members, and especially her ministers, ought willingly to acquiesce. And on this point I will not scruple to express my own conviction, that some lawful and effectual mode of deliberation, judgment, and action, is much to be desired for the character and efficiency, if it be not necessary for the stability and security of the Church. I believe, indeed, that this is in itself a right properly inalienable in the Church of Christ. Our own branch of the Church in theory possesses it, though its exercise has now been restrained by the civil power for above a century. Many circumstances have conspired of late, and some very painfully, to impress upon reflecting minds a sense of the disadvantages of this condition. And the question of the proper remedy for this evil is one deserving the most prompt and the most serious consideration.—pp. 16-17.

<sup>2</sup> See note 9, p. 573, *supra*.—Ed.

<sup>3</sup> His Lordship is speaking of the practice of allowing Ministers to preach without "special license from the Bishop of the Diocese, or other superior authority," notwithstanding the "restriction" "enforced at the time of the Reformation," which "is, strictly speaking, still in force, for it is respected and established by the Canons of 1603, and has not been repealed since that time." p. 14.—Ed.

<sup>4</sup> See note 9, p. 573, *supra*.—Ed.

## PEPYS, BISHOP OF WORCESTER.—1842.

5. For the present, therefore, I purpose to confine myself to those supposed variations from the directions of the Rubric which have of late been made so much the subject of animadversion.

6. And here I must, in the first instance, remark, that the whole responsibility of such variations, if they do exist, rests entirely with the recognised Authorities of the Church. So much has of late been said of the manner in which the Clergy neglect the observance of the Rubrics, that many, particularly among my younger brethren, may have become unsettled and distressed, under the impression that they have thereby violated the engagement into which they entered on accepting their cures, "that they would conform to the Book of Common Prayer, and to every thing contained therein." Undoubtedly, in the course of more than two centuries which have elapsed since the Rubrics in the Common Prayer were framed, it has become the almost invariable practice of the Clergy, in their administration of Divine Service, to make certain variations. Now my position is, that for such variations the Authorities of the Church are alone responsible. For he who is aware of any habitual practice among those over whom he exercises authority, and neglects to correct it, must be considered as affording his sanction to such a practice; and as it is impossible to suppose that the Bishops, many of whom have, like myself, been occupied for the best part of their lives in parochial ministrations, can be ignorant of such deviations from the strict letter of the Rubric, we must consider them as having given a tacit consent to them.<sup>5</sup> What may have been their motive for having thus contentedly acquiesced in a practice among their brethren which must be admitted not to have been strictly regular, it would be presumptuous in me to conjecture; but I may be permitted to assign the grounds upon which it is my intention to adopt a similar course of conduct.

7. In the first place, I conceive that when you sign a declaration that you will conform to the Book of Common Prayer, and to

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<sup>5</sup> Subjoined is the testimony of a Bishop of a very different school, to the same effect:—

"I would, therefore, my Reverend Brethren, earnestly advise you to study carefully the Canons of our Church, and the Rubrics of the Service-book; to consider every part of them as law imposed upon you by that society which God has appointed for the perfecting of the Saints for the work of the Ministry, for the edifying of the Body of Christ. If, indeed, there be any points which you see to be generally, and to have been for a long time neglected, you may then lawfully consider whether such neglect by the enacting body does not amount to a virtual repeal; and before attempting to introduce any such antiquated and unusual practice, however rubrical, I would advise you not only to study the temper and preparation of the congregation among which you minister, but also officially to consult your Bishop, part of whose weighty duties it is to take upon himself the responsibility in such matters."—BISHOP TERROR'S *Primary Charge to the Clergy of the Diocese of Edinburgh*. See also note 9, p. 573, *supra*. —ED.

every thing contained therein, you bind yourselves to use in general that Form in the administration of the Church Services, rather than the Missal of the Roman Catholics, on the one hand, or the Directory of the Puritans, on the other hand; and not\* that you will, with more than Chinese exactness, make a point of conscience to adopt every expression, and implicitly follow every direction therein contained, notwithstanding any changes which altered habits of life, or altered modes of thinking, may have rendered expedient.

8. In considering this question, it is perhaps impossible to arrive at a sound conclusion, without reflecting upon what is the present state of the Church as a governing body; and for this purpose it is important that we should reflect first upon the different senses in which the term "Church" is used by our theological writers.

9. In its primary sense, it means the whole body of Christian people militant here on earth. It means that holy Church which throughout all the world doth acknowledge Christ; that Church for which, in the 55th Canon, we are directed to pray, as "Christ's holy Catholic Church; that is, the whole congregation of Christian people dispersed throughout the whole world:" and we would fain hope that under this Catholic description may be included many who may yet have differed from us in some important points of doctrine; for we should feel that we were assuming the pretended infallibility of the Roman Pontiff, if we presumed to shut the gates of mercy upon the meek piety of a Fenelon, on the one hand, or the deep religious feeling of a Doddridge, on the other.

10. But in its more usual and restricted sense, the term Church means a community of Christians, who have agreed in deducing certain Articles of Faith from their interpretation of the Holy Scriptures; and in the adoption of certain rules and ordinances, by which the admission or exclusion of members from the community might be regulated, and its affairs conducted with decency and order.

11. In this sense, we find even in the Apostolic times the Church of Jerusalem distinguished from that of Antioch; and the seven Churches of Asia are addressed in the Book of Revelation as each distinct from the other, though all alike the Churches of Christ. And it must be recollected that the Canon to which I have before referred, having directed us first to pray for the holy Catholic Church—that is, the whole congregation of Christ's people dispersed throughout all the world—afterwards desires our prayers for the Church of England, Scotland, and Ireland, in particular.

\* The argument of Paley with regard to Subscription to Articles of Religion, may surely be applied with equal propriety to the Declaration made by the Clergy previous to Licence or Institution, that they would conform to the Liturgy of the Church of England. In this case, as in that of Subscription, the true question is, what was the "*animus imponentis*?" Now no one who reads the history of those times with attention, can doubt that the object of the Legislature, who imposed upon the Clergy a Subscription to the above Declaration, was the substitution of the Book of Common Prayer for the Missal of the Roman Catholics, or the Directory of the Puritans.



12. Now it is in this latter sense that we speak of the Church, when we consider it as a governing body. To its decrees we are bound to submit; or if we find such submission contrary to our convictions, or inconsistent with our principles, we have no course left to us but to retire from a community whose authority we cannot conscientiously acknowledge.

13. These decrees, however, must proceed from some recognised body, having authority to issue them; and this body in our Church is the assembly of Bishops and representatives of the Clergy in Convocation assembled. Now it has been the wisdom of our civil rulers to deprive this assembly of all jurisdiction, even in matters Ecclesiastical, for above a century past. We meet, indeed, at the calling of every new Parliament, but we are restricted from entering on the consideration of any matters which are not submitted to us by the Crown; and as no such matters are ever offered to us, an adjournment *sine die* is the necessary consequence. I am not referring to this practice for the purpose of censure; on the contrary, it may well be doubted whether, in the present temper of men's minds, the peace of the Church, and even the cause of truth, may not be more effectually promoted by such a course, than by rendering the Convocation what it once was—an efficient body, prompt at all times to correct error and maintain discipline, but likewise able to sanction those changes which any alteration in the circumstances of the Church might have rendered expedient.

14. My object in thus calling your attention to the inactive state in which the legitimate governing power in the Church has been allowed to remain for the last hundred years, is to draw a justification therefrom of the conduct of the Bishops who have tacitly acquiesced in those deviations from the exact Rubric in the Book of Common Prayer, of which we have lately heard so much.

15. Are certain sentences directed by the Rubric to be read at a particular part of the Service, with a view to a collection among the congregation for the benefit of the poor, and have such sentences lost their pertinence in consequence of a compulsory rate having been substituted for such voluntary collections? No authority exists, short of an Act of Parliament, by which the omission of such sentences can be *legally* justified.

16. Do certain phrases occur in the Service for the Solemnization of Matrimony, dictated by the grossness of a former age, but offensive to the refinement of the present time? We may all agree as to the propriety of their omission, but in the present state of the Convocation, who can venture to authorize it?

17. So, is there a single word in the Service for the Sacrament of our Lord's Supper, bearing a sense very different from the original Greek word, of which it purports to be a translation, and calculated on this account to excite unnecessary alarm in weak minds? Although every scholar is aware of the fact, still no authority exists by which the substitution of a more appropriate word could be justified.

18. Under these circumstances, it is unquestionably true that a sort of general consent has been allowed to take the place of such authority, and a licence assumed by the Clergy, and tacitly permitted by their Diocesans,<sup>6</sup> to make such slight changes in the letter of the Rubrics as seemed to be required by the altered circumstances of the time: and while they strictly adhere to the spirit of them, they need not fear that in so doing, they are violating the declarations which they made at the time when they accepted their cures, that they would conform to the Liturgy of the Church of England.

19. What is required by such a declaration is, an honest and conscientious conformity to the Liturgy of our Church, in opposition to other forms of worship; but to accuse the Clergy of violating their Ordination Vows, because they have adopted such slight deviations as I have above noticed, in compliance with the general consent of their congregations, and the tacit permission of their Diocesans, betrays too much that spirit of formality which induced the Pharisees of old to attach importance to making broad their phylacteries, and enlarging the borders of their garments.

See also Pars. 20—24, in Chap. XXIII.

25. Such are some of the principal deviations from the Rubric, which have been pleaded as justifying a movement in the Church, which has set one Minister against another, introducing divisions and disputes where before was only concord and unanimity.

See also Par. 27, in Chap. XVI.

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<sup>6</sup> See note 9, p. 573, *supra*.—Ed.

\* \* Some Works on the subject of the preceding Chapter are mentioned in a note at p. 591, *infra*.—Ed.

## CHAPTER XXIII.

## THE CHURCH SYSTEM, SERVICES, AND ORDINANCES.

## BAGOT, BISHOP OF OXFORD.—1838.

8. And here let me repeat a wish, which I believe I have already expressed, that you should avail yourselves of that increase of devotional spirit, which is, I trust, gaining ground everywhere, to pay more attention than has of late years been bestowed on the Week-day Festivals. It is lamentable to think in how many parishes the observance of Ascension-day (a festival no way inferior to that of Christmas) has fallen into neglect and desuetude. Lent, Passion Week, the Ember days, and divers others of the seasons set apart by the Church for an especial measure of devotion, might be rendered far more available than, I fear, they are for purposes of edification.

9. In towns and parishes where the population is concentrated round the Church, we are really without excuse, if we fail of making the attempt; and even in those agricultural districts where dwellings are more thinly scattered over the whole extent of the parish, I believe more may be done than those who have never tried the experiment would be apt to imagine; at least, I know no reason why *our* labours should be less blessed than those of our dissenting brethren.<sup>7</sup>

See also Par. 7, in Chap. VI.

## PHILLPOTTS, BISHOP OF EXETER.—1839.

*Vide* Para. 27, 28, in Chap. XIV., and Par. 64, in Chap. VI.

## SPENCER, BISHOP OF MADRAS.—1839.

*Vide* Para. 1, 2, in Chap. VI.

## DENISON, BISHOP OF SALISBURY.—1839.

And the same principle which I have laid down with respect to the number of Services, appears to me equally applicable to the

<sup>7</sup> See note 2, p. 298, *supra*.—ED.

instruction to be given by the Minister. I do not see why it should be thought enough to instruct a small congregation once only on the Lord's day, while to a larger congregation Sermons are twice delivered. In either case, probably, the proportion of those who are not able to attend both Services is pretty equal; some of whom, therefore, where there is only a single Sermon, are left without any instruction at all.—*Charge*, 1839, p. 27.

HOWLEY, ARCHBISHOP OF CANTERBURY.—1840.

7. There is one point, however, of no little importance, in which material benefit would accrue to the public, by a strict observance of the Rubric, which prescribes the quantity of Service required in the Church. A full compliance with its injunctions, in regard to the use of the Liturgy on Week-days, is not to be expected in all places; but it is greatly to be regretted that its regulations were ever dispensed with, in respect to the complement of duty on the Lord's day. I am fully aware that this departure from law, this infringement of the rights of the parishioners, was originally occasioned by necessity; but I am equally certain that it becomes an abuse which ought not to be tolerated when the necessity has ceased to exist. The omission of one of the Services deprives many parishioners of access to the Church, and furnishes others with an excuse to themselves for staying away; it consigns the thoughtless to idleness for at least one portion of the Sabbath, and sends the religious to strange places of worship, with the risk of eventually detaching them from the Church. On the sense of the Legislature upon this subject, expressed by recent enactments, I say nothing. But I leave it to the judgment of those who, without a cogent necessity, omit the morning or evening Service, whether they are duly conforming to the laws of the Church, or fulfil the obligations of their office. I would further suggest that, in places where both Services are performed with only one Sermon, the advantage to the parish would be great, if an encouragement to attendance were held out by the addition of a Discourse, a Catechetical Lecture, or a short Exposition of Scripture.

See also Pars. 4, 5, in Chap. XXII.

KAYE, BISHOP OF LINCOLN.—1840.

Another important provision of the Plurality Act, is that which empowers the Bishop to enforce the performance of two Services on every Lord's day, each of such Services to include a Sermon or a Lecture. There are, I am aware, many cases in which this provision cannot at present be enforced, because the Incumbent or Curate has the care of two Churches; a state of things which the restriction of Pluralities will gradually amend. But I shall deem it my duty to carry into effect the declared intention of the Legis-

lature in every possible case. Not that I am very sanguine in anticipating good from religious Services performed, not spontaneously, but merely in obedience to the commands of an Ecclesiastical superior. Compulsory enactments are at best a poor substitute for a sense of duty. But I am satisfied that no single cause has contributed more to the prevalence of Dissent in this Diocese, than the too frequent practice of omitting a second Service. When the parishioners see that a resident Clergyman, having the care of a single Church, opens that Church once only on the Lord's day, the impression naturally made on their minds is, that he is more desirous of consulting his own ease than of promoting their spiritual welfare; and if they are seriously disposed, they turn to any teacher who professes to supply them with the spiritual food for which they hunger.

With respect to the delivery of a Sermon or Lecture at each Service, our experience tells us that when the Prayers of the Church only are read, and no Sermon delivered, the parishioners are very remiss in their attendance. I will not stop to inquire whether this ought to be so; whether the paramount importance attached to Preaching, in the present day, bespeaks a healthy state of religious feeling; whether it does not savour of that love of excitement, and that undue admiration of mere intellect which are the characteristics of the age; whether, indeed, the Sermon is not too often regarded in the light of an intellectual treat, and estimated rather by the gratification which it affords to the taste, than by its tendency to amend the heart. Whatever might be the result of such an inquiry, it is, as I have just observed, certain, that when the Prayers of the Church only are read, and no Sermon delivered, the parishioners are very remiss in their attendance; and surely no conscientious Pastor will think that he has discharged his duty to them, until he has removed, as far as lies in his power, every plea for this remissness. If they are only to be won to the House of God by a Sermon, he will not fail to preach it. The omission of a second Sermon will too probably be ascribed to one of two causes; to our want of ability, or to our disinclination to labour for the edification of our flocks; and I need scarcely observe that, to whichever of the two it is ascribed, the effect must be most prejudicial to our ministerial usefulness. I am therefore assured that my Reverend Brethren will not require any exhortation from me to induce them to comply with this provision of the Act.

Let me, before I quit the subject of Preaching, guard against a possible misinterpretation of my meaning; let no one infer, from what I have said, that I am disposed to undervalue its importance. It has been in all ages of the Church, and ever will be, the blessed instrument both of turning the sinner from the evil of his way, and of promoting the growth of the confirmed Christian in holiness. I mean only to offer a caution against an error into which many, I fear, in the present day, are liable to fall—the error of supposing

that religion consists chiefly in the hearing of sermons.—*Charge*, 1840, pp. 14—16.

SUMNER, BISHOP OF CHESTER.—1841.

*Vide* Par. 2, in Chap. XI., and Pars. 27—30, in Chap. X.

MONK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

He (the Bishop) is now empowered to require of any Incumbent, that a second Sermon or Lecture shall be delivered in his Church on each Sunday. Except in one or two peculiar cases, I have felt it right to issue this injunction only to new Incumbents, who enter upon the cure of parishes with a full knowledge of the extent of duty to which they are liable. With regard to others, I leave to them and their own consideration the propriety of giving their flocks this benefit, and prefer to use the influence of exhortation rather than command, as better suited to the nature of that brotherly connexion which subsists between us, and at the same time as most conformable to my own disposition. Besides, I place but little reliance upon the efficacy of discourses which are delivered upon compulsion; and trust rather to the beneficial effects of advice and example, co-operating with a Clergyman's own sense of the responsibility which he has taken upon himself to feed the flock of Christ.

Possibly the present age attaches a disproportionate importance to Preaching, in comparison with other services. But, however this may be, the fact is undeniable, that whenever no Sermon is expected, the congregations in our churches are very slender. And in estimating the causes which have led to the gradual increase of dissent, and the alienation of a portion of our population from the Establishment, even in parishes where church-room is sufficiently great, it is, I believe, admitted that the practice of what is called single duty, as it excludes a part of the parishioners from all public instruction on the Sabbath, has driven many of the humble classes to the meeting-house. This consideration should be of itself sufficient to induce every Clergyman (as it has induced many) voluntarily to accompany each service of the Lord's day with instructions from the pulpit, in order that none of his flock may have inducement or excuse to leave the communion of the Church for religious meetings, which they find more accessible and convenient.—*Charge*, 1841, pp. 7, 8.

BOWSTEAD, BISHOP OF LICHFIELD.<sup>8</sup>—1841.

5. It has been charged against the individuals who were instrumental in producing these effects, that they converted the Church

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<sup>8</sup> See Note 7, p. 6, *supra*.—ED.



into a House of Preaching rather than of Prayer.<sup>9</sup> This however, supposing it to be true, can form no justification for a reaction of a very opposite character; a reaction which denies the Holy Scriptures to be the sure Rule of Faith, and thus saps the very foundation of Protestantism. Congregations must be instructed before they can properly engage in prayer; and should the notion that Preaching may be neglected, extensively prevail, there can be little hope of the great mass of our population being ever taught to appreciate aright the other Ordinances of our Church.

LONGLEY, BISHOP OF RIPON.—1841.

1. It seems unnecessary, on the present occasion, to enter with any minuteness of detail into the provisions of those legislative enactments affecting the Church which have been passed since we last met together. There are in these days so many channels through which information on such points can be obtained, that I shall satisfy myself with referring to one particular only, in which I am much gratified to find that my own wishes, as well as the intentions of the Legislature, have already in many parishes been anticipated. It has been felt by many among you, that nothing but an undeniable necessity should deprive the members of our Church of a second Service; and where there is already a second Service, of a second Sermon, on the Lord's day. And though it may be in vain to expect a complete return in all places to the Week-day Services prescribed by our Liturgy, it cannot but be lamented that the ancient practice of opening the House of God *at least* twice on the Sabbath should ever have been departed from. The denial of this privilege gives the careless and the ungodly an excuse for indulging in habits of idleness or dissipation on that holy day, while it tempts the thoughtful and serious-minded to join the Separatists in their assemblies for public worship. From either of these evils the faithful Pastor will do his diligence to save his flock; and I am persuaded that no stronger inducement need be offered to those of my Reverend Brethren whose people are still deprived of these spiritual benefits.

2. The voluntary movement on the part of some of my Clergy in this matter, seems to be a welcome index of an increasing desire to return to a stricter observance of Ecclesiastical order. It must be obvious to us all, that, owing to causes which it may be needless here to specify, various practices clearly sanctioned, and even commanded by our Church—some of them of a very godly and edifying character, others perhaps in their nature more indifferent—have fallen into very general desuetude. And with regard to some of

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<sup>9</sup> I have elsewhere endeavoured to show how little sanction this argument derives from the practice of Ilm who claimed for his Father's House the title of the "House of Prayer."—See *Preaching; its warrant, object, and effects.*—pp. 20, 21.—ED.

them, at any rate, a judicious and well-timed effort to restore them would merit every encouragement.

3. We cannot forget how rigid an examination was instituted before the present Order of Public Worship was settled; and we may feel assured, that whatever in matters of ceremony and discipline was permitted to remain, was considered by our Reformers to be essential to its decent maintenance, as well as to the edification of the people: and when we consider the trying circumstances under which the body of that Liturgy, and the special directions with which it was accompanied, were framed—when we call to mind that its Rubrics (as has been eloquently said of them) “were written in the blood of some of their compilers, men famous in their generations, who yielded up their lives for the great truths of the Gospel,” we shall surely think it no light matter to disregard those injunctions, to curtail the Services which they prescribe, or to set up an order of our own in any matter, in preference to that which has received so grave and deliberate a sanction. I am well aware, however, of the difficulties which may obstruct a Clergyman in the performance of this branch of his duty, though he may be most conscientiously desirous of fulfilling its obligations. Some impediments may arise from the negligence of his predecessors; others from the force of inveterate custom, originally acquiesced in from too willing a subserviency to the wishes and convenience of the parishioners. To this cause may be attributed the facilities which we fear are often afforded for the administration of the Sacrament of Baptism in private houses, for the admission of Parents as Sponsors to their own children, the permission to Non-communicants to stand as Godfathers and Godmothers, and the introduction of the office of Private Baptism into the Church, thereby postponing, or perhaps entirely dispensing with, the obligation to provide Sponsors at all. Witness again the rare celebration of the Sacrament of Baptism in the midst of the congregation after the Second Lesson either at Morning or Evening Prayer. With respect to the provision of proper Sponsors, we should consider how much the godly solicitude of the Church in behalf of the souls of her children is defeated by neglecting it. In her parental anxiety that all who are brought to the Baptismal Font be virtuously brought up to lead a godly and a Christian life, she guards, as she best may, against the precarious tenure of the parent’s life, and provides substitutes solemnly pledged to extend to their surviving children the blessings of sound religious instruction, should they themselves be prematurely removed from this earthly scene. Consider also the loss to which the infant is again exposed, in not being brought, at the moment of its solemn dedication to God, into the midst of the assembled worshippers, there to benefit by their united prayers, that he may lead the rest of his life according to this beginning! It can scarcely be matter of surprise, that so imperfect an estimate should often be formed of the value which the Church attaches to

this holy Sacrament, and that there should be so much declension from the strictness of life and conversation required by the Baptismal vow, when the opportunity is so rarely offered to the congregation of hearing the terms in which our Liturgy describes the benefits received, and the obligations imposed at the Baptismal Font. Indeed, the re-introduction of the office of Public Baptism into the Service, wherever it is practicable, would seem to be more than ever called for at the present moment, when the neglect of that holy Sacrament is unhappily become more prevalent through the prejudicial influence of the Registration Act. In some instances I am happy to learn that the revival of the practice in our Diocese has been attended with very beneficial results, inducing many young persons, as well as adults, as yet unbaptized, to seek admission into the Church through that sacred Ordinance.

See also Par. 5, in Chap. VI

SUMNER, BISHOP OF WINCHESTER.—1841.

*Vide* Pars. 12—14, in Chap. II.

BERESFORD, ARCHBISHOP OF ARMAGH.—1842.

*Vide* Par. 3, in Chap. XXI.

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

60β. And whereas of late years a custom had been gaining ground of "Extemporary Prayers being used before and after Sermon, without any foundation from Law or Canons, and coming only from connivance," the Bishops and their assistants expressed their "hearty desire, that great care might be taken to suppress those private conceptions of Prayers both before and after Sermon,<sup>1</sup> lest private opinions be made the matter of prayer in public, as hath, and will be, if private persons take liberty to make public prayers.\*

65. Again, it was demanded by the Puritans, "Because singing of Psalms is a considerable part of public worship, we desire that the Version set forth and allowed to be sung in churches may be amended, or that we may have leave to make use of a purer Version."† To which the answer of the Bishops and their assistants was an excuse for passing over the objection: "Singing of Psalms in metre is no part of the Liturgy, and so no part of our

\* *Grand Debate*, p. 57; *Cardwell*, pp. 254, 337.

† *Ib.* p. 6; *ib.* p. 308.

<sup>1</sup> It will be seen by reference to the second volume of the present BISHOP OF SODOR AND MAN'S *Church History* (p. 227), that the Bishops, in reply to a Petition presented by the Presbyterians to Charles the Second in 1660, admitted "that custom allowed the use of extempore prayer *before Sermon*."—ED.

commission.”\* I notice the question, however, for the purpose of remarking, that, at the time of this the last effective revision of our Liturgy, the singing of Psalms in metre was limited to “the Version set forth and allowed to be sung in churches;” and that the Nonconformists could not venture on the use of what they esteemed “a purer Version,” “without leave.”<sup>2</sup>

66. The Dress of the Clergy during their ministrations was another point in controversy between the Nonconformists and the Episcopal Divines. By the former it was specified as one of “divers ceremonies, which from the first Reformation had by sundry learned and pious men been judged unwarrantable, that public worship may not be celebrated by any Minister that dares not wear a Surplice.”† By the latter it was answered, “There hath been so much said, not only of the lawfulness, but also of the conveniences of those ceremonies mentioned, that nothing can be added. This, in brief, may here suffice for the Surplice, that reason and experience teaches, that decent ornaments and habits preserve reverence and awe; held, therefore, necessary to the solemnity of royal acts, and acts of justice; and why not as well to the solemnity of religious worship? And in particular no habit more suitable than white linen, which resembles purity and beauty, wherein angels have appeared, Rev. xv.; fit for those whom the Scripture calls Angels; and this habit was ancient, according to St. Chrysostom.”‡

67. And this might suffice for our purpose in a general view. But I have noticed this topic the rather, as affording opportunities for remarking, first, that in our public ministrations at all times and in all places, not only in our consecrated churches, but in any licensed temporary place of worship, the Surplice ought to be worn, as the dress of his profession and office, by the ministering Clergyman; and, secondly, for the purpose of stating to you, my reverend brethren, collectively, a case which has been submitted to me by more than one of the Clergy of this Diocese, and the opinion which I have formed thereupon.

68. The case is the difficulty experienced in resuming the Service after the Sermon, by reason of the requisite change of the dresses, appropriated in practice respectively to the Pulpit and the Communion table. My solution of the difficulty is comprised in the following suggestions:—First, what is the obligation on a Clergyman to use a dress in the pulpit different from that which he wears during his other ministrations? Secondly, does not the order for his dress, during his ministrations in general, include his ministration in the pulpit? and thus would not the Surplice be properly

\* *Grand Debate*, p. 80; *Cardwell*, p. 342.

† *Ib.* p. 8; *Ib.* p. 310.

‡ *Ib.* p. 108; *Ib.* p. 350.

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<sup>2</sup> But now there is scarcely a Bishop on the bench who has not had a “Selection of Psalms and Hymns for Public Worship dedicated” to him “by permission.”—*En.*

worn at any time for the Sermon by the Parochial Clergy, as it is by those in Cathedral Churches and College Chapels? But, thirdly, at all events, where the circumstances of the case make that dress desirable, does there appear any impropriety in its use?

69. If, indeed, it were at all times worn by the Preacher, it might tend to correct an impropriety, not to say an indecency, which is too apt to prevail in our churches, by reason of the change which takes place before the Sermon: when the Preacher, attended, perhaps, by the other Clergy, if others be present, quits the Church for the Vestry Room, after the Nicene Creed; thus leaves his congregation to carry on a part of the Service, admitting Psalmody to be such, without their Minister;<sup>3</sup> an absolute anomaly, as I apprehend it, in Christian worship, that the people should act without their Minister; deprives them of his superintendence during that exercise, and of his example in setting before them the becoming posture and a solemn deportment in celebrating God's praises; and at length, after an absence of several minutes, during which he has been employing himself in any way but that of common worship with his people in God's House, returns at the close of the Psalm to the congregation, and ascends the pulpit in the character of the Preacher.

70. Now all this is, in my judgment, open to much animadversion. And the best mode of correcting it appears to be, for the Minister to proceed, immediately after the Nicene Creed, to the pulpit, attired as he is—for the Church certainly gives no order or sanction for the change of his attire—and so be prepared to take part with his people in the Singing, if Singing be at that time desirable, or, if not, to proceed at once with his Sermon.

71. But, however this may be, it is evident and incontrovertible, that much awkwardness and inconvenience must be the result of detaining a congregation after the Sermon, whilst the Minister leaves the Church, and retires to a perhaps distant vestry-room, in order that he may again attire himself in the dress fitted for prayer: for that he should proceed to the succeeding prayers in any other attire than the Surplice, is palpably opposed to the directions of the Church.

72. The sole mode of obviating this difficulty appears to be for the Minister, in such cases at least, to preach in his Surplice.<sup>4</sup>

73. It will be observed, that I assume the resumption and con-

<sup>3</sup> "Singing of Psalms in Metre is no part of the Liturgy." See the quotation in Par. 65 of his Lordship's Charge, p. 589, *supra*.—ED.

<sup>4</sup> See a very able article on the *Rubrics and Ritual of the Church of England*, in the QUARTERLY REVIEW for May, 1843; in which, as I humbly conceive, the "use of the Surplice in the pulpit (except in Colleges and Cathedrals) is" shewn to be "wholly unsanctioned, and . . . forbidden by ecclesiastical authority, . . . an innovation on the practice of the Church, and contrary to the true reason and distinction on which the varieties of clerical dress were instituted." p. 264. See also a valuable work entitled, "*How shall we Conform to the Liturgy of the Church of England?*" By the REV. J. C. ROBERTSON, M.A., second edition, enlarged; and "*A few Thoughts on Church Subjects.*" By the REV. EDWARD SCOBELL, M.A.—ED.

tinuance of the Communion Service after the Sermon. I do so for this reason, that, however common may be in practice a deviation from the rule, the rule itself is plain, unequivocal, and imperative, as we find in the first paragraph of the Rubric after the Communion, that “upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general prayer ‘For the whole state of Christ’s Church militant here in earth,’ together with one or more of these Collects last before rehearsed, concluding with the blessing.” This also, be it observed, is the proper, the only proper, because it is the prescribed time, for saying the Sentences at the Offertory, and collecting the Alms of the congregation. It is only, indeed, by making the collection in connexion with the continuance of the service after the Sermon, that a religious character is given to the collection. And this is no mean consideration. But the consideration which my general argument induces me to impress upon you is, that the Church directs “the alms for the poor and other devotions of the people to be received” after the Sermon, and whilst the Offertory “Sentences are in reading,” and so “to be reverently brought to the Priest, and to be humbly presented by him and placed upon the Holy Table,” and by him commended to God’s most merciful acceptance, in conjunction with the prayers which the Church, as hath been already noticed, thereupon orders to be offered unto the Divine Majesty.

74. With the hope of satisfying the minds of some of you, my Reverend Brethren, whom I know to take an interest on this topic, and who, on any occasion of “diversity or doubt” relating to your use and practice of the directions of the Book of Common Prayer, are entitled to your Diocesan’s sentiments, I may have dwelt on the foregoing question somewhat longer than was required by my more immediate purpose of specifying puritanical irregularities.

78. Again, as to the position of the Baptismal Font, the Puritans desired that “it may be so placed as all the congregation may best see and hear the whole administration;”\* and this drew from the Episcopal Divines the remark, that “the Font usually stands as it did in primitive times, at or near the Church door, to signify that Baptism was the entrance into the Church mystical; ‘we are all Baptized into one Body,’ 1 Cor. xii. 13;”† a remark well worthy of the attention of modern improvers, who seem oftentimes studious to place the Font any where but in its proper significant position,<sup>5</sup> if indeed they admit any Font at all.

See also Para. 80—82, in Chap. XIV.

\* *Grand Debate*, p. 19; *Cardwell*, p. 324.

† *Ib.* p. 131; *ib.* p. 355.

<sup>5</sup> The Puritans seem to have considered the edification of the congregation by “seeing and hearing the whole Administration,” a matter of greater importance than the “significant position” of the Font. In the same spirit it is provided by the



83. In the Office also of the Holy Communion, there were certain objections which caused debate between the Ministers of the Church and their sectarian opponents. The Priest, at the commencement of the service, and in the other parts of it, was directed to "stand at the north side of the Lord's Table," and at certain periods, to "turn himself to the people." Against this the Puritans excepted, "the Minister's turning himself to the people is most convenient throughout the whole ministration."\* But the exception was met by the counter-position, explanatory of the rule: "The Minister turning to the people is not most convenient throughout the whole ministration; when he speaks to them, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them; when he speaks for them to God, it is fit that they should all turn another way,<sup>6</sup> as the ancient Church ever did."†

84. And again, in the distribution of the Bread and Wine, where the Rubric directed, "then shall the Minister first receive the Communion in both kinds, &c., and after deliver it to the people in their hands, kneeling; and when he delivereth the Bread, he shall say, the Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," &c.; to this the Non-conformists excepted, "We desire that at the distribution of the Bread and Wine to the communicants . . . the Minister be not required to deliver the Bread and Wine into every particular communicant's hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly."‡ But what was the Churchmen's answer? "It is most requisite that the Minister deliver the Bread and Wine into every particular communicant's hand, and repeat the words in the singular number;<sup>7</sup> for so much as it is the propriety of Sacraments to make particular obsecration to each believer; and it is our visible profession, that by the grace of God, Christ tasted death for every man."§ Thus

\* *Grand Debate*, p. 16; *Cardwell*, p. 320.

† *Ib.* p. 17; *ib.* p. 321.

‡ *Ib.* p. 125; *ib.* p. 353.

§ *Ib.* p. 110; *ib.* p. 354.

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Eighty-second Canon, that "when the Holy Communion is to be administered, . . . the Table shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the communicants in his Prayer and Ministration." Our Church shews no superstitious preference for one spot above another, but is influenced simply by an earnest desire to promote the spiritual benefit of her members. Her principle is that of the Apostle; "Let all things be done to edifying."—ED.

<sup>6</sup> Nothing can be more contrary to the spirit and tenor of our Liturgy, than the notion that the Priest prays *for* instead of *with* the congregation. I venture to assert, without any fear of contradiction, that there is but one instance in which he is directed to do so in the whole Book of Common Prayer; that instance occurs in the Marriage Service, where the Priest certainly does pray *for* the man and woman, and it is worthy of remark that, in so doing, he is instructed by the Rubric to "turn" not his *back*, but "his *face* towards them." In the Baptismal Services we find such expressions as these, "Dearly beloved . . . I beseech you to call;" "Let us with *one accord*;" "Ye have heard how *the congregation* hath prayed," &c. See Charge of the BISHOP OF LONDON, Para. 49, 50, in Chap. XXIV.—ED.

<sup>7</sup> See note 8, p. 594.—ED.

the Puritans distinctly put forward the direction in the Rubric, as one concerning the meaning of which there was no room for doubt; and thus the Churchmen admitted the direction, as one the meaning of which was unquestionable, at the same time affirming its fitness, stating the reasons of it, and arguing for its propriety.

85. At the same time there is a remarkable circumstance belonging to this objection and its consequences. For, whereas the Puritans objected to the Rubric as it then stood, the Episcopal Divines introduced into it indeed a small verbal alteration, but the alteration was such as to make, if possible, even more stringent the usage to which the Puritans objected. For the former Rubric, before the delivery of the Bread, had directed, "when he delivereth the Bread he shall say," and before the delivery of the Cup had directed, "the Minister that delivereth the Cup shall say," without specifying to whom; but the altered Rubric directed the delivery of each to every particular communicant,<sup>8</sup> "when he delivereth the Bread to any one he shall say;" and "the Minister that delivereth the Cup to any one shall say." Thus the objection of the Puritans was more pointedly rebutted: the sense of the Church was, if possible, more deliberately and positively affirmed; and the wilfulness of any of her sons, who might afterwards adopt the Puritanical objection, and deviate from their prescribed line of duty and conformity, was declared to be more exceedingly wilful.\*

\* With reference to the observations in the foregoing Charge, on the mode of administering the Holy Communion, proposed by the Presbyterians, and rejected by the Bishops and their assistants at the Savoy Conference, I would beg the attention of my Clergy, and of the reader generally, to a small volume, entitled "*Communio Fidelium, an Historical Inquiry into the Mode of distributing the Holy Communion, prescribed by the United Church of England and Ireland; by the Rev. John Clarke Crosthwaite, M.A., &c.*" For diligence and accuracy of research, for clearness of arrangement, and for its unanswerable strength of argument, this little tract cannot be too highly prized by those, who feel "a godly jealousy" for the true ministration of the Church's ordinances. Should another edition of the Tract be called for, as I heartily hope it may be, I would take the liberty of submitting to the learned author the convenience of adding an English translation of the Latin quotations, for the benefit of some readers, whom I happen to know to have been somewhat baffled by this omission in their perusal of the Tract, in the argument of which they feel a deep interest. I add, what also I know to be the fact, that persons such as these have been subjected to great distress of mind, and were actually driven from the Lord's Table at which they were wont to communicate, and compelled to seek refuge elsewhere, by the unlawful mode of distributing the Bread and the Cup, condemned in the foregoing Charge, as well as in the "*Communio Fidelium.*"

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<sup>8</sup> The observance of the letter of the Rubric in this particular would amount almost to a physical impossibility in the Churches of many Clergymen, who are accused by the Tractarians of "*disparaging the Sacraments.*" At St. Mary's, Cheltenham, for instance, the Services at eight, eleven, and three o'clock are rendered all but continuous by the number of communicants, even though several clergymen are engaged in the administration, and "the words are spoken to divers jointly." It is well known that even the Bishops of our Church do not adhere strictly to the Rubric, either on this point, or in the parallel case of administering the Rite of Confirmation. It is certain, moreover, from the testimony of FULLER in his *Church History*, that in the seventeenth century, "for expedition sake, at great Sacraments, the Minister at once delivered the wine to two communicants."—ED.

86. After this manner, my Reverend Brethren, several questions relating to the provisions of the Church, which had occupied the minds and pens of the Episcopal and Presbyterian Divines in the 17th century, were brought to a point and decided at the Savoy Conference. Objections advanced on the foregoing particulars were answered; and a decision was made by the succeeding "Act for the uniformity of Public Prayer," in favour of the course which the Church had previously followed, and in which it was then determined for her in future to persevere. This decision, my brethren, is the rule of our conduct as the Church's Ministers. And if we deviate from that rule, it appears from the foregoing specification, that we are so far not only forfeiting our pledge of ministerial obedience, but we are ranking ourselves with the opponents of the Church's judgment and authority, however our professional stipulations, and our confidential position in the ministry of the Church, may mask to the public eye the uncomely features of our dissent and non-conformity.

87. The foregoing observations have been offered to your minds, my Reverend Brethren, as suggested by a particular occurrence in our Ecclesiastical History, and as affecting us in the regular discharge of our ministerial commission. It was in my mind to submit two or three other matters to your consideration: thus I would fain have prompted you to lament and deprecate with me the prevalence of other emanations of the same innovating and disorderly spirit, indicated by the facts, that whilst there generally exists an habitual omission not only of the daily Morning and Evening Prayers of the Church, but of her provisions for those days also which she has appointed to be kept holy, particularly for those which she has dedicated to a commemoration of events in her Blessed Saviour's life and ministry, an arbitrary will-worship has grown up in many of our congregations, which the Church directs not, nor approves; that in many is found a substitution of voluntary prayer meetings, for the regular Church Services; of extemporaneous unauthorized effusions, for her solemn Liturgy: that in others a curtailment or modification of her prescript form of Divine Worship has been introduced to make way for a longer Sermon; that to a great extent there have been engrafted on her devotional provisions, not only strange Versions of the Psalms, but Hymns of private composition; and that in numerous instances has been adopted the use of unconsecrated and unlicensed dwelling houses, or the substitution of the vestry room for the body of the church, as places of public worship.

89. But I have occupied you, I fear, already much too long. I will add only my admonition and prayer, that forbearing all rash attempts at visionary improvement, on the side of either Romanism or Puritanism, we may by God's grace cling to the substantial blessings of our actual Ecclesiastical provisions; and continue to

testify our hearty and humble thankfulness to Almighty God for these his mercies, by an undeviating attachment to the polity, the Liturgy, and the Doctrine of the Church, AS SHE IS.

MALTBY, BISHOP OF DURHAM.—1842.

*Charge to the Clergy of Hexhamshire.*

That which is obviously the first to notice, though I would gladly hope that no necessity exists for noticing it, as a matter which has in any way been neglected on your part, is a careful attention to the *manner* of officiating publicly.

“It is not perhaps enough considered (observes the late Archdeacon Balguy, one of the wisest and best men who have ranked among the many wise and good of our Church) how much a becoming celebration of the sacred offices contributes to make men delight in them, and profit by them; or, on the contrary, how much any degree of negligence in the *posture*, or impropriety in the *accent*, or indifference in the very *air* of the officiating Minister, sinks the credit and authority of his ministration, and deadens the attention and devotion of his flock.”—(Disc. 2, vol. ii., page 19.)

PHILLPOTTS, BISHOP OF EXETER.—1842.

3. There is one leading particular in their teaching, on which, when I warmly commend it, I venture to assure myself that I shall have the assent of most among you; I mean the stimulus which they have given to a life of *systematic piety*—to a life which shall, in some measure, realize the requisitions and copy the examples of those holy men who compiled our Liturgy, and fenced, and illustrated, and enforced it with the Rubrics. That Liturgy was prepared, those Rubrics were designed, not to regulate the service of one day only in the week, but of every day. Whose fault is it, that its use is commonly so limited? Is it the fault of our people? At least, is it solely theirs? None of us can truly and honestly say that it is, till he has tried—seriously, earnestly, for some considerable time, tried, and tried in vain,—to win his flock to unite with him in that week-day sacrifice of praise and thanksgiving, for which the Church has so faithfully provided, especially on all those “Feasts which the Church hath appointed to be observed.”

4. On this matter, however, I do not pretend to prescribe to you any rule. It must be left to your own judgment and your own feeling. But teach and discipline your feeling; note well the practice of which you read in the history of some of the best and holiest men our Church has ever produced; note, too, the effect of the same practice in those of our own day who are known diligently to follow it. Are they mere formalists? Are they devoid of spiritual and vital religion? Above all, try the practice fairly, devoutly, and in

the fear and love of God: try it yourselves, and note its effect on your own souls. Mark whether a holy composure, a pious joy, an increased ability to go through your other services (I will not call them labours), attend not the habitual use of these much-depreciated Ordinances.

5. In country parishes, it may not be easy soon to gather a congregation. Yet often, even there, the aged, the infirm, and some of those whose station exempts them from constant occupation, might be brought gladly to avail themselves of the more frequent ministrations of their pastor, if he shew himself in earnest in executing his high commission, as minister of God's Word, in conformity to the injunction of the Church.

6. In pressing this matter upon you, I am not ignorant that many good men have thought—some, perhaps, of those whom I now address may think—that the most valuable portion of public worship is the Ordinance of Preaching; and we are sometimes told, in a tone of seeming triumph, that the great work, for which our holy office was appointed, is, to “preach the Gospel.”

7. From the earliest days of the Reformation there have been two parties in our Church—each of them including many sincere and excellent men—who are, and have been, more strongly distinguished by their feeling, if not their language, on this particular, than by almost any other differences whatever.

8. On which side the voice of the Church has spoken, I need not say. But let me ask, has not experience also spoken? and is not its testimony with the Church? What are the results, the *enduring* results, of the most eloquent, the most fervent, the most successful Preaching, if it be not kept in due subordination to the immediate and proper purpose for which the congregation is assembled in God's house—emphatically called by God himself “The House of Prayer,”<sup>9</sup>—humbly to acknowledge our sins before God—to render thanks to Him—to set forth His praise—to hear His holy Word—to ask those things which He knows to be necessary as well for the body as the soul—above all, to feed together spiritually on the Body and Blood of our Blessed Redeemer?

9. What, I again ask, are the results, the *enduring results* of the preference of Preaching to a service such as this? Has not experience shewn how little they can be depended on?

10. And, after all, what is to preach the Gospel? Is it merely the delivery of oral discourses? In proclaiming the Gospel to the heathen, this may, indeed, be the best or the only way. But in the instruction of those who have been already brought, by God's

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<sup>9</sup> See Note 9, p. 586, *supra*. The Ordinance of Preaching has been so systematically disparaged by writers of the Tractarian School, (though strange to say, regarded by some of them as *a part of the Communion Service*) that I have given below the whole of the BISHOP OF OSSORY'S valuable remarks upon the subject, though bearing but indirectly on the present controversy.—ED.

mercy, into the fold of Christ, can the same be truly said? What is catechising? What the reading publicly in the congregation the written Word of God? What the intelligent and devout use of our own admirable Liturgy? Can any Sermons bear comparison, even as instruments of Christian instruction, with the wisdom, the perspicuity, the fulness, the wonderfully proportioned exhibition of the whole Will of God, which that blessed book presents? Of all its praises, this, its observance of the just analogy of Faith, is perhaps the highest. In it, no one portion of evangelical truth is unduly exalted above the rest; no favourite Doctrine can be there detected—nothing sectarian—nothing that is not Catholic, in its tone, as in its sense. Only teach your people to know the method, the system, of the whole book, and the purpose, as well as the meaning, of every part. Teach them, in short, to know the riches of the treasure which is there given into their hands. Shew to them, that it is not merely a manual of daily devotion, but also an epitome of a Christian's life: of his life, said I?—ay, and of his death. From the font to the grave, it seeks to shed its enlightening, its chastening, its consoling influence on all we do and all we suffer.\* Be it your part to teach your people to use it as they ought; to pray its prayers; to “pray with the spirit, and to pray with the understanding also.” And then be assured that they will listen even to the preacher, if not with the same barren wonder at his fancied talents, or the same brief subjection of their feelings to his rhetoric, yet with minds and hearts better fitted to receive, and to retain, whatever of good they may hear from him.

See also Para. 11, 12, in Chap. XXII.; 13—25, in Chap. IX.; 26—40, in Chap. XII.; and 162—170, in Chap. XXVI.

#### MUSGRAVE, BISHOP OF HEREFORD.—1842.

[Restriction on the use of Scripture would be likely soon to result from Reserve in displaying any of the treasures it contains, and disuse of Preaching would follow, though Preaching, and hearing, and reading the Scriptures, are manifest means of grace, as well as public and private Prayer, and the Sacraments of the Church.]

See Par. 16, in Chap. XVII.

Here let me express my cordial thanks to those among you, if any such be now present, who, in compliance with my wishes, or

\* I may be permitted to recommend a selection from the works of the great divines of the seventeenth century, entitled “*Illustrations of the Liturgy and Ritual, by the Rev. James Brogden*,”<sup>1</sup> recently published, as a most valuable addition to every parochial Clergyman's, and indeed to every Churchman's library.

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<sup>1</sup> His Lordship has, I must be allowed to observe, omitted a most important part of the title of Mr. Brogden's Work. The following is the original: “*Illustrations of the Liturgy and Ritual of the United Church of England and Ireland: being SERMONS and DISCOURSES, selected from the Works of eminent Divines who lived during the Seventeenth Century.*” The Book itself then affords no slight testimony to the value and importance attached by “our best Divines” to the Ordinance of Preaching as an instrument of Christian instruction.—ED.



from a strong sense of duty, have been pleased to give your parishioners a second Service or a second Sermon, on the Sunday. The universal prevalence of this double full Service is so obviously desirable, that I shall feel bound to enforce it in every instance of a new incumbency, except where, from some peculiar difficulties in the locality, or from the narrowness of the income, or other unavoidable circumstances, it cannot well be enforced.—*Charge* 1842, pp. 15, 16.

See also Para. 60—65, in Chap. X. ; 67, 68, in Chap. VI. ; 69—72, in Chap. IX. ; 80, 81, in Chap. II.

COPLESTON, BISHOP OF LLANDAFF.—1842.

29. The more frequent performance of the Daily Service, and especially of the celebration of the Holy Communion, the most devout and solemn ministration, both outwardly and inwardly, of these sacred offices, the frequent explanations to our flock of their true design and meaning—these are duties which, according to the circumstances of each parish, a conscientious Minister will gladly perform, and gladly increase as opportunity shall be given, and need require ; carefully remembering the Apostolic rule, that in the Church all things are to be done unto *edifying*—that such is the design of these very Services—that the most exact observance of the Rubric has no virtue in itself, and that it may be practised by those who will never impart a corresponding sense to their congregation,—and may even be indiscreetly obtruded and magnified, as if, besides decency and solemnity, it possessed a saving merit of its own.

See also Para. 27, 28, 38, 39, in Chap. VI.

BLOMFIELD, BISHOP OF LONDON.—1842.

*Vide* Para. 29—33, in Chap. XXII.

34. I desire more particularly to call your attention to the duty incumbent upon you, of celebrating Divine Service upon each of the days on which we commemorate the leading events in the history of our Blessed Lord—not only his Nativity, Crucifixion, and Resurrection, but his Circumcision, his Manifestation to the Gentiles, and his glorious Ascension. It is my wish that, in obedience to the Church's directions, you should celebrate Public Worship on all the anniversaries of those events ; on every day in Passion Week, upon the Mondays and Tuesdays after Easter-day and Whit-Sunday, and upon Ash-Wednesday. By specifying these particular days I do not mean to insinuate, that the other Festivals and Fasts of our Church are not also to be duly kept ; but if any distinction is made, those observances, which are appointed in honour of our Blessed Lord Himself, and the solemn commencement of our great penitential Fast, are entitled to peculiar respect.

The reason which is commonly assigned for the non-observance of some of these holy days—namely, that the people will not go to church even if we celebrate Divine Service, I consider not to be of such weight as to preponderate against the plain requirements of the law. The people's neglect in this particular, which began in an age when the Church's discipline was sadly relaxed, was perhaps suffered to grow into a confirmed and almost universal habit, by the too great easiness of the Clergy in giving way to it; in not pressing upon their hearers the duty of frequently attending Church, and giving them opportunities of doing so. It must needs take some time to overcome that habit; but the Clergy must be the first to attempt it, and they are not to be blamed for making the attempt. Let them do *their* part in carrying out the Church's intentions, and then none of the Laity will have cause to complain of being deprived by their means of any one of the opportunities and privileges to which all her children are entitled.

“The life and welfare” (says Dr. Thomas Jackson), “as well of Church as of Commonweal, depend, next under God, on the frequent and fervent Prayer of the Church; and to neglect such laws and canons, though made by men, as enjoin us to the frequent and decent performance of such duties, is to transgress all those branches of God's law which command us to seek the peace and welfare of the Church and Commonweal, wherein the safety of the King and State under whom we live, and (which is above all) the advancement of God's glory is concerned.”

35. With respect to Daily Service, the Rubric directs, that “the Curate or Minister in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say morning and evening Prayer in the parish church or chapel where he ministers.” Of the reasonableness of the hindrance, which may excuse a Clergyman from the daily celebration of Divine Service, he must himself be the judge, subject always to the authority of the Bishop, in case he shall see fit to interpose it, and to require such celebration. In many cases it may be difficult for one clergyman to perform all the Services appointed by the Church; and that the framers of the Rubric did not intend to insist upon an uninterrupted daily performance of Divine Service, appears, I think, from the direction given to the Curate, that when it is performed, he shall cause a bell to be tolled a convenient time before, to give the people notice. But it is quite clear, that any Clergyman who thinks fit to comply with the Rubric in this respect, and has daily Prayers in his church, is justified, and more than justified in doing so.

“As we are not excused by,” says Dean Comber, “so we ought not to be discouraged at, people's slowness in coming to Daily Prayers; for their presence is indeed a comfort to us, and an advantage to themselves: but their absence does not hinder the success, nor should it obstruct the performance of our prayers.” —“Let our congregation be great or small, it is our duty to read these prayers daily.”

36. In my primary Charge to the Clergy of this Diocese, in speaking of Matins, I expressed a wish that the experiment should

be tried, not on Wednesdays or Fridays only, on which days the Litany might still be used at eleven o'clock, but on every day except Sunday, agreeably to the practice of the early Church and of our own in its better ages. In expressing that wish I had in view the parish churches in towns: and where it has been carried into effect, I believe that a considerable number of persons have been found to profit by the opportunities so afforded. I know of no reason why the same practice should not be resorted to in country parishes, where the resident Clergymen are desirous of giving full effect to the Church's intentions, although the employments and habits of our rural population may prevent it, for a time at least, from producing much effect. The truth is, Reverend Brethren, that until the Church's intentions are completely fulfilled, as to her Ritual, we do not know what the Church really is, nor what she is capable of effecting. It is the instrument by which she seeks to realize and apply her Doctrines; and the integrity and purity of the one may, as to their effect, be marred and hindered, in what degree we know not, by a defective observance of the other.

37. I would urge this consideration upon you, with an especial reference to the more frequent celebration of the Holy Communion, the most appropriate and distinguishing act of Christian worship. I am persuaded that much of the backwardness and unwillingness to communicate, which the Clergy have so much cause to lament in country parishes, has arisen from the practice of having only quarterly Communions. The people are brought to consider the Lord's Supper, not only as the most solemn office of devotion, but as something so mysterious and awful, that the Church can venture to celebrate it only upon rare occasions; and they are naturally led to question their own fitness to receive it. They are reminded of the duty only once in three months; and while they are doubting, and perhaps all but resolved to communicate, the opportunity passes away, and they think no more of it for another quarter of a year. A more frequent celebration of those holy Mysteries, with proper instruction on the part of the Clergy, would keep the duty of communicating more constantly before the eyes of the people: the disobedience and neglect, which they practise once a quarter, they will be less likely to practise every month, or every week; and I believe that in few instances have the Clergy multiplied the opportunities of parochial Communion, without increasing the number of communicants.

38. I am sorry to find that the number of parishes in this Diocese (principally in the country) in which the holy Sacrament is administered only four times in the year, is much greater than I had imagined. I trust that when I renew my inquiries, if I should be spared to do so, I shall not find a single instance of the kind. The rule laid down in the Rubric and Canon, that every parishioner should *communicate* at least thrice in the year, seems to have been

mistaken by some of the Clergy for a direction as to the number of times at which *they* are to *minister* the Holy Communion ; whereas it is obvious, that if every parishioner is to communicate thrice, there ought to be at least six administrations ; for it is difficult for a poor man and his wife, having a family, both to attend church at the same time. I think that in every parish there ought to be a monthly Communion.\*

39. The reasoning of Bishop Butler on the frequent and decorous celebration of Divine Worship is so just in a philosophical as well as a religious point of view, that I cannot forbear from adducing it, even at the risk of wearying your patience. The times are so peculiar, and the subject engages at the present moment so much of public attention, that I may be excused if on this occasion I exceed the usual limits of a Charge.

“Nor does the want of religion,” he observes, “in the generality of the common people, appear owing to a speculative disbelief, or denial of it, but chiefly to thoughtlessness, and the common temptations of life. Your chief business, therefore, is, to endeavour to beget a practical sense of it upon their hearts, as what they acknowledge their belief of, and profess that they ought to conform themselves to it. And this is to be done by keeping up, as well as we are able, the form and face of religion with decency and reverence, and in such a degree as to bring the thoughts of religion often into their minds ; and then endeavouring to make this form more and more subservient to promote the reality and power of religion. The form of religion may indeed be where there is little of the thing itself ; but the thing itself cannot be preserved among mankind without the form. And this form, frequently occurring in some instance or other of it, will be a frequent admonition to bad men to repent, and to good men to grow better, and also to be the means of their doing so. In Roman Catholic countries, people cannot pass a day without having religion recalled to their thoughts by some or other memorial of it, some ceremony or public religious form occurring in their way, besides their frequent holy days, the short prayers they are daily called to, and the occasional devotions enjoined by their confessors. By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well disposed. Our Reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them, reduced the form of religion to great simplicity, and enjoined no more particular rites, nor left any thing more of what was external in religion, than was in a manner necessary to preserve the sense of religion itself upon the minds of the people. But a great part of this is neglected by the generality amongst us : for instance, the service of the Church, not only upon common days, but also upon Saints’ days ; and several other things might be mentioned. Thus they have no customary admonition, nor public call to recollect the thoughts of God and religion from one Sunday to another.” And then, having spoken of the care which

\* The King’s Injunctions given to the Archbishops in 1694, direct “That the Bishops do use their utmost endeavour to oblige their Clergy to have public Prayers in the Church, not only on holidays and Litany-days, but as often as may be, and to celebrate the Holy Sacrament frequently.” Concerning frequent Communion see *George Herbert’s Country Parson*, chap. xxii., and *Bishop Stillingfleet’s Eccl. Cases*, p. 59. The requisition of the 21st Canon goes no further than that “in every parish church and chapel, the Holy Communion shall be ministered so often, and at such times, as every parishioner may communicate *at the least* thrice in every year, whereof the feast of Easter to be one.”

ought to be taken to repair and adorn churches, he adds, "But if these appendages of the Divine Service ought to be regarded, doubtless the Divine Service itself is to be more regarded; and the conscientious attendance upon it ought often to be inculcated upon the people, as a plain precept of the Gospel, as the means of grace, and what has peculiar promises annexed to it. But external acts of piety and devotion, and the frequent returns of them, are moreover necessary, to keep up that sense of religion, which the affairs of the world will otherwise wear out of men's hearts; and the frequent return, whether of public devotions, or of any thing else, to introduce religion into men's serious thoughts, will have an influence upon them, in proportion as they are susceptible of religion, and not given over to a reprobate mind. For this reason, besides others, the Service of the Church ought to be celebrated as often as you have a congregation to attend it."\*

40. I have cited these passages at length, as expressing the sentiments of a profound thinker and a wise man; not as deeming it necessary to offer any arguments in justification of those Clergymen, who are desirous of obeying all the directions of the Rubric, and of exhibiting to the people what is really the established, though long neglected order of the Church.

. . . . .

58. With respect to the Habits proper to be worn by the Clergy, when ministering in Divine Service, no question is made, as far as the Prayers are concerned; but it is doubted, whether a Clergyman, when preaching, should wear a Surplice or a Gown. I apprehend, that for some time after the Reformation, when Sermons were preached only in the morning as part of the Communion Service, the Preacher always wore a Surplice,†—a custom which has been retained in Cathedral Churches, and College Chapels. The Injunction at the end of King Edward's first Service-book requires the Surplice to be used in all churches and chapels in the saying or singing of matins and evensong, baptizing and burying. And the present Rubric enacts, that all the ornaments of Ministers, at all times of their ministration, be the same as they were by authority of Parliament in the second year of King Edward VI. The Gown was probably first worn in the pulpit by the Licensed Preachers,‡ and by the Lecturers, who preached when no part of the Communion Service was read. In the King's Injunctions of 1633, to the Archbishop, a direction is given that "where a lecture is set up in a market-town, it may be read

\* *Charge to the Clergy of Durham*, 1751. Republished by Bishop Halifax in 1786, p. 17.

† Or possibly an *albe*, or close-sleeved surplice.

‡ It was proposed in the Lower House of Convocation in 1562, "that the use of copes and surplices might be taken away, so that all Ministers in their ministry use a grave, comely, and side-garment, as commonly they do in preaching;" i. e., I conceive, when Sermons were preached without the reading of the Common Prayer.—*Strype's Ann.*, I. i. p. 501.

by a company of grave and orthodox Divines, and that they ever preach in such seemly habits as belong to their degrees, and not in cloaks." When there is only one officiating Clergyman, and the Prayer for the Church Militant is read, which must be read in a Surplice, it seems better that he should preach in the Surplice, than quit the Church after the Sermon, for the purpose of changing his habit. It would perhaps be most consonant with the intention of the Church, if the Preacher wore a Surplice when preaching after the Morning Service, and a Gown when the Sermon is in the evening.<sup>2</sup> Upon the whole, I am hardly prepared to give any positive direction on this point for this particular Diocese, although it is certainly desirable that uniformity of practice should prevail in the Church at large.

59. A more important point than that of the *dress* of the officiating Clergyman, is the manner in which he reads the Common Prayer. No person objects more strongly than I do to a declamatory, or dramatic mode of reading; but I do not understand why those Clergymen, who seek to avoid that fault, should pass to the opposite extreme of rapid and monotonous recitation, which they describe as reading *plano cantu*. I am aware, that in the old Rubric even the Lessons were directed to be sung in plain tune, as also the Epistle and Gospel. But this was wisely altered. There are certain parts of the Service which the Rubric still directs to be said *or* sung; with reference probably to "choirs, and places where they sing," as the Rubric expresses it, and to parish churches and chapels, where the prayers are *said*, and not *sung*. But whether said or sung, it should be devoutly, audibly, and distinctly. The 14th Canon directs that the Common Prayer "be said or sung distinctly and reverently." Queen Elizabeth's Injunction of 1559 was, "that all Readers of Public Prayers be charged to read leisurely, plainly, and distinctly." The writer of the Homily on Common Prayer cites a constitution of Justinian to the same effect: the rule laid down in the *Reformatio Legum* is, "*Partito voces et distincte pronuntient, et cantus sit illorum clarus et aptus, ut ad auditorum sensum et intelligentiam perveniant.*" The reason, why so great a stress was laid on the distinct reading of the Church Service, independently of its obvious necessity, was the general prevalence of an opposite practice amongst the Popish Clergy, many of whom, after they had conformed to the Liturgy, read it as they had been accustomed to read the prayers in their Breviary.\*

60. It is much to be regretted, that any of the Clergy of our Reformed Church, which justly glories in a form of public Prayer,

\* The Clergy who read in this hurried and indistinct manner were called, in derision, "Mumble-Matins."

<sup>2</sup> See note 4, p. 591, *supra*.—Ed.



so framed that the people may both understand it and bear a part in it, should think it necessary, or profitable, or consistent with the Church's intentions, to read it in a hurried and indistinct manner. "It is an absurdity and an iniquity," says Bishop Gibson, "which we justly charge upon the Church of Rome, that her public service is in a tongue unknown to the people; but though our Service is in a known tongue, it must be owned, that as reading it without being heard makes it to all intents and purposes an unknown tongue, so confused and indistinct reading, with every degree thereof, is a gradual approach to it."

See also Par. 57, in Chap. XX.

75. There are still a few points connected with the orderly performance of Divine Service, which, as I am frequently consulted upon them by the Clergy, I will briefly notice before I conclude.

I think that it is not correct to commence Divine Service with a Psalm or Hymn.<sup>3</sup>

The Psalms and Services had better be said than sung, where the congregation are not sufficiently versed in the knowledge of music to take part in them.

Where a Saint's-day falls upon a Sunday, the Collect for the Saint's-day, as well as that for the Sunday, should be read, and the Epistle and Gospel for the Saint's-day, but the Lessons for the Sunday.

The Minister should himself give out the Psalms to be sung, and all notices that may be lawfully published in church.

The Prayers for the Ember Weeks should always be used as appointed.

The Responses in the Communion Service should be said, rather than sung, where there is not Cathedral Service.

After the Nicene Creed, the Minister should, in all cases, declare what Holy Days or Fasting Days are, in the week following, to be observed.

Baptism is never to be administered in private houses, except in cases of urgent necessity; and all such Baptisms should be duly registered within the time prescribed by law. This I request you to take as my authoritative direction, as well as what follows:

That you will not permit any Clergyman to officiate as your temporary substitute, or assistant, not being a personal friend or acquaintance of your own, who shall not have first exhibited to me his letters of orders and testimonials; and that no Clergy-

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<sup>3</sup> The following extract from Queen Elizabeth's Injunctions to the Clergy, A.D. 1559, is taken from SPARROW's *Collection of Articles and Canons*, p. 80, 4to edition of 1684.

"For the comforting of such as delight in music, it may be permitted, that in the beginning or in the end of Common Prayer, either at Morning or Evening, there may be sung a Hymn, or such like song, to the praise of Almighty God, in the best melody and music that may be conveniently devised, having respect that the sense of the Hymn may be understood and perceived."—ED.

man, serving only one church, omit either Morning or Evening Service on Sundays.

MOUNTAIN, BISHOP OF MONTREAL.—1842.

*Vide* Para. 1—13, in Chap. X.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

1. The Editors of Mr. Froude's Remains have thought fit to preserve a conversational sneer of his at "young parsons" "who have got into the way of *performing the service impressively*;"\* and another, couched in the felicitous phrase, for its purpose, of "*preaching the prayers*."† Both, I believe, like many others which they have thought worthy of publication, have done more to introduce evil than to correct it. Pithy sayings, which sound acute or refined, will always have irresistible attractions for numbers, including not a few who are not very capable of making a discreet use of them. And they offer so compendious a mode of settling what it would be troublesome to settle regularly, that when they obtain currency, they are sure to be mercilessly used. And I believe that these phrases, so far as they have had any effect, have done something to introduce a dry and cold, which with many must degenerate into a negligent and irreverent, tone, in reading the Services of the Church. It is very plain, however, that it is only under a great mistake of what might be a true sense and proper application of such phrases, that they are allowed to produce such an effect. A deliberate attempt to produce an impression upon a congregation, by the tone and manner in which a Minister addresses prayers to God, is very leniently treated, when it is condemned as bad taste. It is doubtless vile taste, but it is something very much worse too. But to assume a tone and manner unsuited to the sentiments to which we are giving utterance, in order to escape such censure, and avoid giving such offence, is, to say the very least, just as bad in point of taste and feeling. We may justly be offended—we cannot but be much offended—when we see, or imagine, that a man is aiming at being impressive, in such a case—but to be offended with his being impressive, would be to be offended with him for feeling as he ought, what he is addressing to God, and for allowing his feelings to appear, without putting any artificial restraints upon them. For any man who does this in reading our Services, (unless he labour under some special physical disqualifications) must be impressive;—not in the way of striking a congregation as impressive, but of imparting to them the feelings by which he himself is moved. I hope, therefore, that you will not be driven by any such scoffs, into that hardness and deadness, which are now sometimes assumed, and which contrast so painfully with the earnest-

\* Vol. i. p. 436. He is reported to have added: "I do not suppose the Catholic service could be performed impressively."

† Ibid. p. 435.

ness, and solemnity, and cordiality, of the tone of our public Prayers; and which, moreover, are so calculated to damp the spirit of devotion in those whose petitions you are offering.

2. Those who think that in such Services the Minister is performing an office *for* the people, rather than *with* them, may very consistently disregard such an effect.<sup>4</sup> And indeed those who appear to look back with some measure of regret at the change made at the Reformation from the Latin Services, may hail it as a step taken towards the recovery of what we have lost, when the prayers are delivered so as *not to be heard and understood by the people*. But he who cordially enters into the character of our Service, as one in which Minister and people are to join together in worship, will be under no temptation by posture, tone, or manner, to offer any impediment in the way of his people's addressing God with him, as they were intended to do; *praying with the Spirit, and praying with the understanding also*.

12. And this brings me to the last point which I think it necessary to notice in the duties of your important office—I mean your public Preaching. Though I have come to it last, in many important respects I cannot hesitate to assign to it the highest place among the duties of a Minister. It is, no doubt, best discharged in conjunction with those parts of the pastoral office of which I have been speaking.<sup>5</sup> Indeed, perhaps it can never be discharged effectively except in such combination. While, on the other hand, it will be collected from what I have been saying, that I regard the other branches of the pastoral office as performing one of their most important functions, when they are thus making preparation for, and seconding, the public addresses of the Minister. But without entering too far into the subject, I may remind you that there is this to distinguish your labours in the pulpit from all others—that they are exclusively your own. In other parts of your work you may, and if your sphere be an extended one, you must owe much to the aid of others. In relieving the sick and indigent, you will have to resort, not merely to the contributions of your flock, but to the personal agency of the active and benevolent, in distributing the funds which have been thus provided for you. And not merely in such kindly offices to those committed to your care, but even in instructing them, you may owe much to the like assistance. And such an employment of qualified auxiliaries, if kept under proper direction by a Minister, may be eminently useful,—useful to the teachers, as well as to the taught. Many a Minister sees a crowded Sunday School break up, with the happy feeling, that the duty of training the young committed to his care, *in the nurture and admonition of the Lord*, has not been neglected, who would be obliged to

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<sup>4</sup> See note 6, p. 593, *supra*.—ED.

<sup>5</sup> Parochial Visiting, Catechising, Parish and Sunday School Instruction.—ED.

look with very different thoughts, upon this interesting and important portion of his flock, if they had been left entirely to what he could do, unaided, for them. And so by the aid of others, a man may be filling effectively a sphere of action in which he would be toiling without hope, if he were deprived of such assistance. But in the pulpit you must stand alone. The members of your congregation, who may do much with you and for you elsewhere, can neither represent nor assist you there. When you enter the pulpit, you leave all such auxiliaries behind you. And if you descend from it with the feeling that your people have been imperfectly taught, rebuked, or exhorted by you, you cannot have the consolation, which in other cases you may in some degree enjoy, that your deficiencies have been supplied by others.

13. If the deficiencies of which you are conscious arise from a want of natural powers, our Lord is not the austere Master that wicked and slothful servants sometimes represent Him to themselves. He does *not* reap where He has not sown, nor gather where He has not strawed: and you may be at peace as regards Him, and the account which you are to render to Him. Even for his flock, when such is the cause of his deficiencies, the Preacher may hope, that He *who has used the foolish things of this world, to confound the wise; and weak things of the world, to confound the mighty*, will employ his feeble ministry to baffle Satan's craft, and to pull down his strongholds. But if the deficiencies of his Sermon have arisen from this—that the time and thought which it required, have not been spent upon it, the case is far different. Even when he knows that the time which he has taken from preparation for the pulpit, has been spent in parochial labours,—and I desire to consider no other cause of want of due preparation,—I think he must feel that, without comparing the duties in any other point of view, he has been sacrificing the one in which his failure affects the greatest numbers, and in which it is least capable of being remedied or supplied.

14. And though I do not mean to pursue the comparison at any length, I cannot avoid saying, further, that I think that it is in the pulpit, that a Minister appears most distinctly and impressively in his office as *God's ambassador*. He ought never to lose sight of this office, even *in his teaching from house to house*. Everywhere, and under all circumstances, he ought to be ready, in this character, to take advantage of all opportunities which may offer themselves to him, of *beseeking men to be reconciled to God*. But I need not say that there are many and serious impediments to the exercise of the duty elsewhere: and that the *word of Reconciliation* committed to him, would find in private, not merely many a heedless, but many an impatient hearer. But there is none of the same kind of impatience, when it is delivered from the pulpit. Men feel that they are assembled to hear it. And, to say nothing of what it owes, when so delivered, to earnestness, and solemnity, and fervour, and

other accessories, which naturally belong to a public address, but which are not easily connected with the more familiar style of private teaching, it falls from the pulpit upon ears which are in some measure prepared to hear it,—which at least are not closed against it by the feeling that it is out of place. And if it be true that it is in the pulpit that a Preacher of the Word best and most effectively discharges this most important part of his office, it must be felt that it offers even more obvious advantages for the exercise of other parts; that it is there that he can *reprove, rebuke, and exhort*, with the fullest weight of ministerial authority; and in a tone which could not be employed to individuals, without defeating its own object. And these are such clear and such important distinctions that I need not advert to any other.

15. I might end here what I had to say about this part of your duties, but that it is one of the points to which I referred, upon which studious attempts have been made to change the views and feelings of Ministers in recent times.<sup>6</sup> Preaching has been systematically disparaged, and even expressly described as an instrument which “may be necessary in a weak and languishing state” (of the Church), but one which “Scripture, *to say the least*, has never much recommended!”\* I will not do so much wrong to your acquaintance with Scripture, as to set about any regular exposure of this hardy misrepresentation of it. You will need no proof that you are *to teach publicly*, as well as *from house to house*; *to preach the word*; *to do the work of an Evangelist*; and that in “Preaching,” you are using an instrument which God has appointed, and employed, and honoured, and blessed, in bringing sinners to Christ, and building them up in the Faith. And what I have said, had not for its purpose to prove this to you, but to draw attention to a few out of the many considerations which serve to shew the high and peculiar importance of this branch of your duties. I hope, few as they were, they were sufficient for their purpose; which was, to procure for this part of your office the place which it ought to hold in your estimation; and this, that it may in practice receive the measure of attention which it requires. For it is a great work, which can only be carried on successfully when a Minister *gives himself to it*,—studies, thinks, and prays over it.

16. When I speak, however, of the study and labour which right preparation for the pulpit requires; I am far from intending that

\* Tract 87, p. 75;—“Not that we would be thought *entirely to depreciate Preaching* as a mode of doing good: it may be necessary,” &c.

<sup>6</sup> “And, besides, so much of what is most elementary, and what has been long regarded as most fixed, has been unsettled in our times, that there is scarcely any point, whether of doctrine or discipline, upon which it is not doubtful what views and principles men now hold. So that there is hardly any thing so elementary, or so certain, upon which it may not be necessary to say something to correct or to determine the views of some who hear me, and, even beyond what that purpose requires, to make known my own.”—pp. 4, 5.—ED.

their aim should be graces of style, or any of the artifices of composition. For the general purposes of addresses from the pulpit, I am sure that *simplicity* and *directness* are above every artificial ornament; and that when *seriousness* and *cordiality* are combined with them, they leave nothing to be desired in a Sermon, as regards what is generally meant by *style*. And they are within the reach of every one; and indeed are rather to be regarded as the natural result of a right state of mind and feeling about the momentous subjects of your discourses, and about those to whom they are addressed, than as qualities to be bestowed on a composition, as the fruit of special effort in every particular case.

17. With respect to arrangement, somewhat more direct labour may be required—particularly in some cases. For there *are* some persons in whom arrangement seems plainly a natural gift—who not only naturally, as it seems, express themselves so clearly that each separate thought is easily understood by the very plainest hearers; but who, with as little apparent effort, arrange their thoughts in the way most favourable for taking in, and retaining the entire. Some, on the other hand, labour under natural disadvantages in both respects. But a deficiency in powers of arrangement is, I believe, the more common. At least, one not unfrequently hears a Preacher who frames his sentences so that each conveys with sufficient clearness what was intended; and yet there is such a want of connexion between them as they succeed each other; and the parts into which it would be natural to divide what he says, are disposed so little according to their sequence and dependence in the order of thought; that to understand the whole scope and purpose of his discourse, requires more mental effort than his humbler hearers are able, or his more cultivated hearers disposed, to make. If a Preacher keeps his hearers in this sort of puzzle while he is speaking, and if, when all is over, the perplexity still remains, they will be likely to get into the habit of acquiescing in this state, and be satisfied with taking away a stray thought or two, giving up all effort to understand his discourse as a whole.

18. Such a result is sufficiently unhappy to make it well worth while for those who can only attain to clearness of arrangement by pains and thought, to take all the trouble about it which they find necessary to ensure it. And I suppose no one is likely to excuse himself from such labour by saying, That his hearers know nothing about method, and that they would not know whether his discourse were well or ill arranged. This would be to mistake entirely the whole case. The nature and objects of method are wholly misunderstood, when it is supposed to be something which is intended to attract attention to itself,—to be an object of admiration, or a source of pleasure to a man's hearers. It will, of course, always exhibit itself to competent persons, who take the pains of analyzing any skilful composition; and will be perceived, without any effort, by one whose mind has been much exercised, and whose attention is



much awake, about such matters. But its excellence lies in being felt, not seen. It is but a means to the end, of rendering it easy to hearers to take in and retain a discourse; and the less that it is perceived, the more is it fitted to answer its end. So that it would be a total mistake to estimate its importance in a particular case by the degree in which it, or the want of it, was noticed by your hearers. It is little likely to be observed by uneducated persons, and the want of it just as little. But it makes itself felt by all, and the want of it is felt by all too. Indeed, the case is even stronger. For those who would most readily perceive defects in arrangement, are the very persons who can most easily dispense with the aid which good arrangement gives. And it is those who are least capable of perceiving such defects who are sure to suffer from them most. So that for the sake more especially of those very congregations in which your want of method is least likely to be detected and complained of, the arrangement of your discourses requires peculiar attention. It will require, as I said, very much more care and labour from some than from others. But it deserves all that it may require from all.

19. But when I spoke of study and labour, I was thinking much more of the materials of your discourses, than of their composition. For a man who preaches much, without from time to time renewing the stock of matter with which he began his career, however sound or pious he may continue to be, will be almost sure ultimately to become a very barren Preacher. And I only say *almost*, in consideration of a few rare instances, in which observation of life, and intercourse with varieties of character, seem to make an original and peculiar cast of mind, independent in a good measure of reading. But these are rare exceptions. Generally, and all but universally, the Preacher requires to have his own mind supplied and exercised by books. And to derive full advantage from them, I need hardly say, that he must not only read, but think. Undigested reading is better, I am sure, than none. I know that a different opinion is entertained by some, but this is mine. For there is no one who does not take away somematter from what he reads, and no mind can be so inert as not to be forced to some activity, while taking in new facts or thoughts. And, what is not to be put out of view, every mind becomes continually more unfurnished and more inert, when reading is wholly given up. But the benefit to be derived from reading without purpose and thought, of course falls far short of that which reflection will draw from the same, or from scantier stores. And this applies very particularly to the most fruitful, as well as the most important of the sources from which the Preacher's materials are to be drawn. By reading the Holy Scriptures, without meditating upon them, a man may no doubt obtain considerable acquaintance with the facts and doctrines which they contain, may become an adroit controversialist, and a well-furnished textuary. But, unless he studies the sacred volume with patient thought (I

need not add to you, my brethren, with earnest prayer), until he becomes imbued with its spirit, as well as acquainted with its contents, his use of Scripture will be comparatively jejune, and cold, and unprofitable. And so, you remember, the Apostle exhorts his beloved son in the faith:—"MEDITATE upon these things—give thyself wholly to them, that thy profiting may appear to all." And, certainly, all do feel the difference which there is between one who is giving out crude materials, taken in hastily for the occasion, and one who is drawing from the stores which he has laid up in this meditative study of Divine truth.

BAGOT, BISHOP OF OXFORD.—1842.

44. With this view<sup>7</sup> you will take care, that, so far as in you lies, none shall have it in their power to say, that they sought Rome because their own mother withheld from them the spiritual sustenance which they needed, or because they were discouraged from living (instead of being encouraged to live) according to the system prescribed in the Prayer Book.

45. Let the slovenly method, in which the Divine offices have, perhaps, in some places been performed heretofore, cease at once, and for ever, in all; let our Churches be no longer left to damp and dilapidation, but meet (as far as we can make them so) for the presence of Him who hath promised to come among us there and bless us.

46. Above all, let the ministration of the blessed Sacraments be duly and reverently performed: the one no longer solemnized out of its proper place in the service, the other more frequently administered. I well know that we have been so neglectful, that our people have ceased to value much which we could restore to them, and it will only be when we have taught them to look on attendance upon the ordinances of religion as a blessing and a privilege as well as a duty, that we can bring them back to the habits and feelings of a better day. And this can only be done gradually, most gradually, and in the exercise of that sound discretion, which prefers slow but sure advance, to that more rapid and excited movement which is sure ere long to halt and linger, and is not rarely forced to retrace its steps.

47. Two Services on the Sunday, where hitherto there has been but one; the observances of the Festivals, of Lent and Passion Week, and, as opportunity may offer, of the Ember and Rogation days, may in due time bring us back to the restoration of the Daily Service. The Church Fasts kept will accustom men to habits of self-denial, and we may have more hope, that luxury will diminish,

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<sup>7</sup> "—Preserving those of your flocks who are most exposed to them, from the perils of these dangerous days."—See par. 43, in Chap. XVIII.—Ed.

and almsgiving increase; the Offertory will not be as now, almost a mockery of offerings,—not as now, rarely read, but regularly, and largely contributed to. In a word, let the teaching of the Church and her holy practices as a Church be systematically brought forward, taking care, of course, all the while that an exaggerated and undue importance is not given to externals,—that, to use the language of a popular cry,<sup>8</sup> “the Church be not set in place of the Saviour;” let there be, in short, a nearer approximation, year by year, to the system prescribed by our Prayer Book, and I do not fear but that the result will be a vast increase of piety, devotion, and charity among us, and those Catholic aspirations and longings, which we hear of as now seeking relief irregularly and inadequately, and as looking towards other communions, will find safe and sufficient vent in our own.

48. Be sure there is at this time an expansive principle within us, which can no longer be pent up with safety. If you attempt to repress it, an explosion, the limits of whose destructive force none can tell, will inevitably follow. But we have a safety-valve ready provided in the Church system, which, if only properly used, may yet bear us harmless.

See also Par. 26, in Chap. VI., 33, 34, in Chap. XX., 54, in Chap. II.

DENISON, BISHOP OF SALISBURY.—1842.

*Vide* Pars. 4, 5, in Chap. VI.

PEARSON, DEAN OF SALISBURY.—1842.

*Vide* Pars. 42, 46, in Chap. III., and 47, 48, in Chap. XXV.

THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

<sup>9</sup>It was a state of things so far similar to our own, as to hold out what may still be in some respects a useful warning to ourselves, that drew the following observations from one of our old Divines:—“As to Sermons, I hope they do not undertake to be as eminent a part of the Worship of God among us as Prayer. If they do, I must the less blame the poor ignorant people, that, when they have heard a Sermon or two, think that they have served God for all that day or week; nor the generality of those seduced ones, who place so great a part of piety in hearing, and think so much the more comfortably of themselves from the number of hours spent in that exercise, which hath of late been the only business of

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<sup>8</sup> See Note 9, p. 275, *supra*.—ED.

<sup>9</sup> His lordship is speaking of certain Clerical meetings in his diocese, at which “a number of Clergymen attend Divine Service, and the greater part of the time is occupied with public discourses addressed to the congregation.” p. 19.—ED.

the Church, (which was by God entitled the House of Prayer) and the Liturgy at most used but as music to entertain the auditors, till the actors be attired, and the seats be full, and it be time for the scene to enter.”

Thus, where a prejudice—I fear not an uncommon one—prevails against the use of a Liturgy, or a disposition to consider the Sermon as the most important part of the Service, a Clergyman, particularly a young one, may easily be tempted to humour this prejudice by arbitrary curtailment, or rapid reading, or by the introduction of extemporaneous Prayers. In each of these ways he is tacitly casting a slur upon the Church, and sanctioning one of the principles most opposed to her Doctrine and spirit.—*Charge*, 1842, pp. 21—23.

#### PEPYS, BISHOP OF WORCESTER.—1842.

20. But we are told that the Clergy have been guilty of neglect in one more important point. That the Prayer Book requires a *Daily Service*, which yet is rarely, if ever, performed.

21. Now upon this point I must, in the first place, express my doubts whether the compilers of our Liturgy ever contemplated the performance of a Daily Service generally in the parochial churches of this Kingdom. Such a Service is, indeed, provided for in the Prayer Book; but then it must be recollected that it was necessary to provide in the Prayer Book for the Service in Cathedrals, as well as for that in parochial churches of the country. In the former, the Daily Service is still performed; and, as Cathedrals are usually situated in large towns, it is probable that out of a considerable population many may be found to profit by it: this, however, is ordinarily not the case in the country; and it may be doubted whether much spiritual benefit would be derived from the performance of a Daily Service, where the various occupations of the inhabitants of the parish prevented the chance of a congregation.

22. The preface to the Prayer Book, indeed, directs that all Priests and Deacons are to say, daily, the Morning and Evening Prayer, either *privately* or openly. It is clear, therefore, that the option is afforded them. How far they comply with this direction, by reading the Daily Service privately, is a matter which, of course, can be only known to themselves.

23. It may, however, be observed, that the motive which, probably, induced the compilers of our Liturgy to require that the Daily Service should be thus, at least, privately read, now, happily no longer exists. So ignorant were the Clergy of those times, even of the Scriptures, that the reason assigned for their being thus required to read privately the Service provided for each day in the Prayer Book, is that they might thereby acquire a competent

knowledge of the Holy Scriptures, by reading every day those portions of them which are allotted for each day's Service. I need not say that the improved system of theological education, which has been adopted in modern times, and the degree of proficiency which is now required from every candidate for orders, has rendered the reading of the Daily Service, however edifying it may be as a devotional exercise, no longer necessary for the purpose of acquiring a knowledge of the Scripture.

24. I am far from meaning by these observations, in any degree, to depreciate the importance of this or any other religious duty. We cannot be too much engaged in such duties; and they may be performed, no doubt, with much spiritual advantage, by such of the Clergy as have the population of large towns committed to their charge: but, when I consider the onerous duties which now devolve upon the Clergy, compared with what was required of them at the time our Liturgy was compiled,—when I recollect that so inadequate were the Clergy of that day considered to the office of Preaching, that none were allowed to preach without a license from the Bishop; and that those who were not so licensed were required to procure a licensed Preacher only one week out of four,—when, on the other hand, I refer to the returns which have been made to me, and observe that, in a majority of parishes in this Diocese, two Sermons are preached every Lord's-day,—and when I know that, in addition to the labour thereby required, increased attention has been paid to the establishment and superintendence of schools, and that the personal visitation, at their own houses, of the inhabitants of a parish, is very rarely neglected,—I could not bring myself to impose upon those, whose important functions are already so ill-requited, the additional burden of a Daily Service.<sup>1</sup>

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<sup>1</sup> A writer in the *Irish Ecclesiastical Journal* “far from wishing to depreciate or deny the value of the Daily Service,” observes, “The clause requiring ‘all Priests and Deacons to say the Common Prayer daily,’ unless let by ‘sickness, or other urgent cause,’ permits the alternative of saying it either ‘*openly or privately*.’ There is, therefore, no peremptory order here that the performance of the Daily Service should be in the church. May not this order have been introduced to supersede the practice with which *the great body* of the Clergy were familiar, before the Reformation, of daily reading a portion of the Romish offices—a duty imposed under the penalty of mortal sin,—and thus substitute for the follies and blasphemies of the Breviary, our pure and Scriptural Liturgy?”

“It would appear, also, that this clause had reference to Clergy *without cure of souls*, such as those attached to Collegiate and Cathedral Churches, rather than the parochial Clergy; for the following sentence, relating to ‘Curates ministering in any church or chapel,’ is much less stringent, admitting as grounds of exemption from the performance of this duty, not merely ‘sickness or some other urgent cause,’ but ‘*not being at home,*’ or ‘*being otherwise personally hindered.*’”—ED.

## CHAPTER XXIV.

## INTRODUCTION OF NOVELTIES.

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BAGOT, BISHOP OF OXFORD.—1838.

1. I have spoken of increased exertions among us, and of an increasing sense of our Christian responsibilities; and, therefore, you will probably expect that I should say something of that peculiar development of religious feeling in one part of the Diocese, which has been *supposed* to *tend* immediately to a revival of several of the errors of Romanism. In point of fact, I have been continually (though anonymously) appealed to, in my official capacity, to check breaches both of doctrine and discipline, through the growth of Popery among us.

2. Now, as regards the latter point, breaches of discipline,—namely, on points connected with the public Services of the Church,—I really am unable, after diligent inquiry, to find any thing which can be so interpreted.

3. I am given to understand that an injudicious attempt was made, in one instance, to adopt some forgotten portion of the ancient Clerical dress;<sup>2</sup> but I believe it was speedily abandoned, and do not think it likely we shall hear of a repetition of this or similar indiscretions.<sup>3</sup>

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<sup>2</sup> His Lordship probably refers to the case of a young man mentioned by Dr. PUSEY, in a letter to the *Rev. G. Townsend*, which appeared in the *British Magazine*. This "Clergyman," says Dr. P., "who was at the time at Oxford, but not connected with any parish church, (thinking this to be enjoined by the Rubric prefixed to the Morning Prayer,) 'wore in the time of his ministration such ornaments as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.' The scarf had then, it is said, *two small crosses—one at each end*; it is a simple and unostentatious dress."—ED.

<sup>3</sup> A recent number of the *English Churchman* (1843) speaks of the MANIPLE "as something which we once possessed, and which, with all its accompanying ancient and sacred vestments, English Priests may yet claim to wear." The "MANIPLE" is described to be "part of the celebrating Priest's vestments, *to hang over the left arm*." Mention is also made of an intention to revive "CHASUBLES," and "COPES," and "Surplices *close in front*;" also "a CORPORAL CLOTH, of delicate material, and *marked with the five crosses*."—ED.



4. At the same time, so much of what has been objected to, has arisen from minute attention to the Rubric ; and I esteem uniformity so highly, (and uniformity never can be obtained without strict attention to the Rubric,) that I confess I would rather follow an antiquated custom, (even were it so designated,) *with* the Rubric, than be entangled in the modern confusions which ensue from the neglect of it.

HOWLEY, ARCHBISHOP OF CANTERBURY.—1840.

6. In the celebration of Divine Service, the introduction of Novelties is much to be deprecated ; and even the revival of usages which, having grown obsolete, have the appearance of Novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy. In cases of this nature it may be better to forego even advantageous changes, and wait for the decision of authority, than to open fresh sources of misapprehension or strife by singularity.

BROUGHTON, BISHOP OF AUSTRALIA.—1841.

*Vide* Par. 41, in Chap. XIX.

MALTBY, BISHOP OF DURHAM.—1841.

*Vide* Pars. 9—10, in Chap. XX.

BOWSTEAD, BISHOP OF LICHFIELD.—1841.

6. The tendency of these views has been to introduce Novelties into the celebration of Divine Worship—a practice which the Archbishop of Canterbury, in his recent Charge, has strongly deprecated.

LONGLEY, BISHOP OF RIPON.—1841.

4β. The motive for reverting to Usages, respectable from their antiquity, though unauthorized by our own Church, may be pure and unimpeachable ; but where the adoption of them is not imperative, it will surely be better to avoid all occasion of misapprehension or controversy. Our venerable Reformers may possibly have discarded some things indifferent, which might well have been retained ; but as these usages have once disappeared, may it not be attaching more moment to them than they deserve to insist upon their re-production, even at the risk of peace ? It is in vain to say that such matters ought not to interrupt the harmony of the Church. What has been, will be, under like circumstances ; and the truest wisdom would seem to dissuade from the introduction of Novelties, where such consequences may possibly ensue,

unless the plea of *conscience* can fairly be maintained. The discussion of such matters having of late more than usually occupied the attention of Churchmen, these observations will not, I trust, appear misplaced.

See also Par. 4, in Chap. XXII.

BERESFORD, ARCHBISHOP OF ARMAGH.—1842.

4. In conclusion, I would only add this one caution: Give to the “weightier matters” of the law and of the Gospel of Christ, the greatest portion of your attention and care; and do not expend upon “strifes of words,” and on observances of comparatively little moment, those efforts which ought to be employed chiefly in endeavouring to reform the wicked, to instruct the ignorant, and to save the souls of those who are committed to your charge. And, may Almighty God, who only can, vouchsafe unto us the ability, through the assistance of his Holy Spirit, in these and all other parts of our Christian life, to imitate our great exemplar, Jesus Christ; whose Word, and Praise, and Recognition of our imperfect Services, shall prove our rich reward and crown of glory on the day of his appearing—“Well done, good and faithful servants,—ye are they that I have chosen;—ye have fed my flock, ye have taught my truth, not by constraint but willingly,—not for filthy lucre, but of a ready mind;—ye have kept yourselves unspotted from the world;—enter ye into the joy of your Lord.”

MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.

*Vide* Par. 17, in Chap. VIII., Pars. 83 and 89, in Chap. XXIII.

MUSGRAVE, BISHOP OF HEREFORD.—1842.

19. And we are to blame if we encourage any revival of Ceremonies and Usages not authorized by the Rubric, and contrary to the simplicity and spirituality of the Gospel, which by substituting vain, and profitless, and variable forms, for inward and vital holiness, tend to draw off the mind from the true and real object of worship.

20. Forms are not wholly matter of indifference. If on the one hand the Roman Church in her childish fondness for forms has multiplied them beyond measure, attributing to them something of a Sacramental principle, while others have been absurd enough rashly to reject even those which are manifestly ancient and approved, our Church has wisely retained such, and such only as are essential to secure order and vitality to the Service.

23. Cautioned by the past in our own country, and by what is every where seen now in countries connected with the Roman See,

we should take care lest by multiplying Observances in themselves harmless, and insisting on practices, in themselves perhaps unobjectionable, a spirit of pride and self-sufficiency be engendered, tending to weaken reliance on the efficacy and value of Christ's Atonement; and instead of making this the only ground of pardon and acceptance with God, the notion of human merit should presumptuously occupy its place.

24. The worst error of the Church of Rome has ever been considered this, that we are justified by works, or peradventure by faith and works.

55. Though I have observed with unmixed satisfaction the care of late taken to improve the condition of many of our Churches, I cannot omit to warn you against the introduction of any Decorations unauthorized by the Rubric and recent custom.<sup>4</sup>

56. Novelties in this kind, though in themselves possibly innocent, may wound the conscience of a weak brother on the one hand, and on the other, may generate and foster anti-scriptural and dangerous inductions. It is possible to imagine some, which mistaken piety might consider as "efficacious emblems," and in process of time, by an easy gradation, might regard with the same veneration as those "effectual signs of grace," the Sacraments themselves.

57. Nor would I advise you to read the different parts of the Service in places not of late usual in your Churches, without at least the previous approval and permission of the Ordinary.

58. With your private and personal observances, I have no wish to interfere; and I would only pray that they may all tend to promote your growth in holiness, to "make you wholesome examples to the flock of Christ," and to add fresh energy and success to your Ministry.

59. I would only warn you against introducing Novelties in Faith or Practice unknown among us from the age of the Reformation down to these times. To do this on the ground of recalling the usages or sentiments of the Nicene age, or of any age immediately prior, or subsequent thereto, as if any of these were more united in faith, more pure, or wiser, or holier, or more spiritually minded than ours, is an assumption unsupported by proof from Ecclesiastical History, and has no existence except in the imagination of some zealous and stirring spirits whose speculations and prejudices appear to lead them to prefer to our own the practice of an unsettled and contentious age.

COPLESTON, BISHOP OF LLANDAFF.—1842.

*Vide* Pars. 30—32, in Chap. XX., and Par. 57, in Chap. XXIV.

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<sup>4</sup> See note 5, p. 525, *supra*.—Ed.

## BLOMFIELD, BISHOP OF LONDON.—1842.

43. As to those Forms and Ceremonies which are expressly enjoined in the Rubric or Canons, and which, as is said in the eighteenth Canon, are intended to “testify the people’s humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world,” I think that upon the principle asserted by Bishop Butler they are clearly reasonable, and that, being enjoined by the Church, they are obligatory upon its members. Such are the various devotional Postures prescribed in the Book of Common Prayer, and the doing lowly reverence when in time of Divine Service the Lord Jesus is mentioned, as directed by the same Canon; which custom, says Hooker, “sheweth a reverent regard to the Son of God, above other messengers, though speaking as from God also: and against Infidels, Jews, and Arians, who derogate from the person of Jesus Christ, such Ceremonies are most profitable.”

44. Again, although I do not consider the Canons of 1640 to be binding upon the Clergy, I see no very serious objection to the custom therein commended, as having been the ancient custom of the Primitive Church, and of this also for many years in the reign of Queen Elizabeth, of doing Obeisance on entering and leaving churches and chancels; not, as the Canon expressly declares, “with any intention to exhibit any religious worship to the Communion-table, the east, or church, or any thing therein contained, in so doing, or to perform the said gesture in the celebration of the Holy Eucharist from any opinion of the corporal presence of the Body of Christ upon the Holy Table, or in the mystical Elements, but only for the advancement of God’s glory, to give Him alone that honour and glory which are due unto Him, and no otherwise.”

45. But that the Clergy, although they are *at liberty* to use this custom, are not *obliged* to do so, even if that Canon be in force, is clear from the words of the Canon itself, which heartily commends, but does not enjoin it. “In the practice or omission of this Rite (it says), we desire that the rule of charity prescribed by the Apostle may be observed, which is, that they who use this Rite despise not them who use it not, and that they who use it not condemn not those that use it.” If those persons, who practise these obeisances towards the Holy Table, do so under the notion of a bodily presence of Christ in the consecrated Elements, or if the people are led to suppose them to do so, then I consider the custom to be objectionable, and at variance with the spirit of our Reformed Church. If otherwise, the Clergy, who observe it, are bound to explain it to the people, in the sense in which it is explained by the Canon.<sup>5</sup>

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<sup>5</sup> The writer of the article on Rubrics, in the *Quarterly Review*, (see note 4, p. 501, *supra*,) alluding to this passage in his Lordship’s Charge, inquires—“Now how is the

46. The same Canons of 1640, declare that the situation of the Holy Table at the east end of the church, being in its own nature indifferent,<sup>6</sup> and that wherein no religion is to be placed, or scruple made thereon, “doth not imply that it is, or ought to be accounted, a true and proper Altar, whereon Christ is again really sacrificed; but it is, and may be called an Altar, in that sense in which the Primitive Church called it an Altar, and in no other.” Those persons who hold not simply a *real*, but a *bodily* presence of Christ in the consecrated Elements, can scarcely avoid holding also the notion of a propitiatory sacrifice; and to this notion of a *bodily* presence is to be traced a superstitious reverence for the external circumstances of the Eucharist. Our own Church, admitting the Doctrine of a real, though spiritual presence, utterly rejects that of a corporal presence, which, however it may be veiled under obscure or unintelligible terms, is virtually one of the errors of Transubstantiation.<sup>7</sup> It is expressly declared at the end of the Communion Service, that by the custom of kneeling to receive the elements, “no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine then bodily received, or unto any corporal presence of Christ’s natural flesh and blood.”

47. “The Ceremonies, (says Bishop Fleetwood,) allowed in practice in the Church, though not enjoined by the Rubric, are such as were used in the Church *before* and *when* the Rubrics were made; and being reasonable, and easy, and becoming, were not enforced by any new law, but were left in possession of what force they had obtained by custom. He that complies not with these Ceremonies, offends against no law, but only against custom; which yet a prudent man will not lightly do, when once it has obtained in general.”\*

48. With regard to Worshipping towards the East, there can be no doubt of its having been a very ancient practice of the Church; for it is mentioned by Clement of Alexandria, and by Tertullian. Bishop Stillingfleet, one of the most learned of our Divines, considers it to be one of those customs derived from Primitive times, and continuing to our own, which there is no reason to oppose, but rather to comply with. “And of all customs,” he observes, “that

\* Works, p. 723.

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Minister who practises this rite to know whether the people misunderstand it or not; and how, in what form, and at what time is he to ‘explain’ the matter? Is it at the vestry, or in an allocution from the Altar, or in a Sermon, and if so, on what text? But suppose, as is most likely to be the case, the Minister who does practise these obeisances does so *not* in the sense of the pretended Canon—about which he probably knows nothing—but in the very sense condemned by his Lordship—and suppose, what may happen, that he has already brought the minds of his flock to adopt much of his own way of thinking as to Ritual matters generally—then, we presume, there will be no misunderstanding; the Priest will have nothing to explain; and the *objectionable* practice will never be *objected to*.” pp. 274, 275.—ED.

<sup>6</sup> See Note 5, p. 592, *supra*.—ED.

<sup>7</sup> See Note 4, p. 416, *supra*.—ED.

of contention and singularity, where there is no plain reason against them, doth the least become the Church of God." \*

49. I do not, however, consider it to be the intention of our Church, that the officiating Minister, when reading prayers, should turn to the east with his back to the congregation.<sup>8</sup> Bishop Sparrow thinks, that anciently the Reading-desk was so placed, that the Minister looked to the east, away from the people, to whom he is directed to turn in reading the lessons. But the Reading-desk was not known in the early years of the Reformation. It is not mentioned in the Injunctions of King Edward VI., nor in those of Queen Elizabeth, nor in any Canons or Visitation Articles before the Canon of 1603. The first Rubric in King Edward's Common Prayer Book, orders, that the Minister so turn him in reading prayers as that the people may best hear him; and as the customary place for reading the prayers was then the chancel, at the Communion-table, it is clear that he could not have faced the east.† It appears, however, from the proceedings of the Savoy Conference, that it *was* customary at that time for the Minister to turn to the people only when he spoke *to* them, as in the lessons, absolution, and benedictions; "when he speaks *for* them to God," it was argued by the Bishops, "it is fit that they should all turn another way,"<sup>9</sup> as the ancient Church ever did, the reasons of which you may see in *August. lib. 2, de Ser. Dom. in Monte.*" ‡

50. I myself approve of, as convenient, though not necessary, the arrangement lately adopted in several churches, where the Reading-desk is near the east end of the church, by which the Clergyman looks towards the south while reading Prayers, and towards the west while reading the Lessons.<sup>9</sup>

51. With respect to those Ornaments of the Church, about which there is a difference of opinion, where the Rubric and Canons are not clear, the judgment of the Bishop should be sought for. A

\* See the *Bishop of Lincoln on Tertullian*, p. 402, and on *Clement of Alexandria*, p. 452. *John Gregorie's Works*, p. 89. *Bishop Stillfleet's Eccl. Cases*, p. 382. *Staveley on Churches*, p. 155. Joannes Damascenus says, that praying towards the East was ἀγραφὸς παράδοσις τῶν ἀποστόλων. It was however, not a *universal* practice. *Socrates, Eccl. Hist.* v. 22, says that the Church of Antioch in Syria had the altar to the West, ἀντίστροφον ἔχει τὴν θέσιν. So the ancient Church of St. Benedict, at Paris. See *Mabillon Lit. Gall.* p. 68.

† *Hamon L'Estrange Alliance*, p. 328.

‡ *Dr. Cardwell's History of Conferences*, p. 353.

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<sup>8</sup> See Note 6, p. 593, *supra*. "I am sure the Daily Service is a great point; so is kneeling with your back to the people, which, by-the-bye, seems to be striking all the Apostolicals at once."—*Froude's Remains*, vol. 1, p. 390.—ED.

<sup>9</sup> His Lordship has omitted one position, which, with the addition of a practice lately introduced by certain priests of the Tractarian School, will render the "arrangement" complete so far at least as the *four cardinal points* of the compass are concerned. In reading Prayers, then, the Clergyman will look towards the *West*; in reciting the *Credo*, towards the *East*; in reading the *Lessons*, towards the *South*; in *burying a Dissenter*, towards the *North*.—ED.



question has arisen about placing Lights upon the Communion Table. Some doubt may be entertained as to the law in this particular. They were forbidden by the Injunctions of King Edward VI. in 1549; but they were in use when the first Liturgy of that monarch received the authority of Parliament, and therefore seem to be sanctioned by the Rubric in our present Common Prayer Book. But whether it be so or not, they have always been retained in the Chapels Royal, in Cathedrals, and in College Chapels; and I see no objection to them, provided that the Candles are not burning except when the church is lighted up for Evening Service.<sup>1</sup>

76. In conclusion, Reverend Brethren, let us be careful to bear in mind ourselves, and to teach our people, that the outward means and aids of religion are not religion itself; but are so far valuable and useful as they contribute to the great ends of religion, to form Christ within us, to establish the life of God in the soul, and to keep us within the precincts of his grace.\* The more careful we are to observe all the external circumstances of devotion, the more diligently let us cherish in ourselves, and strive to promote in others, those spiritual affections which they are intended to excite and strengthen.

See also Par. 42, in Chap. XXII.

O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

3. And in leaving this head, I must express my satisfaction in believing, that there is no need that I should administer any caution to you against those singularities in Dress, and Gesture, and Posture, which one hears of from time to time, as introduced by

\* "Ceremonies are advancements of order, decency, modesty, and gravity, in the service of God, expressions of those heavenly desires and dispositions, which we ought to bring along with us to God's House, adjuncts of attention and devotion, furtherances of edification, visible instructors, helps of memory, exercises of Faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms and the fruit; but if they grow over thick and rank, they hinder the fruit from coming to maturity, and then the gardener plucks them off."—*Archbishop Bramhall*, p. 488.

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<sup>1</sup> "Two Lights should be placed upon the Altar according to Edward the Sixth's order, ratified in our present Prayer Book. We think it plain *that these Candles were meant at the Reformation to be lighted*, as had been usual, *during the celebration of the Holy Eucharist*; otherwise they do not well signify (in the words of the Injunction) the truth—*Christus Lux Mundi*."—*British Critic*, April, 1840, p. 273.

MR. AYLIFFE POOLE, one of DR. HOOK'S Curates at Leeds, writes to the same effect in his Pamphlet on *The Anglo-Catholic use of Two Lights upon the Altar*. It "has been again and again asserted of myself, and that by many who might have seen with their own eyes that it was not so," that I "burn candles at mid-day. . . . Had it been so, I defy them to prove it either wrong in itself, or superstitious or Popish. I suspect, too, that it may be found to be the real intention of the Church in the Rubric so often referred to." p. 24.—ED.

individual Ministers,—but apparently with a kind of concert,<sup>2</sup>—into the services of the Church in the sister country. I am happy to believe, that in these Dioceses there is no trace of such mischievous fopperies. If they appeared in ordinary times they might only deserve to be censured as individual frivolities; exhibitions of that uneasy vanity, which in common life leads those who are harassed by a craving for distinction, and who have no better mode of attaining it, to seek it by eccentricities in dress, or equipage, or deportment;—only far more reprehensible as appearing in God's Ministers, and in His house, and in His solemn service.

4. But ours are no ordinary times. We live in times when the design of UNPROTESTANTIZING THE NATIONAL CHURCH has been openly avowed as the great aim of the most active party in the Church; and when, even in a quarter where the designs of the party are most cautiously spoken of, the Church of Rome is represented, not only as possessing much that is Catholic in common with ourselves, but not a little also, of which the Reformation has divested us, and which, it is confessed, there is a *longing to re-appropriate*. When such is our position, and when these novelties in externals are brought forward by the party who have already done so much, and who publish their determination to do whatever more may be necessary, to accomplish what they at last avow to be their great end; and when, finally, these Innovations have a manifest tendency to assimilate us in externals with the Church of Rome—

<sup>2</sup> See notes 2, 3, p. 616, *supra*.

Singularities in dress have not been confined to the Services of the Church. Witness the grotesque figures which have from time to time, of late years, attracted the attention of the public in the streets and Convocation House at Oxford.

An attempt has also been made towards "the general resumption of the Cassock by the Clergy." It was gravely proposed that *fifty* persons should simultaneously assume this garb in London on *Michaelmas Day*. The REV. MICHAEL GATHERCOLE, Editor of the *Church Intelligencer*, put down his name as "number one," and "the matter" was said to be "in a fair train." Much discussion followed as to the shape and material of the habit, whether it should be "*double or single-breasted*," fastened with a "*Surcingle*," "*loops or buttons*." It was to be "*longer*," MR. GATHERCOLE informed us, "for the *drawing-room* than for common wear, and would be incomparably more convenient and comfortable, and very much *less expensive* (*sic*) than our present dress, for *any thing* might be worn *under* the Cassock, which, with a *simple white neckerchief without any collar*, would thus far complete the dress. One of MR. GATHERCOLE's correspondents states that his "*shorter* Cassock, for daily use, reaches half-way down from his knees to his feet, and is a most comfortable dress; the *larger* Cassock, reaching nearly to the feet," and being "better adapted to solemn occasions, such as public worship, visitations, *evening society*, &c." "Moreover," he continues, "my Morning Cassock is not of silk, but of a strong woollen stuff—a sort of serge, which is very cheap, and renders this by far the cheapest dress a poor Curate can wear. It will last twice as long as a black coat, and costs only half as much, besides saving the waistcoat and trowsers," &c. This gentleman's sash is "permanently sewn on to the back, and the two ends fasten together with *hooks and eyes* (*sic*) on the left side of the body." Another correspondent, "*An Oxford Bachelor*," writing on the "*Feast of St. Cyprian, 1842*," modestly suggests that "a petition should be signed to the Bishops of the Church, begging their Lordships to enforce observance to the" 74th "Canon," to the intent that he and his brethren "who wish to be distinguished from Schismatics and others, as Clergy in the Holy Catholic Church of Christ," might "re-assume" the "Clerical Costume" without being "made the victims of a persecution"!—ED.

when such is the case, I do not think that any one who does not share in this design, and desire to promote it, can consistently imitate any of the practices to which I have referred. And it is, as I said, with unmingled satisfaction, that I find that no disposition has been evinced among us, to commit any of these irregular re-appropriations; or to adopt any of these devices, novel or obsolete, for the decoration or dedecoration of sacred edifices, and those who minister in them.

BAGOT, BISHOP OF OXFORD.—1842.

27. And now, since nothing can be more unfair, than to make the teachers responsible for the proceedings of the disciples,<sup>3</sup> where the latter are now wholly beyond their control, I would say a few words with respect to those, who, as you know, excited my fears heretofore, and have since in some instances verified them.

28. I am happy to say that, so far as the Parochial Clergy are concerned, the caution which I felt it my duty to give at my last Visitation with respect to the revival of obsolete practices, which were calculated to give offence, without any adequate advantage resulting, has been, so far as I have been able to ascertain, attended to.

29. Of course questions about vestments and matters of a similar description, cannot be raised without much higher principles being involved. It was not a contest whether the red rose or the white were the fairer flower, which in a former age deluged our land with blood. These were but the outward badges of the strife of political opinions within.

30. Still, in the present state of the Church, when there are already such miserable divisions among us with respect to the essentials of Religion, it does seem to me worse than folly in those

<sup>3</sup> The following picture of these unhappy "*Disciples*" is drawn by a *Master's* hand, being the work of *his Lordship's Chaplain*, the REV. FRANCIS E. PAGET, M.A., *Rector of Elford*.

"Churchmen have now and then been distressed of late years by the intolerable folly of disciples of the Tractarian School, who, in their vanity and love of notoriety, have made it the apparent object of their lives to render themselves as unlike their neighbours as possible,—not in holiness, self-devotion, and *secret (sic)* acts of self-denial, but by making themselves conspicuous in externals; bowing, and crossing, and performing all manner of notable antics,—and thereby distracting their neighbour's attention, instead of aiding their devotions; wearing, not crosses only, but *crucifixes (sic)* as conspicuously as possible; writing notes to their tailor or green-grocer, and dating them '*St. Ethelburga's Day*,' or '*The Morrow of the Translation of the Bones of St. Symphorosa*;' lighting and extinguishing candles at their prayers" (as taught by the Editor of *Devotions on the Passion*? See note 9, p. 511, *supra*.—En.); hitting, in short, upon every conceivable singularity that seems to savour of Popery, and at the same time is likely to direct attention to themselves. . . . It is, of course, self-evident that such persons must be among the weakest of the weak,—very well intentioned,—but *geese*; (*sic*) neither more nor less. They may damage any cause, but would do honour to none: and in all probability would be Mahometans or Mormonites, were Mahometanism or Mormonism to become fashionable."—*Warden of Berkingholt*. A Tractarian Novel. pp. 38, 39.—Ed.

who so far allow their zeal to master their judgment, as to go out of their way to create fresh causes of dissention, by giving undue importance to things indifferent, and even of questionable value. And besides, those, who profess to be guided by Catholic principles, should remember that one of the first principles of Catholicism is “*ἀνευ τοῦ ἐπισκόπου μηδὲν πράσσειν*,”\* to do nothing without Episcopal sanction.

31. Generally speaking, indiscretions such as I have alluded to emanate only from very young men; and such persons may be quite sure that, whatever be their talents, or how sincere soever their zeal, there cannot but be great defects of character in them—they can hardly be otherwise than self-confident, or vain, or deficient in humility, or far from having disciplined minds.

PEPYS, BISHOP OF WORCESTER.—1842.

*Vide* Par. 26, in Chap. III., and Par. 37, in Chap. VI.

\* Ignatius ad Trall. § 2.

## CHAPTER XXV.

CHARACTER, TENDENCY, AND EFFECTS OF THE TRACTARIAN MOVEMENT.

WILSON, BISHOP OF CALCUTTA.—1838.

*Vide* Par. 1, in Chap. I.

2. It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery virtually reasserted in the bosom of that very Church, which was reformed so determinately three centuries since from this self-same evil, by the doctrine, and labours, and martyrdom of Cranmer and his noble fellow-sufferers.

3. What ! are we to have all the fond tenets which formerly sprung from the Traditions of men re-introduced, in however modified a form, amongst us ? Are we to have a refined Transubstantiation—the Sacraments, and not Faith, the chief means of Salvation—a confused and uncertain mixture of the merits of Christ and inherent grace in the matter of Justification—Remission of sins, and the new Creation of Christ Jesus, confined, or almost confined, to Baptism—perpetual doubt of Pardon to the Penitent after that Sacrament—the duty and advantage of self-imposed Austerities—the innocency of Prayers for the Dead—and similar tenets and usages which generate “a spirit of bondage” \* again asserted amongst us ? And is the paramount authority of the inspired Scriptures, and the doctrine of the Grace of God in our Justification by the alone merits of Jesus Christ which reposes on that authority, to be again weakened and obscured by such human superadditions ; and a new edifice of “will-worship,” and “voluntary humility,” and the “rudiments of the world,” as the Apostle speaks, to be erected once more in the place of the simple Gospel of a crucified Saviour ? My language is strong, my Reverend Brethren, but I think you will agree with me, that it is not too strong for the occasion. You shall judge for yourselves.

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\* I confine myself to topics of which no dubious intimations have been given. I say nothing of what may possibly follow—the prohibition of the unfettered use of the Scriptures—Purgatory—the Veneration of Relics—Prayer to the Virgin Mary—the Intercession of Saints—Works of Supererogation—Monastic Vows—the Celibacy of the Clergy, &c. &c.

18. All this is but too natural. The false principle will go on "eating as doth a canker," if things proceed as they now do. The inspired Word of God will be imperceptibly neglected; and the Traditions of men will take its place. The Church will supersede the Bible. The Sacraments will hide the glory of Christ. Self-righteousness will conceal the righteousness of God. Traditions and Fathers will occupy the first place, as we see in the sermons of the chief Roman Catholic authors of every age, and Christ come next or not at all; and a lowered tone of practical religion will come in.

19. The whole system, indeed, goes to generate, as I cannot but think, an inadequate, and superficial, and superstitious religion. The mere admissions of the inspiration and paramount authority of Holy Scripture will soon become a dead letter; due humiliation before God, under a sense of the unutterable evil of sin, will be less and less understood; a conviction of the need of the meritorious Righteousness of the incarnate Saviour, as the alone ground of Justification, will be only faintly inculcated; the operations of the Holy Ghost in creating man anew will be more and more forgotten; the nature of those good works which are acceptable to God in Christ will be lost sight of; and "another Gospel," framed on the Traditions of men, will make way for an apostacy in our own Church, as in that of Rome—unless, indeed, the evangelical piety, the reverence for Holy Scripture, the theological learning, and the forethought and fidelity of our Divines of dignified station and established repute at home INTERPOSE BY DISTINCT CAUTIONS TO PREVENT IT—as they are beginning to interpose, and as I humbly trust they will still more decisively do; and as their signal success in the instance of Neological theories a year or two since, may well encourage them to resolve on.

SUMNER, BISHOP OF CHESTER.—1838.

1. Many subjects present themselves, towards which I might be tempted to direct your thoughts. One more especially concerns the Church at present; because it is daily assuming a more serious and alarming aspect, and threatens a revival of the worst evils of the Romish System.

2. Under the specious pretence of deference to Antiquity, and respect for primitive models, the foundations of our Protestant Church were undermined by men who dwell within her walls, and those who sit in the Reformers' seat are traducing the Reformation.

3. It is again becoming matter of question, whether the Bible is sufficient to make man wise unto salvation; the main Article of our National Confession—Justification by Faith, is both openly and covertly assailed: and the Stewards of the Mysteries of God are instructed to reserve the truths which they have been ordained to dispense, and to hide under a bushel those Doctrines which the Apostles were commanded to preach to every creature.



4. It is not from any feelings of favour towards these new Doctrines that I do not add my voice to the warnings which have been already raised, and ably raised, against them.\* It is rather because I sincerely believe that the voice of warning, however needful elsewhere, is little needed here.<sup>4</sup> We may regard it as a compensation for urgent and laborious duties, that the business of a diocese like that of which we are members, leaves no time for "fables and endless genealogies," and questions which are not "of godly edifying." We have too much to do with realities to be drawn aside by shadows.

BAGOT, BISHOP OF OXFORD.—1838.

*Vide* Par. 1, in Chap. XXIV., and 7, in Chap. VI.

PHILLPOTTS, BISHOP OF EXETER.—1839.

*Vide* Par. 45, in Chap. VIII.; Pars. 46—57, in Chap. XX.; 58—61, in Chap. XV.; and 62, in Chap. XVII.

PEARSON, DEAN OF SALISBURY.—1839.

15. I cannot bring myself to apprehend much danger, at this advanced period of the world, and in this enlightened and reformed country, of the extensive prevalence and the revived supremacy of that corrupt Church; except as the result of the righteous judgments, and the inscrutable counsels of the Most High. But this I cannot avoid saying, that, while I fully and frankly acquit the pious and learned writers to whom these remarks are intended to apply, of any the remotest intention to bring us back to the wretched and degrading bondage of that unscriptural communion, there is the greatest danger of accrediting its pretensions and errors, by exhibiting and advocating sentiments and practices, drawn, indeed, from the writings of Christian antiquity, but in which the germs and first principles of some of those corruptions may not obscurely be traced; and, what is more, of superseding the supreme and sole authority, and the infinite superiority and incomparable excellence of the inspired Volume; and of "teaching" and receiving "for doctrines the commandments of men;" of forgetting, denying, or explaining away, the distinguishing principles of the English Reformation; and, above all, of mistaking

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\* See especially *Revelation not Tradition*, by Dr. Shuttleworth: *Capes on Church Authority*: Charges by Archdeacon Browne and Mr. Townsend.

<sup>4</sup> The state of the Diocese of Chester, affords an unanswerable refutation of the fallacy that it is useless to attempt to increase the efficiency of our Church, or check the progress of Dissent, on any other than Tractarian principles.—See note 5, p. 33, *supra*.—Ed.

and counteracting the very nature and design of the Gospel, as a dispensation not of form and shadow, but of substance and of power; not of works, except as the fruits of faith, but of grace; not of the letter, but of the spirit; not of slavish terror, but of filial confidence and freedom; not "of meat and drink, but of righteousness and peace and joy in the Holy Ghost."

16. There is, I need scarcely say, nothing new in the views which I am opposing; nor is there, indeed, any thing which its supporters would more indignantly repudiate than the imputation of novelty. It is, in fact, only the revival of a system often refuted—derived essentially from Romanism, and consistent with its intolerant and exclusive principles, but abhorrent from those of genuine Christianity, and of our Reformed Church; which, however graced and illustrated, as it has been, by some great and venerable names, once contributed to deprive the Church of its national influence and of its temporal privileges, and which, unchecked and predominant, would too surely lead to the same unhappy result; which, though now again arrayed in the attractive and imposing form of primitive Christianity, would, ere long, degenerate into mere ritual and superstitious observance, and cold and barren orthodoxy; and once more call forth the spirit of irregular and enthusiastic zeal, to restore amongst us the neglected truth, and the decaying but vital energy of the Gospel.

See also Par. 7, in Chap. VI.

BERESFORD, ARCHBISHOP OF ARMAGH.—1841.

*Vide* Par. 5, in Chap. XXI.; and Extract, p. 138, *supra*.

CARR, BISHOP OF BOMBAY.—1841.

*Vide* Par. 2, in Chap. XVII.

WILSON, BISHOP OF CALCUTTA.—1841.

ORDINATION SERMON.<sup>5</sup>

But you will expect me to say something concerning India.

I am full of fear; everything is at stake. There seems to be something judicial in the rapid spread of these opinions. If they should come over here, and pervade the teaching of our Chaplains, the views and proceedings of our Missionaries, our friendly relations with other bodies of Christians, and our position amongst the Hindoos and Mahometans, *I-chabod, the glory is departed*,\* may be inscribed on our Church in India. All real advances in the conversion of the heathen will stop. Our scattered Christian flocks

\* 1 Sam. iv. 21.

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<sup>5</sup> See note 4, p. 32, *supra*.—Ed.

will miss the sound and wholesome nourishment for their souls. Our converts will quickly dwindle away to a nominal profession. Our Native Catechists and Missionaries will be bewildered. A scheme which substitutes self and form and authority of office, for weight of Doctrine and activity of love, will be eagerly imbibed. The spirituality of our Missions will be gone. And nothing in the whole world is so graceless, as the eminent Gérické once observed, as a Mission without the Spirit of Christ.—pp. 62, 63.

**SUMNER, BISHOP OF CHESTER.—1841.**

*Vide* Par. 4, in Chap. I. ; Pars. 6—11. 15, in Chap. XIII. ; 21—26, in Chap. IX. ; and 27 in Chap. X.

**MALTBY, BISHOP OF DURHAM.—1841.**

3. Without further preface, then, I must express my deep concern that, instead of employing the resources of their piety and learning to heal the dissensions, which were already too prevalent, some Members of our Church have embarked in the perilous enterprise of introducing among us a fresh element of discord.

4. It is scarcely necessary for me to state, that I am adverting to some recent publications, which contain opinions bordering at least upon those, against which our Reformers strenuously contended, and at length successfully prevailed. I mean, more particularly, such as relate to the Doctrine of Transubstantiation, and to the authority of the Fathers asserted in the inordinate deference claimed for Tradition.

. . . . .

See also Par. 7, in Chap. III. ; and 13, in Chap. I.

14. But in quitting this very unpleasant subject, it may not be unseasonable, if I add a few general remarks upon the consequences of misplaced zeal. For indeed there is scarcely any source, from which evil may flow so securely and spread so widely. And for this obvious reason, that it takes its rise in good intention. Its admonitions, therefore, are received at first with respect, and afterwards with approbation. And often does it happen that the mischief which it creates is not perceived until it has taken such deep root, as to resist every effort to remove it. For the same reason, I am aware of the difficulties which surround every vigorous endeavour to trace its origin and warn against its consequences. The zealot, who feels secure in his honesty of purpose, complains that he is treated unjustly ; while others, who do not share the same extent of error, still think that, where a fault is only in excess, it should be protected by the excellence of the motive. But neither of these parties is aware of the deceitfulness of the human heart ; nor how unconsciously feelings of pride and selfishness mix themselves up with designs originally good. The mere

love of singularity; attachment to friends; the importance arising from leading a party; nay, the very spirit of opposition engendered by our enfeebled nature;—all concur to produce the desire of being noticed for something new, and to push that novelty to extremes.\*

¶15. Your own observation, my Reverend Brethren, will suggest to you various ways, in which a zeal of the kind I have alluded to at once fails in its object, and aggravates the very evil which it wishes to correct. So sensible, indeed, am I of the danger which arises from exceeding the bounds of moderation in all things, especially such as are connected with religion and morals, that I could not omit this opportunity of calling your attention pointedly to the hazard of commencing any course of action which zeal may prompt, but judgment will not second. We shall, therefore, all of us do wisely, if we continually call to mind, and accustom ourselves to reduce to practice, the weighty admonitions of the Apostle. *“See that ye walk circumspectly. Let your moderation be known unto all men. If it be possible, live peaceably with all men—giving no offence in any thing, that the ministry be not blamed.”*

See also Pars. 9, 10, in Chap. XX.

MONK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

*Vide* Par. 1, in Chap. I.; 5, in Chap. VIII.; 7, in Chap. XVIII.; 9, in Chap. V.

BOWSTEAD, BISHOP OF LICHFIELD.—1841.

*Vide* Par. 5, in Chap. XXIII.; 6, in Chap. XXIV.; and 7, in Chap. XIX.

LONGLEY, BISHOP OF RIPON.—1841.

*Vide* Pars. 5, 5β, 5γ, in Chap. VI.

SUMNER, BISHOP OF WINCHESTER.—1841.

*Vide* Par. 3, in Chap. XIII.; 4, in Chap. XVII.; 8, in Chap. VIII.; and 9, in Chap. XIX.

10 And lastly, I cannot but fear the consequences for the cha-

\* Among other instances, which may be remarked in the present day, as producing some counterpoise to the benefit which is really intended, and in many cases effected, I may venture to mention the cause of Total Abstinence, and the Observance of the Sabbath. Nothing surely can be more laudable than the wish to rescue our improvident brethren—aye, and sisters too, for I grieve to say that, in the lower classes the evil is not confined to males—from the manifold evils of intemperance; but, most especially, from the debasing and noxious habit of dram-drinking. Yet, excellent as the cause is in itself, and pure as may be the wish of supporting it, sometimes it is based upon arguments so unsound, as to produce their own refutation; or pleaded at times and in a manner so unseasonable, as to provoke opposition, instead of winning conviction. Again; every one, who has a due regard for religion, must be fully impressed with the necessity of devoting one day in seven to the thought and duties of religion; and of abstaining, as much as possible on that day, from all worldly business and pleasure. But when the rigours of the Mosaic Sabbath are attempted to be engrafted on the Lord's Day of the Christian; and when those of our brethren, who are doomed to hard toil every other day in the week, are grudged even the wholesome and necessary refreshment of air and exercise, the law we would so enforce becomes offensive by its severity; and a disposition is created rather to abstain from what is right, than comply with what appears unreasonable.

racter, the efficiency, and the very truth of our Church, if a system of teaching should become extensively popular, which dwells upon the external and ritual parts of religious service, whilst it loses sight of their inner meaning and spiritual life;—which defaces the brightest glory of the Church, by forgetting the continual presence of her Lord, seeming in effect to depose Him from his rightful pre-eminence; which speaks of the Sacraments, not as seals and pledges, but as instruments of salvation in a justificatory and causal sense; not as eminent means of grace, inasmuch as “faith is confirmed and grace increased” in them, as our Article speaks;—not as that they “be not only badges or tokens of Christian men’s profession, but rather certain sure witnesses and effectual signs of grace,” as our Article speaks again—but as if they were the only sources of Divine grace, to the exclusion of any other;—*the* means—*the* keys of the kingdom;\* deprecating, as superstitious, an “apprehension of resting in them,”† and investing them with a saving intrinsic efficacy, not distinguishable by ordinary understanding, from the *opus operatum*;‡—which tends, to substitute, at least in unholy

\* “The keys that can open and shut the Kingdom of Heaven, we, with St. Chrysostom, call the knowledge of the Scriptures; with Tertullian, the Interpretation of the Law; with Eusebius, the Word of God.”—*Jewel’s Apology*.

† *Advertisement to vol. ii. of Tracts for the Times*, p. 5.

‡ Hence we have almost embraced the Doctrine, that God conveys grace only through the instrumentality of the mental energies, that is, through faith, prayer, active spiritual contemplations, or (what is called) communion with God, in contradiction to the primitive view, according to which the Church and her Sacraments are the ordained and direct visible means of conveying to the soul what is in itself supernatural and unseen. For example, would not most men maintain, in the first view of the subject, that to administer the Lord’s Supper to infants, or to the dying and insensible, (apparently insensible—second edition,) however consistently pious and believing in their past lives, (under all circumstances, and in every conceivable case—second edition) was a superstition? and yet both practices have the sanction of Primitive usage. And does not this account for the prevailing indisposition to admit that Baptism conveys Regeneration? Indeed, this may now be set down as the essence of sectarian Doctrine (however its mischief may be restrained or compensated in the case of individuals) to consider Faith, and not the Sacraments as the instrument (the proper instrument—second edition) of Justification and other Gospel gifts.”—*Advertisement to vol. ii. of Tracts*.

“As well might we pretend the Sacraments are not necessary to Salvation, while we make use of the Offices of the Liturgy; for when God appoints means of grace, they are *the* means.”—*Advertisement to vol. i. of Tracts*, p. 3.

“Had he been taught as a child, that the Sacraments, not Preaching, are the sources of Divine grace.”—*Advertisement to vol. i. p. 4*.

“Then you will honour us with a purer honour than you do now, (many men do now—edition, 1839,) namely, as those who are intrusted (as those [if I may say so] who are intrusted—edition, 1839,) with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as intrusted with the awful and mysterious gift of making the Bread and Wine, Christ’s Body and Blood, (mysterious privilege of dispensing Christ’s Body and Blood—edition, 1839,) as far greater than the most powerful and the wealthiest of men in our unseen strength and our heavenly riches.”—*Tract 10*, p. 4.

“Something beyond the ministration of the Word is committed to the care of the Pastors, when our Lord speaks of the ‘Keys of Heaven,’ viz. the Ministration of the Sacraments.”—*Tract 35*, p. 1. “Compare with this view the passage, Matthew xvi. 19, and compare with it also the view of our Church, which will not be suspected of undervaluing the Sacraments; yet the language of the Rubric at the end of the Communion of the Sick is as follows: ‘But if a man, either by reason of extremity of sickness, &c.

minds, for the worship in spirit and in truth, the observance of "days and months, and times and years;"—for the cheerful obedience of filial love, an aspect of hesitation, and trouble and doubt;—for the freedom of the Gospel, a spirit of bondage;—for the ways of pleasantness, and the peace which passeth all understanding, the valley of Baca and a body of death;—which works out salvation, indeed, with fear and trembling, but without any foretaste of the rest that remaineth for the people of God, and without joy in believing.

**BERESFORD, ARCHBISHOP OF ARMAGH.—1842.**

*Vide* Par. 3, in Chap. XXI.

**MANT, BISHOP OF DOWN AND CONNOR, AND DROMORE.—1842.**

*Vide* Par. 1, in Chap. XX.; 17, in Chap. VIII.; Pars. 20. 24—26, in Chap. XX.; 30—36, in Chap. XXI.; and 37—49, in Chap. XVIII.

**PHILLPOTTS, BISHOP OF EXETER.—1842.**

*Vide* Pars. 41—68, in Chap. XXI.; and Par. 69, in Chap. VI.

**MUSGRAVE, BISHOP OF HEREFORD.—1842.**

*Vide* Pars. 21, 22, in Chap. XXVI.; 23, 24, in Chap. XXIV.; Par. 44, in Chap. XIII.; 45, in Chap. XV.; 56, in Chap. XXIV.; 64, in Chap. X.; 71, in Chap. IX.; 74, in Chap. I.; Pars. 76. 78, 79, in Chap. V.

**KNOX, BISHOP OF LIMERICK.—1842.**

1. In making a few observations on matters connected with the general interests of the Church, I had intended to treat fully on a subject which appeared to be a great and fearful evil, calculated to assimilate truth and error, and to mislead the unwary. I am, however, thankful to say, that it will be now unnecessary to occupy your time, as I trust and hope the excitement caused, and the errors propagated, are fast subsiding,<sup>6</sup> and that the wise and prudent on both sides are renouncing the violence of extreme opinions, and

. . . . . do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."—PROFESSOR SCHOLEFIELD'S *Five Sermons*, p. 119, note 32.

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<sup>6</sup> "That hope has unhappily passed away."—Charge of the Bishop of London, 1842, Par. 2, p. 9, *supra*.—Ed.



seeking the good old ways, wherein our Fathers in the Faith walked before.

3. I will not, my Reverend Brethren, longer delay on a subject on which the Irish Church is little, if at all tainted. As a body, they stand forward on this as on every other occasion, the bulwarks of the truth—the champions of pure and apostolic faith. Let the words of the Bishop of Exeter suffice—"That as the publication of these Tracts had ceased, the excitement which they had caused, would likewise cease, and that the Church would continue peaceably to derive benefit from what was good in them, free from those mischievous extravagances which the admirers of them had, in some places, given themselves up to."

See also Par. 2, in Chap. VI.

#### COPLESTON, BISHOP OF LLANDAFF.—1842.

19. It was, therefore, with pain and sorrow, that I observed the early indication of that evil, which almost invariably attends the formation of what must be called a school, or a party,<sup>7</sup> in matters of religion. The points on which they first insist are soon exhausted: and there is a tendency, unconsciously perhaps operating, to provide fresh materials, to multiply the topics of animadversion, to exaggerate their importance, to enlarge the field of action, to work upon feelings that have once been moved, and to engage them in some new direction: till at length the older lessons begin to be slighted or forgotten, although still infinitely more pregnant with instruction, and more momentous than those which have superseded them in gaining the attention of the day.

20. What, for instance, can more strikingly demonstrate the danger of dwelling upon one point, however essential, till it acquires an all-absorbing power over the mind, than the case which these

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<sup>7</sup> DR. PUSEY, in his *Letter to the Archbishop of Canterbury*, (p. 29, note) utterly disclaims the existence of "a party." "It is, indeed," he adds, "not the least remarkable circumstance in the present restoration of our Church, how little of the character of a party attaches to those who have concurred in it." Yet we find MR. FROUDE, at the commencement of the movement, not only quoting "the Useful Knowledge Society" as having "proved that the poisoning system may be carried on by a Party;" but speaking of themselves as the "*Apostolicals*," and of their "*Association*" as "*a conspiracy*."—See FROUDE'S *Remains*, vol. i. pp. 317. 326. 329. 377. 390. 420. Even MR. PALMER, in his *Narrative of Events*, (p. 34,) admits that "it is no longer possible to conceal from themselves the growth of something like a Party," a fact of which he proceeds to give the most convincing evidence.

Nor have such expressions been confined to letters and pamphlets; they have found their way into the *Pulpit*. During a recent sojourn on the coast of Devon, "my ears were stunned,"—to use MR. WARD'S expression,—with such "miserable watchwords" as "*We Anglo-Catholics*" teach so and so. I must add that the scenes which I witnessed in the House of God, on the occasions to which I refer, were more than enough to account for the symptoms of dissatisfaction and disgust which are beginning to manifest themselves but too plainly among the laity of the *Diocese of Exeter*.—ED.

writings acknowledge to have occurred within their own sphere. A distinguished member has openly joined the Romish Church; and, though already an ordained and officiating Priest, has submitted to be ordained anew, simply on the ground that he could not reconcile the Unity of the Church, as answering to its types in the Old Testament, except by admitting the Supremacy of the Papal See.\* Yet the prodigious enormities of that See, in doctrine, in discipline, and in profane practice, are not only not denied by his former associates, they are set forth in all their extravagance and atrocity, and are even admitted to be more flagrant now than when our Church on that account renounced her authority, and practically withdrew from her Communion.

40. What the tendency of all this is, if the history of the last age has not sufficiently instructed us, the experience of the present age too plainly shews. It has ever been the policy of Rome to provide this species of allurements, adapted to minds of a devout temperament, as well as to captivate the worldly-minded and the vulgar by imposing Ceremonies. All are thus alike tempted by what is to each the most attractive bait. All errors, whether of credulity, or superstition, or fanaticism, are not only tolerated, but, if held in conjunction with her Creed, are *sanctioned*, and are employed as means of increasing the number of her votaries, and of insuring their blind submission. The devout but inexperienced mind, thus flattered and encouraged in its favourite propensity, is easily brought to think our Form of Worship insufficient; and after much tormenting doubt and perplexity, seeks relief at last in that Communion which not only indulges its weakness, but assures it that under her guidance and authority it cannot err; and this desperate resolution once made, there is no retreat.

41. This disease of the soul, under whatever form or denomination it may be classed, is essentially the same. In a work published about the middle of the last century, entitled, "The Enthusiasm of Methodists and Papists compared,"† a multitude of striking parallelisms are exhibited, intended to guard the Church against the rising sect, and using the example of Popery as an acknowledged standard of error, by which the nature of the other might be illustrated, and its dangerous tendency exposed. In the present

\* Such is the account Dr. Pusey gives of Mr. Sibthorp's secession. "In studying the types of the Old Testament, he found the Unity of the Church prominent, in a degree in which it is not in this day fulfilled, unless the Roman Communion be the Church, and therefore he joined it." Dr. Pusey goes on to controvert his reasoning, by shewing that *holiness* is even more distinctly foretold as a characteristic of the Church than Unity; and as holiness may be, and is, imperfect in the Church of these days, why may not Unity?—*Pusey's Letter to the Archbishop of Canterbury*, p. 23. Dr. Pusey's reasoning may be conclusive as an *argumentum ad hominem*, but it leaves untouched Mr. Sibthorp's error, in supposing that the *Unity of the Church* requires or implies, in any sense, the subjection of the Church to one human governor; an error which seems to have been the main cause of the long acquiescence of European Christendom in the Papal pretensions.

† By Bishop Lavington, of Exeter.

age, the *order* of the lesson might be inverted. Of the evils of sectarian enthusiasm we have had abundant proof; and they may now be held up as a beacon light, guarding men against an approach to that more seductive, and I may add more fatal, danger, to which these rash teachers are exposing the younger members of our Church. They seem to think it enough, here and there to protest against certain Popish corruptions; but they love to lead their disciples to the very confines of that treacherous ground—they encourage a taste and a liking for the prospect—they study to make its boundaries less distinct and perceptible, and they seem intent upon smoothing the way, and affording facilities for passing on from our own side to the other.

42. If this be not dangerous to the purity of our Church, and of the faith which has been established among us by the blood of Martyrs, it is hard to say what is; and if it be reconcilable with that allegiance to which all her Ministers have over and over pledged themselves, then have we cleansed our sanctuary in vain.

43. But I entertain good hope that the reality of the danger, evidenced as it is from day to day by the fruits of this delusion, and denounced from authority by those who, far from being prejudiced against the writers, were amongst their earliest friends and favourers, will work that conviction which reasoning alone seldom brings to a mind warmed with fancied discoveries in religion.

See also Par. 37, in Chap. XX.; Pars. 38, 39, in Chap. VI.; and Par. 57, in Chap. XXVI.

#### BLOMFIELD, BISHOP OF LONDON.—1842.

*Vide* Pars. 14, 15, in Chap. XXI.; 16, 17. 63, in Chap. XVIII.; and 52. 61. 70, in Chap. XX.

#### MOUNTAIN, BISHOP OF MONTREAL.—1842.

*Vide* Pars. 14—17, in Chap. XVIII.

#### O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.

*Vide* Pars. 92. 94—96. 100. 111. 122. 126. 141. 153, 154. 158—162, in Chap. IV.

#### BAGOT, BISHOP OF OXFORD.—1842.

36. Further;—the rude, unthinking, and unjustifiable manner in which some have allowed themselves to speak of the Reformation, has a direct tendency to produce that frame of mind which underestimates the intolerable evils and errors of the Romish system,—which slurs over its defects, conceals its guilt, and thereby inclines the doubting, the thoughtless, the self-willed, the half-educated, to listen to the suggestions of those who offer them, in communion with the Roman obedience, the unity which they long for, and the support of a guide who claims to be infallible.

37. And let no one think, that this is an imaginary evil, or that there is no danger at the present time of a secession from our ranks to those of Rome. There is very great danger, very imminent danger, one that it behoves us to look steadily in the face, and be prepared for. I do not mean that I anticipate any defection, my Reverend Brethren, from those of our own profession :<sup>8</sup> I trust and believe, that the Clergy generally are too fully persuaded in their own minds that the Church in which they exercise their Ministry has all the marks of a branch of the true Church,<sup>9</sup> to make them have a thought or a wish beyond it. And I see nothing in a few sad cases which have occurred of late, to make me change my opinion. When persons of not very strong minds find that extreme opinions on one side are erroneous, they commonly run into those of an opposite description. When they have made the discovery that Calvinism is unsafe ground to stand upon, they conclude that Romanism is the only thing which can afford them the sure footing they require. The Puritans believed that the contradictory of Popery was purity of faith. This, of course, was a great error, and has been repudiated ; but error is multiform, and the danger now is lest persons, who have originally been leavened with Puritanical tenets, should, on finding their error, rush to the other extreme, and take it for granted that what is nearest to Popery is nearest to truth.

38. My fears, however, as I have already observed, are not with respect to the Clergy, but to the rising generation. The religious movement of the last ten years has been gradual : those who have most contributed to it, seem rather to have been led on from one opinion to another, than to have seen from the first whither they would advance,<sup>1</sup> or to have started with any definite system ; we, therefore, my Reverend Brethren, have had more opportunity to view things calmly and dispassionately.

39. But with respect to young persons this can hardly be said to be the case. With all the impetuosity and self-confidence of youth about them,—reckless of consequences, and full of exaggerated notions of the rights of private judgment,—they find themselves in the midst of a controversy, which has brought many older persons—persons of the highest talents and deepest religious feelings,—into a miserable state of doubt and disquietude.

40. They see, on all sides, a spirit at work, which nothing human can quell : there is a desire for unity and Catholic privileges which interests them ; and they observe the persecuting unchristian spirit, in which many act and write who oppose themselves to the present

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<sup>8</sup> Of the *Twenty-four* converts who have already seceded, through Tractarianism, to Popery, *Fourteen* were Members of the University of Oxford, and *Eight* Clergymen of the Establishment. See Appendix H.—ED.

<sup>9</sup> MR. NEWMAN'S *Sermons on Subjects of the Day* were not published when his Lordship delivered this Charge. See note 7, p. 114, *supra*.—ED.

<sup>1</sup> See note 3, p. 123, *supra*.—ED.

movement.<sup>2</sup> With the generosity which is natural to their time of life, they are disposed to take part with those whom they think hardly treated;<sup>3</sup> and then, perhaps, in place of giving themselves up to the Church system and so becoming practically better than they were before,—humble, diffident, self-disciplined, thankful for the blessings they possess,—they become mere talkers, perhaps even irreverent declaimers on subjects which are too hard for them, or which, at any rate, they are too ignorant, if not too shallow, to view in all their bearings.<sup>4</sup>

41. Meanwhile Rome has her eye upon them; and, adapting herself to their tone of mind, represents her creed, not as it is, but as they wish it to be. She keeps what is essentially Popish as much as possible in the back-ground; brings what is Catholic prominently forward; and so in the end wins them over to her side, because they are too impatient to learn that the middle way of truth, the way of the English Church, is as far removed from Popery on the one side, as from Puritanism on the other.

42. I must, therefore, exhort you, my Reverend Brethren, that, as on all other accounts, so especially on this, you extend, at the present time, a double measure of care and watchfulness towards the younger members of your flock.

[I feel also bound to say, that the authors of the Tracts have seemed to me far too indifferent to the discord and distraction which their actions and their writings have caused; thereby hurrying on a crisis, from the acceleration of which nothing is to be hoped, and every thing to be feared.]

See Par. 24, in Cap. VI.

DENISON, BISHOP OF SALISBURY.—1842.

See Par. 1, in Chap. I. ; and Pars. 7, 8, in Chap. XVIII.

PEARSON, DEAN OF SALISBURY.—1842.

12. It will, perhaps, be in your recollection, my Reverend Brethren, that, in my observations upon this subject at my last Visitation, I felt bound to state “that, on the subject of Tradition, either as forming, as it is asserted, together with Holy Scripture, the joint Rule of Faith, or as being its only just and legitimate interpreter,—on the Doctrine of the Sacraments, as almost the exclusive and necessarily efficient channels and means of grace,—on the forgiveness of Sin after Baptism,—on the grand Article of Justification by Faith,—on Reserve in the communication of Divine Truth,—on some inferences drawn from the Constitution of

<sup>2</sup> See note 4, p. 135, *supra*.—Ed.      <sup>3</sup> See notes 4, 5, 6, pp. 142, 143, *supra*.—Ed.

<sup>4</sup> See the picture of the Disciples, drawn by his Lordship's Chaplain, the Rev. FRANCIS C. PAGET, note 3, p. 625, *supra*.—Ed.

the Church,—and on the due estimation of Ecclesiastical Rites and Observances,—the authors of the Tracts in question appeared to me to hold tenets and opinions opposed to Holy Scripture, and to the genius of Christianity, and at variance with the sound and authoritative principles of the reformed Church of England.” \*

13. When I add that, at the period when these words were addressed to you, the last and most celebrated number of the Oxford Tracts, in which an ingenious and elaborate attempt is made to reconcile subscription to the Thirty-nine Articles, with the adoption, under the name of Catholic truth, of the very errors of the Romish Church which those Articles were intended to counteract and condemn, had not been published, you will not be surprised to find, that the objections which I then expressed against the system maintained in those Tracts, instead of being diminished, are considerably strengthened and confirmed.

46. My contest with them is not so much as to the extent of their influence, whatever it may be, or the amount of their success, so far as it may have proved beneficial, as with regard to the quality of their instructions, and the tendency of their proceedings; and my contention and my conviction is this—that, by admitting a *false principle* respecting the Rule of Faith, they have introduced and accredited a system of religion, resembling indeed, to a certain extent, what is ancient, but at variance at once with the inspired standard of Primitive Christian truth, and with the Reformed Doctrine of our Church; and productive of effects specious and externally fair, and commendable in the eyes of men, rather than of what is sound and spiritual, and really profitable to mankind.

47. We find, therefore, in the publications, and in the disciples of this School, loud, and doubtless needful calls to repentance, but not always directed to the objects, and encouraged by the motives, inculcated by the Evangelists and Apostles, and by the Reformers of our Church: exhortations, just and edifying when accompanied by due discrimination and warning, to the frequent communion of the Lord's Supper; but not always requiring that individual and personal exercise of faith and spiritual regard to the crucified Saviour, without which the symbols of his Blessed Body and Blood are received in vain; the studied depreciation of Preaching, and even of reading the Word of God, and a scrupulous and minute attention to Forms and Ceremonies, some of which are trifling and obsolete, without a due estimation of the importance of reading and hearing that inspired Word, and without a wakeful remembrance of the characteristic principle of Christianity, that “God is a Spirit, and that they who worship him,” acceptably, “must worship him in spirit and in truth.”

\* Charge in 1839, p. 27.<sup>b</sup>

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<sup>b</sup> See Par. 8, p. 153. *supra*.—ED.



48. We find them exalting very highly the privileges of the Church, and the power of her Ministers; but sometimes forgetting that the one are dependent on the character and dispositions of her members, and that the other are, after the example of the Apostle, to preach "not themselves, but Christ Jesus the Lord, and themselves their servants for Jesus' sake;" extolling the glory of the ancient Church, much of which was dazzling rather than intrinsic, and earthly rather than divine; and asserting the superiority in some respects even of Romanism itself, and ungratefully and unjustly disparaging and depreciating the English Reformation, and the characters, labours, and writings of its most distinguished founders, witnesses, and defenders.

49. In these features of the Traditional School of Divinity, I trace not any close resemblance to that pure and Primitive Christianity "which," as the Apostle assures us, "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost," by whose gracious inspiration they recorded it in the New Testament, "for obedience to the faith among all nations;" and which, rescued from the ignorance, the superstition, and the corruption of ages, was restored and embodied in the Reformed Liturgy and primitive polity of the Church established in these realms. Of this, I will only say, that it exhibits, like the Divine system which it enshrines and preserves, that which a great statesman\* of a former age justly styled "the perfection and glory of human nature," true religion; "an active vital principle of faith," unsullied by the superstition which debases, and the irreverence which degrades it; which speaks peace to the troubled conscience, and inspires the penitent with hope; which affords full scope to the sublimest exercises of faith and love, yet requires and ensures the principles of holiness, and the practice of every moral and social virtue; which is equally the friend and supporter of freedom, rightly so called, and the avenger of licentiousness and disorder; which, while asserting her own primitive constitution, and desiring its universal extension, is contented to leave other communities to stand or fall by the unerring decisions of their own Master; which prefers truth to the sacrifice of any portion of that sacred deposit to the morbid craving for hollow and unholy union, and patiently waits and prays for the fuller development of the one, and the universal attainment of the other. Of such a religion and such a communion I would fervently pray with the Venetian patriot of old, "esto perpetua!"

See also Par. 55, in Chap. XXVI.

THIRLWALL, BISHOP OF ST. DAVID'S.—1842.

17 But to many persons all that I have been hitherto saying on

\* Lord Chatham.

this subject will probably appear quite foreign to what they regard as the main question: that is, whether errors have not been maintained within the Church, by some of her authorized teachers, which are so clearly subversive of the fundamental Articles of her Faith, that they cannot be safely tolerated.

18. The question, it must be observed, is not as to the absolute and exact coincidence of every thing that has been advanced with the Doctrine of the Church, but as to the amount and importance of any supposed departure from it: not whether statements have been made, which are not fully borne out by her authentic language, but whether any such as are essentially inconsistent with her vital principles: so far exceeding the just limits of private speculation, as to violate the terms of communion, and to render those who persist in them guilty of a breach of their most solemn ministerial engagements.<sup>6</sup> Much may have been said that may demand very earnest attention, that may be a fit subject for warning or censure; but if it stop short of this point, it ought not to disturb the peace of the Church, but may be safely left to await the issue of free discussion. I must own that I have hitherto met with nothing to convince me, that matters have been brought to such a melancholy extremity. It would manifestly be both impracticable and unseasonable to enter at large into the grounds on which my judgment has been formed: but I will offer a few observations on some of the subjects with regard to which others seem to have been led to an opposite conclusion.

68. I will add but one word before I drop the subject. It has been alleged as an objection against the Movement which gave rise to this Controversy, that its tendency is directly counter to the spirit of the age, and betrays that its authors have been misled by a blind antipathy, which prevents them from discerning between the good and the evil in the character of their own times. I do not know whether the fact warrants the inference: but doubtless so to set ourselves above the spirit of our age, would be no less foolish and blameable than the idolatrous admiration which bows to it as infallibly wise, and perfectly good. I would only observe that if such be the real nature of the movement, there can be little reason for alarm about its progress. It is as if one should dread a series of encroachments on the bed of the sea, because an attempt has been somewhere made to shut it out by a dike.

See also Par. 2, in Chap. I.; and Pars. 7, 8, in Chap. VI.

PEPYS, BISHOP OF WORCESTER.—1842.

*Vide* Par. 25, in Chap. XXII.; 27, in Chap. XVI.; and 37, in Chap. VI.

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<sup>6</sup> See note 8, p. 503, *supra*.—ED.

\* \* I close this chapter with the following eloquent passage from PROFESSOR GARBETT'S *Bampton Lectures* :—

"The system is Romanism ; not partially, but essentially ; not *yet* Romanism, indeed, as historical recollections have expressed it, or as the conclusions of reason have demonstrated it to be ; not Romanism in *all* its palpable and revolting incongruities to the heart and understanding. But—Romanism, as it has, in all ages, represented itself to the young and to the devout—Romanism, as it is, when purified by elevated feelings, and minds originally trained in Scripture truth—Romanism, as it combines with itself all that is grand and beautiful in art, specious in reason, and seductive in sentiment—Romanism, which may be safe, in those scripturally trained minds, who have presented it to themselves and to the world in this beautified shape—but Romanism, still perverting the truth of the Gospel while it *decorates* it—Romanism, which though it looks paternally and benignly in the amiable spirits of its present advocates, involves principles ever fatal to human liberty and progression—Romanism, with the establishment of whose *theory* the Articles of the Church of England cannot coexist, and whose unseen and unavowed operations in *practice* will paralyze her spiritual power, and destroy the Church of Christ, by substituting human forms for her Prophet, Priest, and King."—*Bampton Lectures*. 1842. Lect. 8. Part 2. p. 502.

In addition to the Publications already quoted in the foregoing pages, the reader will find much valuable information as to the real character of the Tractarian Movement in—*Letters on the Tendency of the "Tracts for the Times,"* by the VERY REVEREND ED. N. HOARE, A.M., Dean of Achonry ; *The Tendency of "Church Principles,"* so called, to Romanism ; proved and illustrated from the recent Pamphlet of the Rev. W. Palmer, and from Dr. Hook's "Church Dictionary," by the REV. F. CLOSE, A.M., Incumbent of Cheltenham ;—*The Divine Warning to the Church at this Time, of our present Enemies, Dangers, and Duties, and as to our future Prospects,* by the REV. EDWARD BICKERSTETH, M.A., Rector of Watton, Herts ;—*The most ancient and the most modern Opposition to Christian Truth compared ; a Sermon preached before the University of Oxford, on St. Stephen's Day, 1841,* by the REV. G. A. JACOB, M.A., of Worcester College ;—*A few Remarks on the Idolatrous Tendency of some Parts of the Oxford Tracts,* BY A CHURCHMAN ; and, *The Question "Is Tractarianism or Protestantism True Catholicism?" briefly considered, in a Letter to a Friend,* by the REV. ROBERT WOOD KYLE, B.A., of Trinity College, Dublin.—ED.

## CHAPTER XXVI.

## REMEDIES FOR THE EVILS OF THE TRACTARIAN MOVEMENT.

## 1. SCRIPTURAL TEACHING.

## 2. REVIVAL OF CONVOCATION.—3. ECCLESIASTICAL DISCIPLINE.

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WILSON, BISHOP OF CALCUTTA.—1838.

21. I need not say the best preventive or remedy for all these evils is the old Doctrine of our Lord and Saviour Christ Jesus, fully and scripturally developed, and accompanied with that affectionate pastoral care, and that mild discipline and order, which our Protestant Episcopal Church has provided.

22. Teach<sup>7</sup> then, brethren, more determinately than ever, *the ruined and fallen state of man as the Holy Scriptures reveal it*. Unfold the unspeakable *malignity of sin* as committed against God—the deep, and in a proper sense, total *corruption of our nature* in all its powers—our inability of ourselves to do anything spiritually good—our *moral responsibility*—our guilt, demerit, ruin, condemnation, helplessness—the inconceivable value of the soul—the *nearness of eternal Judgment*—the everlasting duration of the miseries of a lost state. And point out the remedy for all this, with the simplicity of the inspired Apostles, in “*Repentance towards God and Faith towards our Lord Jesus Christ.*”

23. Teach *the Atonement and Satisfaction made to the Divine Justice and government by the Incarnation and obedience unto death of the consubstantial and coequal Son of God*. Clearly explain that *Justification* is the penitent sinner’s being accounted and dealt with and treated “as righteous in God’s sight by Faith only in the merits of our Lord and Saviour Jesus Christ, and not for his own works and deservings;” distinguish, as Hooker did, between Justifi-

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<sup>7</sup> Compare the specimens of Evangelical Teaching contained in the following extracts from the Charges of the BISHOP OF CALCUTTA, and the DEAN OF SALISBURY, with the calumnious misrepresentations of the views of the “*Ultra-Protestant Party*,” in Appendix E.

The italics throughout the following Extracts are not all his Lordship’s.—ED.

cation and Sanctification,\* and, boldly preach, as he did, that God "hath made Him who knew no Sin, to be Sin for us, that we might be made the righteousness of God in Him." Account this as Luther, the *Articulus stantis aut cadentis ecclesiæ*. Read again, I entreat you, the incomparable treatise of that great Reformer on the Epistle to the Galatians, which it seems will be once more as requisite and appropriate in our Protestant Churches now, as it was three centuries since.†

24. Teach also, *the Personality, Divinity, and Inward Works of God the Holy Ghost, the Lord and Giver of life, in all Scriptural fidelity*, as infusing the Righteousness of Sanctification; as renewing man after the Divine image; creating him in Christ Jesus unto good works; raising him from spiritual death; inscribing the law of God upon his heart; transforming him in the spirit of his mind; as commencing first, and then carrying on that new Birth and life of holiness, which is the preparation and qualification for serving

\* "There is a glorifying righteousness of men in the world to come, as there is a justifying righteousness, and a sanctifying righteousness here. The righteousness, wherewith we shall be clothed in the world to come, is both perfect and inherent. That, whereby we are justified, is perfect, but not inherent. That, whereby we are sanctified, is inherent, but not perfect."—*Hooker's Discourse of Justification*, sec. 3, pp. 16, 17.

Or, as Mr. Faber states it with its consequences: "First, in order, comes the forensic righteousness of justification: a righteousness, reputatively made his through Faith, and on account of the perfect meritoriousness of Christ. Next, in order, comes the inherent righteousness of sanctification; a righteousness infused into him by the Holy Spirit after he has been justified. And, last in order, comes the complete righteousness of glorification; a righteousness acquired by him, when his corruptible puts on incorruption, and when his mortal puts on immortality."—*Faber on Justification*, p. 17.

† "The sagacity of Luther," observes, again, Mr. Faber, "readily perceived that the Doctrine of Justification constituted the broad boundary of demarcation between the Church of Rome and the Churches of the Reformation. Well, therefore, did he call it, the Article of a standing or falling Church. In truth, the Doctrine as defined and interpreted by the Roman Church, is the ample foundation, upon which all its anti-Scriptural fopperies and all its anti-christian impieties securely repose."—p. 211.

"In short, the result of the Anglican Doctrine, or rather the perfectly harmonising result of the Reformed Doctrine, is to make Christ alone, in full-orbed glory and in undivided meritoriousness, the Saviour of sinful man: while the whole drift and object and necessary tendency of the Romish Doctrine, so unhappily taken up by Mr. Knox as scriptural verity, however speciously disguised and decently wrapped up in distinctions which distinguish not, is to make Church, and Priest, and Sacraments, and Saints, and Purgatory, and Extreme Unction, and Pilgrimage, and Penance, and Ordinances, and Notions without end and without measure; in a word, miserable man's own self, essentially embodied in his own inherent and meriting righteousness, a college of Saviours, if not avowedly supercessive of Christ, yet, to say the least, concessive with him."—*Faber*, p. 262.

Let the writer be permitted to return his best thanks to Mr. Faber, for his most able and opportune *Treatise on Justification*. It is full forty years since he became first acquainted with him at Oxford, and he now seizes with pleasure the occasion of publicly acknowledging how much sacred literature is indebted to him for his various valuable publications.

The fearful mysticisms of Mr. Newman's NEW THEORY of Justification I will not dwell on, as the book has only just reached me, December, 1838. He seems, however, to hold that Justification consists in the presence of the Saviour Himself within us; in our being accounted righteous in the sight of God, because there is within us, after Baptism, the very author and finisher of our Salvation.—This is far worse than Popery.

and loving God both on earth and in heaven—and in developing this, shun the fatal error of limiting, or appearing to limit, the determined commencement of all this mighty transformation to the change of state and attendant grace—important and blessed as they are—received by the infants of the faithful in the Sacrament of Baptism.

25. Teach, again, *the indispensable necessity of good works in all their ramifications, as “the fruit of Faith and following after Justification :”* “So that by them a lively Faith may be as evidently known as a tree is discerned by the fruit.” Enter into all the details of duty as opened by our Lord in his Sermon on the Mount, and by the Apostles in the practical division of their Epistles.—Enforce the *perpetual obligation of the Moral Law* upon every human being. Explain the interior life of *Communion with our Heavenly Father* reconciled to us in Jesus Christ; the duties of *private and family Prayer*; of diligent *study of Holy Scripture*; of *separation from the follies of the world*, and of “*growth in grace* and the knowledge of our Lord and Saviour Jesus Christ” to the last hour of life.

26. Teach, further, in connexion with all this, *the Constitution of the Christian Church*, the dignity and importance of the *Public Worship* of Almighty God, the *grace and efficacy of the Sacraments*, the *Divine authority and perpetual obligation of the Lord’s Day*,\* and the duty of reasonable subjection to the *Order and Discipline of the Church* as ordained by Christ its Divine Head. Finally, instruct men to ascribe the whole of their salvation in its purchase, its offers, its application, to the merciful will and choice of God in Christ Jesus.

27. Forgive my warmth, my honoured Brethren. I speak as a father. The Gospel will soon slip from our hands, should this new Rule of Faith be for one single moment acquiesced in.

28. If abuses of the weighty principles I have been referring to should arise, as they will, oppose them, I pray you, not by overstatements of the truths themselves—much less by calling in aid from a new Rule of Faith; but by taking into your view *the whole compass and amplitude* of each truth as it lies in Holy Scripture; and using it *in the proportion*, and for the ends, and in the spirit in which it is there revealed, with a wise and discriminating adaptation of your instructions to each passing emergency. This is theology—this is the Gospel. This is to follow our Reformers. This is to unite the inspired wisdom of St. Paul and St. James. This is to

\* As an example of the language of the new School, I may call attention to the feebleness of the following manner of putting the Doctrine of the Authority and Obligation of the Lord’s day.—“The observance of Sunday as the holiest day.”<sup>2</sup>—*Sermon on Tradition*, p. 38.

<sup>2</sup> See an extract from a *Sermon* by PROFESSOR SEWELL; Note 6, p. 259, *supra*.—  
Ed.



avoid all unfaithfulness to truth on the one hand, and all insidious perversions of it on the other.

29. Instruct your flocks, for example, in all those texts of inspired Writ which describe or imply the *entire fall and corruption* of man; and also those which insist on his *accountableness*, and his duty to use those means to which God attaches the promises of grace; and preach on both these series of passages in order to produce, and in a manner calculated to produce, and for no other object but to produce, *contrition of heart for sin*, both original and actual, and earnest *Prayers for the aid of the Holy Ghost*. Let these texts appear in your discourses, as they do in Scripture, not as abstract dogmas, but as humiliating arguments for *Self-knowledge, Confession, Penitence, Faith*, and *heartfelt Returns to God*. No abuse can then arise.

30. Preach *Justification by Faith* only, but that not by a dead notional belief—a mere presumption—the faith of devils—but by a *living, heartfelt holy principle of reliance upon Christ*, springing from an *awakened and contrite* spirit, and necessary to the consolation of the penitent's mind, when sinking under the consciousness of guilt and unworthiness. Let Justification be employed in your discourses, as it is in the writings of St. Paul, as the *remedy against despair*, and the motive of *love* to God, and of filial and unreserved *obedience*. Thus you shut out all perversions.

31. Preach the *influences of the Holy Ghost*—but operating in a manner not to supersede, but aid our endeavours; not to exclude, but magnify the inspired Word of God; not by sudden illapses or sensible movements, but in a way agreeable to our moral and accountable nature; not appearing in animal fervours and over-confident claims, but in the meek and solid fruits of “all *goodness, righteousness, and truth*.” This is wholesome doctrine.

32. Preach the merciful *Will and Election* of God in Christ Jesus; but not to lead men to rush into the secrets\* of the Almighty, but *in order to gather grounds of gratitude* in the results of the Divine Dispensations in Providence and Grace; whilst, “in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.”<sup>9</sup>

See also Pars. 33—36, in Chap. VIII.

PEARSON, DEAN OF SALISBURY.—1839.

17. Deeply, however, as I regret the prevalence of opinions, the

\* Quidam non sincere coram me ambulant; sed quadam curiositate et arrogantia ducti, volunt secreta mea scire, et alta Dei intelligere, se et suam salutem negligentes. Hi sæpe in magnas tentationes et peccata, propter suam superbiam et curiositatem, me eis adversante, labuntur.—*Thomas à Kempis*, lib. iii. cap. 4.

<sup>9</sup> It may be questioned whether the records of the Church, since the days of the Apostles, can furnish a more perfect specimen of evangelical teaching,—an exhortation more “profitable for Doctrine, for reproof, for correction, for instruction in righteousness,” than that which is contained in the foregoing extracts.—ED.

errors and dangers of which I so solemnly deprecate, "I hope better things," even things which, under the superintending guidance and control of its exalted Head, will tend to the purity and increasing union, strength, and influence of the Church, "though I thus speak." I am especially anxious that those of the same "household of Faith," however differing, partly, I doubt not, from an imperfect apprehension of each other's sentiments, and the unavoidable ambiguities of language, should cultivate towards one another the most "fervent charity," cherish feelings not of distance and distrust, but of mutual confidence and regard, and endeavour, if possible, to think and "to speak the same things;" but, at all events, "to keep the unity of the Spirit in the bond of peace;" to avoid "doubtful disputations" as tending to alienation and discord, and to direct our most strenuous efforts to the maintenance and defence of those grand and master-truths which lie upon the very surface of Holy Writ, and in which we all substantially agree as "necessary to Salvation."

18. To what, then, my Reverend Brethren, do these observations and strictures principally tend?<sup>1</sup> To guard you, to whom I do not, though invested with ancient and extensive authority, affect to speak *ex cathedrâ*, but to some of you as my equals in age, to the greater number as an elder Brother, against being drawn aside by plausible and attractive, but unsound and unscriptural theories, "from the simplicity which is in Christ," to entreat you, in all your studies, ministrations, and judgments, to refer, not to the Traditions or opinions of men, however worthy of reverence and regard, but to the inspired Word of God, as the sole and exclusive Rule of Faith and criterion of practice, interpreted with the aid of all the learning, ancient and modern, of which you may be masters, according to the wise, and moderate, and truly Catholic decisions of the Church of which we are Members and Ministers, as contained in her authorized Documents and Formularies—never to forget, that our Ministry is, by way of eminence, "the Ministry of Reconciliation"—to preach boldly, after the example of the great Apostle to the Gentiles, "Salvation by Grace, through Faith" in a crucified and risen Saviour, the only satisfactory evidence of which is, a new, a devout, and a holy life—to announce the promise of Forgiveness to all, who, at any time, and under any pressure either of guilt or terror, "with hearty Repentance and true Faith" turn unto God—to teach, with the blessed Apostle St. John, that it is at once the duty and the happiness of the Christian "not to sin;" but that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous"—to withhold in our ministrations "nothing that is profitable," but to "declare the whole counsel of God"—to insist upon the right reception of the Sacraments, as essential to their efficacy—and, in opposition to the

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<sup>1</sup> See note, p. 644, *supra*.—Eu.

extravagant and exclusive pretensions of the Church of Rome, to adhere to the milder, more tolerant, and more Scriptural principles of our own Apostolic Church, of her wise and holy Reformers, and of her most learned and able defender, the venerable and judicious Hooker, upon all that concerns the great subject of Ecclesiastical Polity.

19. These, as you will readily perceive, are but hints and suggestions, which I must leave to be developed and applied by your own private meditations and judgments. They are offered as the result of much serious deliberation, and of no slight experience in the school of Christ, with earnest prayer to Him who "maketh men to be of one mind in an house," that he would "shew to them that be in error," whoever they may be, "the light of his truth, that they may return into the way of godliness," and that "all they who do confess his holy name, may agree in the truth of his Holy Word, and live in unity and godly love;" that "God who did once teach the hearts of his faithful people by sending to them the light of his Holy Spirit, would grant unto us, by the same Spirit, to have a right judgment in all things," and that, "proving all things, we may hold fast that which is good."

CARR, BISHOP OF BOMBAY.—1841.

*Vide* Par. 6, in Chap. VIII. ; and 8, in Chap. X.

WILSON, BISHOP OF CALCUTTA.—1841.

ORDINATION SERMON.<sup>2</sup>

SUMNER, BISHOP OF CHESTER.—1841.

*Vide* Para. 6—20, in Chap. XIII. ; and 27—30, in Chap. X.

MONK, BISHOP OF GLOUCESTER AND BRISTOL.—1841.

*Vide* Par. 10, in Chap. V. ; and 11, in Chap. II.

SUMNER, BISHOP OF WINCHESTER.—1841.

*Vide* Para. 11—18, in Chap. II.

PHILLPOTTS, BISHOP OF EXETER.—1842.

70. While the recent excitement was at its height, loud calls were made on the Bishops, from many quarters, for their formal and united judgment on the Doctrine of the Tracts. Whether the occasion demanded such a judgment from us or not, it is a sufficient

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<sup>2</sup> *Vide infra*, p. 660.—ED.

reason for our not having given it, that we have not legally the power to meet for such a purpose.

71. But this, in conjunction with many other considerations, forces upon us the question, whether it is right—whether it is consistent with (I will not say the honour, but) the uses, the safety, the constitution, of an unmutilated branch of the Catholic Church, to be kept without the means of synodical action. I say without the means; for, while we are systematically restrained from using the means which in theory we possess, we are as much without them, as a maniac in a strait waistcoat is without his arms.

72. Whether the conduct of either House of Convocation, a hundred and thirty years ago, justified or required the temporary suspension of its sittings, is a question of history, into which we need not enter. But, be that question answered or not, there is another, in which we are too much interested to decline answering it. Does the conduct of Convocation, at that time, justify or excuse the closing of its doors for ever to every thing but the idlest formalities? I should as soon say, that the usurpations of the Long Parliament would have justified subsequent Sovereigns, if they could do without Parliaments, in never calling another. Unluckily, the temporal government can do without Convocations, since they have relinquished the invidious power of taxing the Clergy; and, therefore, these assemblies have fallen into desuetude and almost oblivion. But let us be just. This is not the fault of the Government, but of the Church. Can any one of us doubt that, if at any period after the original causes of jealousy had ceased to operate, the Church had represented to the Government the necessity of its meeting in Synod, from time to time, for some of the most important of its sacred functions—can we, I say, doubt that, if the Church had thus discharged its duty to itself, and, I will venture to add, to its Divine Head, long before this time the ban must have been taken off? Above all, can we doubt that, if such a representation were addressed to the Throne of this realm—while it is filled as, we thank God, it now is—it would meet the most gracious and favourable reception?

73. In saying this, I am confident that I am not outstepping the course prescribed by the occasion. The periodical meetings of the Clergy are, in these days of improved Church feeling and intelligence, regarded with deep interest by the Laity, who are (as I am sure you will join me in saying) the great body of the Church. Whatever, on these occasions, is delivered from such a chair as that which I here occupy, is sure of receiving more than the attention intrinsically due to it, from veneration for the office, however unworthily filled. The Laity, then, have a right to hear from their Bishops, what they feel to be the wants and necessities of the Church. In numbering the want of synodal meetings as one of the most crying, I am not speaking on my own solitary judgment. It is a want, which, in generation after generation, and year after

year, the best friends of the Church have not ceased, with growing urgency, to deplore. It is now four or five years since the Archbishop of Dublin (I speak it to his honour) zealously and ably pressed the matter on the attention of the House of Lords. Other very high authorities supported his view, and not a voice was heard against it.<sup>3</sup> Have things since that time changed their nature? Is that no longer a want, which was then by all unreservedly admitted? Has experience since shewn, that the deliberations of the Church, on concerns which specially interest it, are unnecessary? Would the legislation, which has taken place on such matters, have been worse—at any rate would it have been less satisfactory—if it had been prepared in some such council as must have deliberated upon them in any Church, which, being entire in constitution, is also free in action?

74. It is said, indeed, that *Convocation* is not such a body as is suited to synodal proceedings; that it was not originally constituted for a Synod; and that the progress of time had developed sources of very grave mischiefs inherent in its constitution. If so, it may be altered, and brought nearer to the model of the Primitive Church,<sup>4</sup> with such modifications as the existing state of things may demand. Surely, it must be as safe to trust Convocation with the task of reforming its own constitution, as it has been found to trust other bodies in a similar work; and be it remembered, that the supremacy of the Crown, dutifully acknowledged by our Church even in its Articles, would be at all times ready to prevent or repress the mischiefs, which might arise from any exorbitant or unwise proceedings of such a body.

75. One of the immediate benefits resulting from this measure would probably be, to better adapt the Canons of the Church to our present condition; and thus to enable the Ecclesiastical Courts to

<sup>3</sup> The subject was again brought before the House on the 4th of July, 1843, by the ARCHBISHOP OF DUBLIN, in presenting a petition from the Members of the United Church of England and Ireland, whose names were thereto subscribed, praying for "*The establishment of an Ecclesiastical Government, which shall have authority to determine what is, and what is not, binding on the Members of this Church, and to pronounce respecting any changes which individuals may have introduced, or may propose to have introduced.*"

The prayer of the Petition was supported by the ARCHBISHOP, and by the BISHOP OF SALISBURY; the BISHOP OF OSSORY, on the other hand, expressed his dissent on the ground that "the evils to be apprehended from the restoration of such powers to the Church at the present moment, far exceed any we are suffering, or can reasonably apprehend, from the want of them." His Lordship has since published the arguments which he used on this occasion, in an expanded form, under the title of *The expediency of restoring at this time to the Church her Synodical Powers, considered, in Remarks upon the Appendix to the late Charge of his Grace the Archbishop of Dublin.*—ED.

<sup>4</sup> The following quotation from GREGORY NAZIANZEN is adduced by MR. NEWMAN in his attempt to prove "the consistency of the Twenty-first Article with a belief in the infallibility of Œcumenical Councils."

"My mind is, if I must write the truth, to keep clear of every conference of Bishops, for of conference never saw I good come, or a remedy so much as an increase of evils. For there is strife and ambition; and these have the upper hand of reason!" Ep. 55." Tract 90, p. 22, 4th edition.—ED.

administer the Ecclesiastical law more beneficially to all who have recourse to them.

76. Again: such a Synod might perhaps be permitted, if not to devise a more satisfactory tribunal of appeal than now exists, in all causes involving questions of the doctrine of the Church; at least to supply to such a tribunal some better means than it now possesses, of knowing what that Doctrine is. As the matter now stands, the Judicial Committee of Privy Council, consisting of Laymen (very learned, indeed, but in another faculty), is the court of ultimate resort, on questions of doctrine, which must often arise in Ecclesiastical Causes—even on those on which the Church not only hitherto has been silent, but also is not allowed an opportunity of pronouncing. In such cases, these Lay Judges are obliged to pick their course as they can, through ways which they often find very rough and very tangled.

77. True it is, that by a recent law it is enacted, that in every appeal to this Court, in a cause of criminal proceeding against a Clergyman below the rank of Bishop, some one Archbishop or Bishop, being a member of the Privy Council, must be present as a member of the Committee, when the appeal is heard; but in all other causes—for instance, in a charge of heresy against a Layman, or even against a Bishop—the Court has not the assistance of a solitary Bishop.

78. Am I very wrong, in thinking, that the constitution of such a Court, for such a purpose, does not bear the stamp of absolute wisdom? that it may admit of some improvement? Am I even wrong in suggesting, that, in this particular at least, the much-despised wisdom of our ancestors will bear comparison with this, one of the latest products of modern legislation?

79. When Henry VIII. rescued the imperial crown of England from its long and disgraceful thralldom to Rome, the most important of all his measures was the Statute of Appeals\*—that great law, which defines and describes the Constitution of this Realm more expressly and more closely than any other act in the statute-book. In vindicating the inherent right of the Crown “to render and yield justice, and final determination, to all manner of folk within this Realm,” it says, that “when any Cause of the Law Divine happened to come in question, or of spiritual learning,” that part of the said body politic, called the Spirituality, always hath been reputed, and also found—both for knowledge, integrity, and sufficiency of number—meet of itself, without the intermeddling of any exterior persons, to declare and determine all such doubts, and to administer all such offices and duties, as to their rooms Spiritual do appertain.”

80. It therefore limited the cognizance of Spiritual matters to Spiritual persons, giving to the Archbishops jurisdiction in the last resort.

\* 24 Hen. VIII.



81. In the following year, as the growing jealousy of Rome made the Legislature distrust the Bishops and Clergy, the ultimate cognizance of all such Causes was given to the King, as supreme head of the Church, to be exercised by commission, without any limitation of persons for the royal choice. But though, at a time when the Clergy were generally suspected of a secret affection to the Papal authority, it might have been advisable thus to leave to the King a power of appointing Delegates out of Temporality, yet, in fact, as Gibson\* assures us, there are no footsteps of any of the nobility or common-law judges being appointed till the year 1604 (seventy years after the erecting of the Court); nor from that time are they found in above one commission in forty, till the year 1639, when all Ecclesiastical, especially Episcopal, authority began to be contumeliously struck at. Still, even in the beginning of the last century, when Gibson compiled his Codex, the number of Lay Judges bore only a fair and wise proportion to the Spiritual. The proportion, however, gradually increased; till, at length, it seems to have been regarded as useless to observe even the semblance of consideration of the Spirituality in adjudicating on appeal in Spiritual Causes. In 1833, the Judicial Committee of Privy Council was made the Court of ultimate appeal in all such Causes, of which Court not a single Spiritual person was constituted a member.

155. I return to the point, from which I have somewhat digressed, the necessity of a restoration to the Church of some mode of its meeting in Synod.

156. A Bill cannot much longer be delayed (for it has been repeatedly promised in Speeches from the Throne, and the promise was renewed at the beginning of the late Session of Parliament) for carrying into effect the recommendations of the Commission of 1830, "On the Practice and Jurisdiction of the Ecclesiastical Courts." Among those recommendations is one that all criminal proceedings in these Courts against Laymen shall cease. Of the wisdom of this recommendation, so far as temporal consequences are concerned, none of us, I apprehend, will entertain a doubt. But there is a most important spiritual result, which must be guarded; and which, in guarding it, would well employ the wisdom of the Church in Synod, to whose cognizance the matter properly belongs, —I mean, what is to be done with such offenders, in respect to admitting to, or repelling from, the Holy Communion?

157. As the law of the Church, which also is the law of the State, now stands, the parochial Minister has, as he ought to have, in the first instance, an absolute discretion; but, if he repel, he is obliged to give an account of the same within fourteen days to the Ordinary, who must proceed against the offending person according to the canon.

158. Now, when, in conformity to the recommendation of the

\* Gibson's *Codex*, *Int. Disc.* xxii.

Commissioners, this proceess shall be done away, what course is to be substituted? On the one hand, to leave without redress a party, who deems himself unjustly deprived of the highest privilege of a Christian, would be intolerable; but, on the other hand, it would be certainly not less intolerable, to give to a grievous, a notorious, an impenitent sinner, the right to demand admission to the Lord's Supper—the most perfect Absolution, be it remembered, which a baptized sinner can receive.

159. There is, too, a third case, which must not be forgotten; that of a person, a member of the Church, guilty of heinous sin—heresy, for instance, or blasphemy—for which he ought to be excommunicated (that is, put out of the Church), whether he seek admission to the Lord's Supper or not.

160. Now, what process is to be provided for the Church in these cases, and cases such as these? Glad, as we shall all be, to see civil consequences of Church discipline over the laity removed, yet the right and duty of spiritual discipline we may not, we dare not, surrender. To do so willingly would be to betray the Church—to unchurch ourselves. To force us to do so, would be an act of direct persecution.

161. Well, then, what must be done? Is this a matter for Parliament to order? for a Legislature which no longer professes, no longer would endure, to be called an assembly of Churchmen—nay, is growing impatient of being, exclusively, an assembly of Christians? Are the essential rights and powers, which our Lord conferred, and which the Apostles taught the Christian Ministry by their example, and required them, by express precept, duly to exercise—are these to be placed at the mercy of men who deny conscientiously the very existence of those rights and powers?

162. The great importance of this matter will justify my adding a few words more upon it. That it is absolutely necessary to the well-being and well-doing of a Church, I need not say. Our own Church declares “the right use of Ecclesiastical discipline” to be one of the “three notes or marks” (pure Doctrine and the Sacraments ministered according to Christ's holy institution, are the other two) “whereby the true Church is known.”\*

163. Now, if Excommunication—rescued from all degrading application of it, but excluding absolutely from the benefit of all the offices of the Church—“if Excommunication, the greatest judgment upon earth” (these are the words of Lord Bacon), “be restored to the true dignity and use thereof, the Church will be indeed restored to” as much of “its ancient vigour” as may be necessary. We might then be more than content, to see the disuse of open Penance, and other details of discipline of the Primitive times. But nothing can be truly said to justify our acquiescence in the continued abandonment of *all* Discipline whatsoever.

164. Yet, unhappily, we not only have to deplore the loss of all

\* 2nd Part of Homily for Whitsunday.

public Discipline, but also the too common disuse of all attempts to promote even that confidential and spiritual communication between the people and their Ministers, which would create a personal and private Discipline, not less likely to promote a spirit of real penitence because it is both private and voluntary. Meanwhile, it is undeniably your duty to endeavour to bring your people to have that recourse to your private Ministry for ghostly counsel and advice—and, when necessary, for that benefit of Absolution—to which you are bound to invite them, as often as they are called to the Lord's Table. No sense of your own weakness, or of your own unworthiness, ought to make you afraid or ashamed to exercise the main and distinctive part of the holy office to which you have aspired—Absolution, of which the Church tells you that it “hath the promise of forgiveness of sins.”\* You pretend not to it of your own power; you profess to act in it only as the commissioned Ministers of Christ. Nay, you profess that your commission has not any efficacy, further than as it is exercised in conformity with God's Word, and with the terms of forgiveness there laid down.

165. But you also profess, or ought to profess, that you are Ministers empowered by God to pronounce His forgiveness; and that they who seek to you, as Ministers of reconciliation with Him, will receive the blessing which He has annexed to your Ministry.

166. In saying this, I say not that the Absolution of the Priest is *necessary* to forgiveness—God forbid!—or that it is more than a mean, which God has been pleased to bless with His especial promise.

167. Neither do I say—God forbid!—that we should demand the particular Confession of those sins which the penitent calls upon us to forgive in the name and by the authority of Christ. The only point on which we are to be satisfied is, the *penitence* and *faith* of the party; not the nature, much less the particulars, of his sins—unless the communication of these be necessary, and only in the degree in which it shall be necessary, to quiet his conscience and assuage his grief. Even the “special Confession of his sins,” which “the sick person shall be moved to make, if he feel his conscience troubled with any weighty matter,” ought not to be urged, till his troubled spirit cannot be in any other way duly comforted. And when, “if he humbly and heartily desire it,” you proceed to give Absolution in the form which the Church hath provided, be careful to teach him that unless he be sincere, unless he have true Christian repentance, the pardon which you pronounce has no promise of being ratified by our Lord.

168. In bringing this matter thus before you, it is probable that, while I may seem to some to ascribe too much to the office which you hold, I shall be thought by others to invest it, after all, with nothing more than a showy, but unsubstantial garb. For, it will be

said, if the Forgiveness which the Priest pronounces is not effectual unless the penitent have the qualifications necessary for Absolution, and if, having these qualifications, he will be forgiven, whether he receive the Absolution of the Priest or not, to what end serves that Absolution? Now, it would be a sufficient answer, that as our Lord has appointed this to be a mode of conferring his pardon, all who feel the need of that pardon will gladly and thankfully have recourse to it.

169. But this is not our only answer. We farther say, that the authority thus given by Christ to his Ministers proves it to be his purpose and his will, that there be between them and their people that free spiritual communication to which I have before referred. The benefits, hence resulting to both, will be most valuable. It will impress on the Minister, if any thing can, a due sense of the special obligation imposed on him to purity and holiness of life. For will he, dares he, pronounce God's pardon of other men's sins, while he himself is laden with iniquity? Again, it will compel him, if any thing can, to industry and carefulness in prosecuting his spiritual studies, in labouring fully to understand the way of God's salvation, and to apply his knowledge to the comfort and edification of those who have recourse to Him. Now this cannot be accomplished without much of serious reflection—of studying of the characters and modes of thinking of his people—still more, of meditation in God's word—above all, of earnest prayer to God for His light, His guidance, His merciful support, in this the most arduous portion of the Ministerial office.

170. To the people, meanwhile, it is a great blessing to be thus practically reminded of the closeness of their spiritual connexion with their pastor—with him who is an "ambassador" to them "for Christ"—of the goodness of God in empowering such a Ministry of reconciliation—of the inestimable value of their own Church privileges—above all, of the internal qualities of faith, penitence, newness of heart, shewing itself in newness of life, which alone can make those privileges, or the Absolution pronounced to them by their Minister, to be any thing else but an increase of their condemnation.

#### MUSGRAVE, BISHOP OF HEREFORD.—1842.

21. It will be sufficient to have named these and other like errors to put you on your guard against them. Your own proficiency in the Holy Scriptures—your acquaintance with the Liturgy and with the most profound and pious writers of the Church, and the remembrance of your Ordination Vows will be the best security against the errors of which we have been speaking.

22. If such deviations from the truth have been of late propounded, we cannot believe that, fenced round about as our Zion is, with testimonies so directly opposite, they can spread very

widely, or have any long continuance. And as history informs us of a time when similar errors were broached and resisted, and by the good Providence of God were over-ruled and dispersed, we would fain persuade ourselves of a like happy result in this our day.

**COPLESTON, BISHOP OF LLANDAFF.—1842.**

57. But the distraction introduced into our Church by the circulation of opinions such as these, and by ostentatiously practising forms of no intrinsic importance, as if they were vital parts of Christianity, is an evil which requires some more definite and decisive authority to control it, than the actual condition of our National Church supplies. The Diocesan is in the first instance the appointed guide in cases of doubt. But different Bishops may decide differently; and cases of doubt will multiply, as time goes on, and manners change, and unforeseen circumstances arise. Even that serious point of discipline, the repelling Communicants from the Lord's Table, which by the Rubric is in certain cases enjoined, often involves doubts for which no adequate solution is provided.

See also Par. 61, in Chap. X.

**O'BRIEN, BISHOP OF OSSORY, FERNS, AND LEIGHLIN.—1842.**

*Vide* Para. 158—162, in Chap. IV.

**DENISON, BISHOP OF SALISBURY.—1842.**

But, in dealing with such subjects as these, it is impossible not to feel it to be a great anomaly that the Church is not permitted to speak her own sentiments through her rightly constituted organs, and to exercise those functions of deliberation and judgment which are entrusted to her by our constitution in Church and State. It is impossible not to feel, that it is unsatisfactory that the Church should not have any recognised mode of deliberating on subjects of whatever interest; of adapting her system to new exigencies; or of recording her decisions on the most important matters. This has now been the case for above a century; and we may well rather be thankful that no greater evils have resulted from it, than be surprised that some things have grown obsolete, which yet there is no authority to alter; that anomalies have sprung up, which it will be difficult to remove; and that various functions of high importance, which ought to be discharged by the Church on its own authority, and in its own sacred character, are carried on, with more or less of irregularity, but most imperfectly at best, by self-constituted societies, which have been almost compelled to undertake offices, from which the Church, in her proper character, is debarred.

I am not ignorant that much may be said in justification of the

state of incapacity in which the Church has thus been placed. The history of the proceedings in Convocation at the beginning of the last century is in many respects a painful one: and though we may deem that its apparent resolution to uphold sound principles was the immediate cause of the restraint imposed upon it, it is perhaps not to be regretted that its sittings were at that period discontinued.

It may be admitted, too, that there has not improbably been a providential compensation made to us for the loss of positive advantages, in that the Church has been restrained from evil action by the very trammels which have prevented her from making changes for good. It may well be imagined, that if the Church had always possessed the power of free deliberation and legislative enactment, she might, in some period of her history, have exercised such power in a manner unbeseeming her character as keeper and witness of the truth of God. She might perhaps have been drawn aside from the path of Catholic verity; and we might have had now to mourn over some fatal error, which it might be impossible to repair. And thus the forced incapacity of the Church for consultation may have operated, by the goodness of God, as a means of preserving from the faithless and wayward spirit of her members the blessings we are thankful to enjoy.

It is, however, obvious, that any advantage of this kind is dependent upon the fact, that this bondage of the Church really preserves us from change; and that alterations, which the Church cannot make for herself, are not made without her, either by the civil power, or in any other mode.

But if this should not be the case, but, on the contrary, we should have all the evils of this state of incapacity without its advantages;—if the Church may not have the power of making any changes, however much she may need or desire them, and yet may be committed to the most important changes, without her consent, and perhaps contrary to her opinion,—this state of things is one in which it is impossible willingly to acquiesce, and which, in my judgment, is fraught with evils and dangers far greater than any which are to be apprehended, be those what they may, in the orderly discharge of those functions which rightfully appertain to the Church.

No doubt errors might be committed in the exercise of these, and evils might ensue. There might be haste, and heat, and prejudice, and ignorance, and incapacity, and party divisions, and extreme opinions, and unsound judgments, and all the objections which ever attach to assemblies of fallible men, and from which Synods of Clergy cannot claim to be exempt. But I trust that there would be found also prudence, and calmness, and knowledge, and sound judgment, and moderation, and impartial minds; I trust that faithful attachment to God's holy law, and an earnest desire to follow the guidance of the Spirit of wisdom and truth would keep us, if not from the presence, yet from the predominance of evil; would



restrain all excesses of a rash and meddlesome spirit, and teach us to repair what is defective, and to supply what is lacking, without tampering with what is sound, and true, and established, through the teaching of the Catholic Church, on the foundation of the Word of God.

In this hope, and with this belief, I am free to avow, that I desire to see the day when the Church of England shall be permitted in a lawful Synod to exercise free deliberation, and to form, as I trust by the blessing of God she would form, a right judgment on those matters, the decision of which deeply concerns her character, her usefulness, and her peace.—*Charge*, pp. 33—36.

See also Extract from his Lordship's Ordination Charge, p. 578, *supra*.

#### PEARSON, DEAN OF SALISBURY.—1842.

54. In the meantime, much, very much, my Reverend Brethren, with regard both to ourselves and to the Church at large, under the guidance and good pleasure of its exalted Head, will depend upon the principles and conduct of the Clergy of the Church of England. If, as it has been confidently predicted and asserted by its authors and defenders, it is now "too late"<sup>5</sup> for Episcopal, or even Archi-episcopal, authority to check and to restrain the Movement which for the last few years has been so rapidly and extensively prevailing, I have, for one, no other resource but calmly and patiently to await the fulfilment of that Word—"Every plant which my Heavenly Father hath not planted shall be rooted up"—if, indeed, the Movement, so developed and expanded, should not, in its erring course, be ultimately absorbed in another, concerning which the voice of prophecy has distinctly and awfully declared, that "the Lord shall consume" it "with the spirit of his mouth, and shall destroy" it "with the brightness of his coming."

55. If, on the other hand, as I am willing to hope and to believe, and as I fervently pray, He who sits and watches over the sons of Levi, "as a refiner and purifier," to purge them as gold and silver, that they may offer "unto the Lord an offering in righteousness," should so illuminate the minds and "teach the hearts" of the Clergy of this land, that they may detect the sophistries which at present perplex, and discern, amidst the errors with which it is studiously and too successfully enveloped, "the truth, as it is in Jesus;" and, above all, should give them grace to believe and love that truth, and faithfully to preach it, I anticipate, with delight and joy, the dispersion of the clouds which now obscure it, and the shining forth, with renewed and brighter lustre, of the "Sun of Righteousness, with healing in His beams."

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<sup>5</sup> The Dean refers to DR. PUSEY'S *Letter to the Archbishop of Canterbury*, quoted by the BISHOP OF OSSORY and characterized by his Lordship as a "*submissive menace*."—See the *Bishop of Ossory's Charge*, 1842, Pars. 155—159, in Chap. IV.—ED.

56. If, finally, with others of that Ministerial body, you, my Reverend Brethren, cherishing and closely adhering to the sacred home of our forefathers, shall labour to carry out, and to exemplify, not the opinions or the practices of a vague Catholic Antiquity, except as they are authoritatively recognised and approved by our Church, but the Primitive and Scriptural Doctrines and principles of the English Reformation—then would I, in the full assurance of faith and hope, predict the return of those “showers of blessing” which alone “give the increase” to the Church, and accompany and secure the salvation of men. Then shall the offering of our “Jerusalem be pleasant unto the Lord, as in the days of old, and in the former years”—“and all nations shall call us blessed”—“And they that be wise”—“*Teachers*,” as it is rendered in the margin of that sublime text, Teachers of the Truth—“wise to win souls”—“shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever.”

PEPYS, BISHOP OF WORCESTER.—1842.

See Par 13, in Chap. XXII.

WILSON, BISHOP OF CALCUTTA.—1841.<sup>6</sup>

*Ordination Sermon*, pp. 63—69.<sup>7</sup>

What course the honoured Prelates and Dignitaries of our Reformed Church at home may find it right to follow, I cannot presume to conjecture. I shall be guided, as much as possible, in my own proceedings, by the advice and directions of His Grace the Archbishop, under whom we are all placed. Our moderation and charity of spirit as a Church render any public measures difficult of adoption, except in extreme cases, and of some continuance. The University, however, where the controversy began, has, by the voice of its Heads of Colleges and Halls, given a specimen of the view taken of the whole question by our leading authorities and Divines.

In my own Diocese, till I receive particular directions, I shall proceed, as I ought, cautiously but firmly, so far as my influence and mild authority as a Protestant Bishop extend. I have made up my mind. I take a very different view of the case now from what I did three years since. I then addressed a few cautionary remarks to my Reverend Brethren in my public charge\* on the

\* Charge of July, 1838.

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<sup>6</sup> The following observations of the BISHOP OF CALCUTTA have been reserved for this place as forming an appropriate conclusion to a volume which commenced with an extract from his Lordship's *Charge*.—ED.

<sup>7</sup> See note 4, p. 32, *supra*.—ED.

question as it then lay before me. I did not conceal even at that early period my fears of the tendencies of the Traditional School. But I leaned to the side of charity. I hoped the leaders would have retracted or ceased to repeat their errors. I hoped the character of those errors would have been soon acknowledged, when the novelty had passed. But I was mistaken.

I now look on the progress of these Doctrines in a very different light. I am an alarmist. I believe our Church was never in the danger she now is, except perhaps immediately before the Great Rebellion. Not the high Church party of which Archbishop Laud was then the head, nor the Non-jurors who condemned the glorious Revolution of 1688, carried out so many of the main principles of the Church of Rome, and professed them so formally, fully, and systematically within the Church of England, as is now openly done.

I must not be wanting to Christianity in the East on this great occasion, little as I can hope to effect. I have already in part answered the appeals made to me for my opinion from every part of the Diocese, and I may say India, in various discourses delivered in the progress of my visitation.\* I seize the first opportunity, on my return to the metropolis, to lift up, as I am now doing, my warning voice, on this occasion of a solemn Ordination.

Upon one point of detail I think I should be wrong in withholding from you now my intention. It is my design to institute in my future examinations for Holy Orders a more minute inquiry than formerly, as to the sentiments of each candidate on the subject of the sufficiency and completeness of Holy Scriptures as laid down in our sixth Article, (which contains, indeed, the whole of the Doctrine of this discourse in the most distinct and expressive terms,) and on the great fundamental Doctrines of our Faith immediately connected with it. And I shall require also of those who are training for Catechists such previous assurances, at the least six months before they offer themselves for the work, as may satisfy me upon this vital point.

*A few topics of advice to my Reverend Brethren*, touched upon as briefly as possible, shall conclude this unavoidably long discourse.

(1.) Let us beware of *falling into the opposite class of errors to those which we so justly fear*. In avoiding one extreme, let us guard against another. Let us watch against any the least depreciation or neglect of the means of grace, of the various branches of sound criticism for arriving at the best interpretation of Scripture, of the dignity of the Sacraments, of the Divine Authority of the Episcopal Polity, and the study of Christian Antiquity. Let there be no omission of any one of the ordinary forms and usages of our Reformed Church. Let us remain firm, unmoved, enlightened members and Ministers of her Communion, with an affection and

\* Especially in five Sermons delivered at Simla; and in single discourses delivered at Kurnaul, Delhi, Agra, Saugor, Allahabad, Benares, &c. &c. in 1840 and 1841.

loyalty unquestionable to her whole Polity, Doctrine, Offices, and Liturgy, to the minutest point as settled in our Rubrics and Canons.

(2.) *Hasty and uncharitable judgments of others should, also, be especially guarded against.* One of the great evils of controversy is the exaggeration, the false rumours, the names of party to which it gives rise. Let us, then, listen to no idle calumnies. Let us put the very best interpretation we can, with sincerity, upon doubtful actions. Let us impute no motives. Let us bear with slight overstatements on subordinate matters, where we hope the main truths of the Gospel in the salvation of souls are adhered to. *Let patience have her perfect work* in this time of our Church's *trouble and rebuke.\**

Let us do more. Let us imitate, as well as commend, what is really praiseworthy in those who may most widely differ from us, however we may dread the effects of their system. If there be in them activity, zeal, an unworldly spirit, devotedness to their sacred calling, indefatigable labours amongst their flocks, generosity to the poor, learning, talent, amiableness of demeanour, let us copy these excellent qualities, only avoiding any approach to the errors which may unhappily be associated with them.

(3.) *Prayer to Almighty God, the fountain of grace, for the larger effusion of the influences of his Spirit,* should be, above all, offered, and offered without ceasing, that He would withdraw his stroke from us. We should also with deep prostration of soul acknowledge his righteous chastisement of us as a Church, for our unfruitfulness and manifold provocations of his Holy Spirit. These controversies are permitted in anger; and if we *turn not to him that smiteth us, neither seek the Lord of Hosts,†* we cannot expect that He will interpose on our behalf. He only can interfere with effect. His Holy Spirit can alone restore the Holy Scriptures and the great truths of the Gospel to their just supremacy. His mercy alone can dissipate opposing errors; His powerful grace cause all these baneful traditions and inventions of men to be rejected, and the vital truths of the Gospel of Christ to be believed and preached. It is not argument we want, but Divine influence, to save our Church.

(4.) *In this spirit let us humbly trust in the name of the Lord, and stay ourselves upon our God.‡* The times were, and are still, big with hope upon the whole. The apostacy is not fully come in. All may be remedied. The world sighs for salvation. Our Missions are bursting out with life. The power of our great Protestant country is extending on all hands. An access for the Gospel into the interior of the chief heathen nations seems preparing. We may hope, then, that the dark tempest now gathering over us may yet be dispersed. God's ways are not our ways. Possibly the

\* James i. 4; Isaiah xxxvii. 3.

† Isaiah ix. 13.

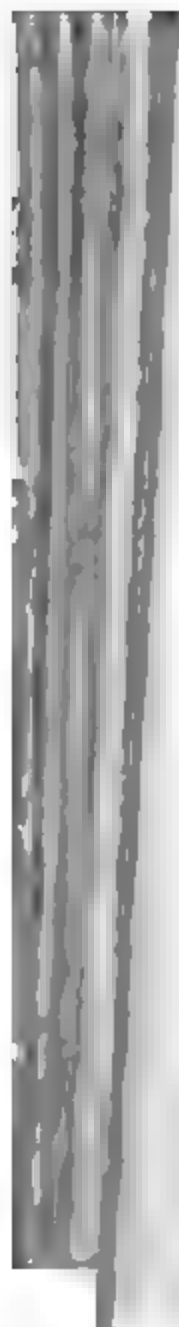
‡ Isaiah l. 10.

bold protest which the great body of our Church is now entering against these corruptions of the Gospel, may be blessed to a rapid return of our younger Clergy (for it is the young chiefly who are led astray) to the ways of truth. Then the threatened apostacy will be arrested. Then the pure Gospel will resume its sway. Then the Lord Christ will return to us as a Church and people. Then his Cross and Passion will again be known, beloved, acknowledged, relied on, gloried in, as the *only meritorious ground of Justification*; and his Spirit sought for and honoured, as the *only gracious source of holiness and comfort*. Then our Church, in common with the other branches of the universal Body of the Faithful, will shine brighter than ever, *holding forth the WORD OF LIFE to them that sit in darkness*;\* till at length *the earth be filled with the knowledge of the LORD as the waters cover the sea*.†

DEO SOLI GLORIA.

\* Phil. ii. 16.

† Isaiah xi. 9.





## APPENDIX.

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- II. Resolution of the Hebdomadal Board with reference to Tract 90.
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## APPENDIX A.

I. LETTER OF THE FOUR TUTORS TO THE EDITOR OF THE TRACTS  
FOR THE TIMES.

TO THE EDITOR OF THE "TRACTS FOR THE TIMES."

SIR,—Our attention having been called to No. 90 in the series of "Tracts for the Times, by Members of the University of Oxford," of which you are the Editor, the impression produced in our mind by its contents is of so painful a character, that we feel it our duty to intrude ourselves briefly on your notice. This publication is entitled "Remarks on certain passages in the Thirty-nine Articles;" and, as these Articles are appointed by the statutes of the University to be the text-book for tutors in their theological teaching, we hope that the situations we hold in our respective colleges will secure us from the charge of presumption in thus coming forward to address you.

The Tract has, in our apprehension, a highly dangerous tendency, from its suggesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England: for instance, that those Articles do not contain any condemnation of the doctrines—

1. Of Purgatory,
2. Of Pardons,
3. Of the Worshipping and Adoration of Images and Relics,
4. Of the Invocation of Saints,
5. Of the Mass,

as they are taught authoritatively by the Church of Rome; but only of certain absurd practices and opinions, which intelligent Romanists repudiate as much as we do. It is intimated, moreover, that the declaration prefixed to the Articles, so far as it has any weight at all, sanctions this mode of interpreting them, as it is one which takes them in their "literal and grammatical sense," and does not "affix any new sense" to them. The Tract would thus appear to us to have a tendency to mitigate, beyond what charity requires, and to the prejudice of the pure truth of the Gospel, the very serious differences which separate the Church of Rome from our own, and to shake the confidence of the less learned members of the Church of England in the Scriptural character of her formularies and teaching.

We readily admit the necessity of allowing that liberty, in interpreting the formularies of our Church, which has been advocated by many of its most learned bishops and other eminent divines; but this Tract puts forward new and startling views as to the extent to which that liberty may be carried. For if we are right in our apprehension of the author's meaning, we are at a loss to see what security would remain, were his principles generally recognised, that the most plainly erroneous Doctrines and practices of the Church of Rome might not be inculcated in the lecture-rooms of the University, and from the pulpits of our churches.

In conclusion, we venture to call your attention to the impropriety of such questions being treated in an anonymous publication, and to express an earnest hope that you may be authorized to make known the writer's name. Considering how very grave and solemn the whole subject is, we cannot help thinking that both the Church and the University are entitled to ask that some person, besides the printer and publisher of the Tract, should acknowledge himself responsible for its contents.

We are, Sir, your obedient humble Servants,

T. T. CHURTON, M.A. Vice-Principal and Tutor of Brasenose College.  
H. B. WILSON, B.D. Fellow and Senior Tutor of St. John's College.  
JOHN GRIFFITHS, M.A. Sub-Warden and Tutor of Wadham College.  
A. C. TART, M.A. Fellow and Senior Tutor of Balliol College.

Oxford,  
March 8, 1841.

## II. RESOLUTION OF THE HEBDOMADAL BOARD WITH REFERENCE TO TRACT 90.

*At a Meeting of the Vice-Chancellor, Heads of Houses, and Proctors, in the Delegates' Room, March 15th, 1841.*

Considering that it is enjoined in the Statutes of this University, (Tit. III. Sect. ii. Tit. IX. Sect. ii. §. 3. Sect. v. §. 3.) that every Student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them ; considering also that a Tract has recently appeared, dated from Oxford, and entitled "*Remarks on certain passages in the Thirty-nine Articles*," being No. 90 of the Tracts for the Times, a series of anonymous publications, purporting to be written by Members of the University, but which are in no way sanctioned by the University itself ;

RESOLVED, *That the modes of interpretation, such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them, with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned STATUTES.*

P. WYNTER,  
Vice-Chancellor.

## III. MR. NEWMAN'S LETTER TO THE VICE-CHANCELLOR.

MR. VICE-CHANCELLOR,—I write this respectfully to inform you, that I am the author, and have the sole responsibility, of the Tract on which the Hebdomadal Board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the Tract, and of the necessity of putting it forth. At the same time I am prompted by my feelings to add my deep consciousness that every thing I attempt might be done in a better spirit, and in a better way ; and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act, which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended.<sup>1</sup>

I say all this with great sincerity, and am,

Mr. Vice-Chancellor,

Your obedient Servant,

JOHN HENRY NEWMAN.

Oriel College,  
March 16th, 1841.

<sup>1</sup> Referring to the conduct of the Four Tutors, Mr. NEWMAN observes, in his *Letter to Dr. Jelf*, (p. 5,) "Such acts as theirs, when done honestly, as they have done them, must benefit all parties ;"—and again—"this persuasion, (that I am right and they are wrong) is quite consistent both with my honouring their zeal for Christian truth and their anxiety for the welfare of our younger members :"—and again, (p. 30,) "Whatever has been said, or is to be done in consequence, is, I am sure, to be ascribed to the most conscientious feelings."

And yet, Mr. PALMER, in his *Narrative of Events*, speaks of a "*furiously agitation*," and "*un-  
tiring persecution*," and ascribes the condemnation of Tract 90 to "*merely personal hostility*." p. 32. Dr. HOOK, too, in avowing his agreement "in the very principle advocated in Tract 90,"—"determined to take his stand with Mr. Newman," on the ground of his being "silenced not by argument but by *usurped authority*." See his *Letter to the Bishop of Ripon*. pp. 4—6.  
—ED.

## APPENDIX B.

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### I. MR. NEWMAN'S RETRACTATION.

*The following Letter has been forwarded to us for publication. It is without any signature ; but we dare say some of our Oxford readers will find no difficulty in fixing upon the name of the writer.\* For ourselves, we give it without note or comment.—The Conservative Journal.*

TO THE EDITOR OF THE CONSERVATIVE JOURNAL.

It is true that I have at various times, in writing against the Roman system, used not merely arguments, about which I am not here speaking, but what reads like declamation..

1. For instance, in 1833, in the *Lyra Apostolica*, I called it a "lost Church."

2. Also, in 1833, I spoke of the "Papal Apostasy" in a work upon the Arians.†

3. In the same year, in No. 15 of the series called *The Tracts for the Times*, in which Tract the words are often mine, though I cannot claim it as a whole, I say—

"True, Rome is heretical now—nay, grant she has thereby forfeited her Orders: yet, at least, she was not heretical in the primitive ages. If she has apostatized, it was at the time of the Council of Trent. Then, indeed, it is to be feared the whole Roman Communion bound itself, by a perpetual bond and covenant, to the cause of Antichrist."

Of this and other Tracts, a friend, with whom I was on very familiar terms, observed, in a Letter some time afterwards, though not of this particular part of it:—

"It is very encouraging about the Tracts—but I wish I could prevail on you, when the second edition comes out, to cancel or materially alter several. The other day accidentally put in my way the Tract on the *Apostolical Succession in the English Church*, and it really does seem so very unfair, that I wonder you could, even in the extremity of *οἰκονομία* and *φανακισμός*, have consented to be a party to it."

On the passage above quoted, I observe myself, in a pamphlet published in 1838—

"I confess I wish this passage were not cast in so declamatory a form; but the substance of it expresses just what I mean."

4. Also, in 1833, I said:—

"Their communion is infected with heresy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth, and by their claim of immutability in doctrine, cannot undo the sin they have committed." Tract 20.

5. In 1834, I said, in a Magazine:—

"The spirit of old Rome has risen again in its former place, and has evidenced its identity by its works. It has possessed the Church there planted, as an evil spirit might seize the demoniacs of primitive times, and makes her speak words which are not her own. In the corrupt papal system we have the very cruelty, the craft, and the ambition of the republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its policy, in its assumption of universal dominion; old Rome is still alive; no where have its eagles lighted, but it still claims the sovereignty under another pretence. The Roman Church I will not blame, but pity—she is, as I have said, spell-bound, as if by an evil-spirit; she is in thralldom."

I say in the same paper:—

"In the book of Revelations, the sorceress upon the seven hills is not the Church of Rome, as is often taken for granted, but Rome itself, that bad spirit which, in its for-

\* The Rev. J. H. Newman, whose friends are shewing it about in Oxford as the production of his pen.

† *Arians of the Fourth Century*, by the Rev. J. H. Newman.

mer shape, was the animating principle of the fourth monarchy. In St. Paul's prophecy, it is not the Temple or Church of God, but the man of sin in the Temple, the old man or evil principle of the flesh which exalteth itself against God. Certainly it is a mystery of iniquity, and one which may well excite our dismay and horror, that in the very heart of the Church, in her highest dignity, in the seat of St. Peter, the evil principle has throned itself, and rules. It seems as if that spirit had gained subtlety by years; Popish Rome has succeeded to Rome Pagan: and would that we had no reason to expect still more crafty developments of Antichrist amid the wreck of institutions and establishments which will attend the fall of the Papacy! . . . I deny that the distinction is unmeaning. Is it nothing to be able to look on our mother, to whom we owe the blessing of Christianity, with affection instead of hatred, with pity indeed, nay and fear, but not with horror? Is it nothing to rescue her from the hard names which interpreters of prophecy have put on her, as an idolatress and an enemy of God, when she is deceived rather than a deceiver?"

I also say:—

"She virtually substitutes an external ritual for moral obedience; penance for penitence, confession for sorrow, profession for faith, the lips for the heart; such at least is her system as understood by the many."

Also I say in the same paper:—

"Rome has robbed us of high principles which she has retained herself, though in a corrupt state. When we left her, she suffered us not to go in the beauty of holiness, we left our garments and fled."

Against these and other passages of this paper the same friend, before it was published, made the following protest:—

"I only except from this general approbation, your second and most superfluous hit at the poor Romanists; you have first set them down as demoniacally possessed by the evil genius of Pagan Rome, but notwithstanding are able to find something to admire in their spirit, particularly because they apply ornament to its proper purposes: and then you talk of their churches; and all that is very well, and one hopes one has heard the end of name-calling, when all at once you relapse into your Protestantism, and deal in what I take leave to call slang."

Then, after a remark which is not to the purpose of these extracts, he adds:—

"I do not believe that any Roman Catholic of education would tell you that he identified penitence and penance. In fact I know, that they often preach against this very error as well as you could do."

6. In 1834, I also used of certain doctrines of the Church of Rome, the epithets "unscriptural," "profane," "impious," "bold," "unwarranted," "blasphemous," "gross," "monstrous," "cruel," "administering deceitful comfort," and "unauthorized," in Tract 38. I do not mean to say that I had not a definite meaning in every one of these epithets, or that I did not weigh them before I used them.

With reference to this passage the same monitor had said:—

"I must enter another protest against your cursing and swearing at the end of the first *Via Media* as you do, (Tract 38.) What good can it do? I call it uncharitable to an excess. How mistaken we may ourselves be on many points that are only gradually opening on us?"

I withdrew the whole passage several years ago.

7. I said in 1837 of the Church of Rome:—

"In truth she is a Church beside herself abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are. Or, rather, she may be said to resemble a demoniac, possessed with principles, thoughts, and tendencies not her own, in outward form and in outward powers what God made her; but ruled within by an inexorable spirit, who is sovereign in his management over her, and most subtle and most successful in the use of her gifts. Thus, she is her real self only in name, and till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her."

8. In 1837, I also said in a Review:—

"The second and third Gregories appealed to the people against the Emperor for a most unjustifiable object, and in apparently a most unjustifiable way. They became rebels, to establish image worship. However, even in this transaction, we trace the original principle of Church power, though miserably defaced and perverted, whose form

‘Had yet not lost  
All her original brightness, nor appeared  
Less than Archangel ruined and the excess  
Of glory obacured.’



Upon the same basis, as is notorious, was built the Ecclesiastical Monarchy. It was not the breath of princes, or the smiles of a court, which fostered the stern and lofty spirit of Hildebrand and Innocent. It was the neglect of self, the renunciation of worldly pomp and ease, the appeal to the people."

I must observe, however, upon this passage, that no reference is made in it (the idea is shocking) to the subject of Milton's lines, who ill answers to the idea of purity and virtue defaced, of which they speak. An application is made of them to a subject which I considered, when I so wrote, to befit them better, viz. the Roman Church as viewed in a certain exercise of her power in the person of two Popes.

Perhaps I have made other statements in a similar tone, and that, again, when the statements themselves were unexceptionable and true. If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so wide-spreading, so fruitful in saints, I answer, that I said to myself, "I am not speaking my own words, I am but following almost a *consensus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary for our position." Yet I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons' respect, and a wish to repel the charge of Romanism.

An admission of this kind involves no retractation of what I have written in defence of Anglican doctrine. And as I make it for personal reasons, I make it without consulting others. I am as fully convinced as ever, indeed I doubt not Roman Catholics themselves would confess, that the Anglican doctrine is the strongest, nay, the only possible antagonist of their system. If Rome is to be withstood, it can be done in no other way.

December 12, 1842.

## II. LETTER TO MR. NEWMAN FROM A MEMBER OF CONVOCATION.

TO THE REV. J. H. NEWMAN.

REV. SIR,—In the *Oxford Herald* of Saturday last there appears a Letter, which, claiming you for its author,\* although without any name attached to it, has naturally created a great sensation in the University by its retractation of several of the passages in your published writings, in which you were considered to have "pledged yourself the most strongly" (to borrow your own expression†) "against the Church of Rome." Allow me to point out to you one or two difficulties which have occurred to me in the perusal of your Letter, which have probably suggested themselves to other persons as well. You refer to a series of passages penned by you, between the years 1833 and 1838, in which you denounce the Church of Rome as "a communion infected with heresy, crafty, obstinate, cruel, malicious, and as having bound itself, you feared, at the Council of Trent by a perpetual bond and covenant to the cause of Antichrist;" and you further cite, with an apparent acknowledgment of their justice, the observations of a friend, in which he blames you for this language, and remarks upon some of your expressions that they were "so very unfair," that he wondered you could "even in the extremity of *οἰκονομία* and *φενακισμός*‡" have permitted yourself to use them.

At the close of your Letter you say, "If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so

\* i. e. in the following passage:—"Also in 1833 I spoke of 'the Papal Apostacy' in a work upon the Arians," the title of the work being, "*The Arians of the Fourth Century*, by the Rev. J. H. Newman."

† *Letter to Dr. Jelf*, p. 30.

‡ *Φενακισμός* in Donnegan's Lexicon is rendered "imposture; deception by a false appearance; delusion; deception." Of the *οἰκονομία* you have yourself given the following account in your work upon the Arians:—

"The Alexandrian Father who has already been referred to (Clement) accurately describes the rules which should guide the Christian in speaking and acting *economically*. 'Being ever persuaded of the omnipresence of God,' he says, 'and ashamed to come short of the truth, he is satisfied with the approval of God, and of his own conscience. Whatever is in his mind, is also on his tongue; towards those who are fit recipients, both in speaking and living, he harmonizes his profession with his opinions. He both thinks and speaks the truth; except when consideration is necessary, and then, as a physician for the good of his patients, he will be false, or utter a falsehood, as the Sophists say.'"—p. 81.

wide-spreading, so fruitful in saints, I answer that I said to myself, 'I am not speaking my own words, I am but following almost a *consensus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe.'" You add, "Such views too are necessary for our position."

Now, sir, in your Letter, which is dated Dec. 12, 1842, you make no reference (*why*, I shall not stop to enquire) to your Letter to Dr. Jelf, dated March 13, 1841, in which, and therefore not quite two years ago, you used the following language, which I am wholly unable to account for by the foregoing explanation.

"As to the present authoritative teaching of the Church of Rome, *to judge by what we see of it in public*, I think it *goes very far indeed to substitute another Gospel for the true one*: instead of setting before the soul the Holy Trinity, and Heaven, and Hell, it does seem to me as a popular system, to preach the Blessed Virgin, and the Saints, and Purgatory. Or, to use words in which I have only a year ago expressed myself, when contrasting Romanism with the teaching of the ancient Church, 'That a certain change in objective and external religion has come over the Latin, nay and in a measure the Greek Church, WE CONSIDER TO BE A PLAIN HISTORICAL FACT; a change sufficiently startling to recal to our minds with very unpleasant sensations the awful words, 'Though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed.'"

Now, sir, when you here say that the corruption of the Romish system is a "PLAIN HISTORICAL FACT," and "YOU JUDGE BY WHAT YOU SEE OF IT IN PUBLIC," that it "goes far to substitute another Gospel for the true one," do you really mean that these are not your own words, and that you are "merely following almost a consensus of the divines of your Church?" Is this *οἰκονομία* or *φανακισμός*, to speak Greek, or, in plain English, is it common honesty?

But you inform us that you satisfied your conscience with another reflection, namely, that "such views were necessary for your position." I am at a loss to understand you here. Is your excuse that of Bishop Montague, when the Pope's agent\* reproached him with *his* censures of the Church of Rome, "Oh, they are things of form, chiefly to humour the populace, and are not to be too much regarded?" And if you do not mean this, allow me to ask what you do mean?

At all events, you now abandon the language which you had been in the habit of using for not less than eight years, and acknowledge that in using it you were in "no small measure influenced by an impetuous temper, a hope of approving yourself to persons' respect, and a wish to repel the charge of Romanism." It is thus that you have shifted from point to point through every stage of your erratic course. First, those who agreed with you were Anglo-Catholic, now they are Catholic; those who differed from you were ultra-Protestant, now Protestant; first the Council of Trent was "atrocious," then only "unhappy," at last quite orthodox. And now, you have fulfilled Dr. Wiseman's prediction, addressed to you upon the repetition in your Letter to Dr. Jelf of the language which you now disclaim. "Why not suspect your own judgments, if you find that they vary? If there ever *was* a time when you did not see many of our doctrines as you now view them, when you utterly rejected all *comprecation* with as well as prayers to Saints; all honour without reserve to images and relics; when you did not practise prayers for the departed, nor turned from the congregation in your services; when you did not consider bodily mortification necessary, or the Breviary so beautiful; when in fine you were more remote from us in practice and feeling than your writings now shew you to be; *why not suspect that a further approximation may yet remain*; that further discoveries of truth in what to day seems erroneous, may be reserved for to-morrow, and that you may be LAYING UP FOR YOURSELF THE PAIN AND REGRET OF HAVING BEFORE-HAND BRANDED WITH OPPROBRIOUS AND AFFLICTING NAMES THAT WHICH YOU NOW DISCOVER TO BE GOOD AND HOLY?"

I have the honour to be, Sir,

Your obedient, humble Servant,

A MEMBER OF CONVOCATION.

Feb. 21, 1843.

\* Panzani. See his *Memoirs* by Berington.

III. LETTER TO DR. PUSEY, FROM ANOTHER MEMBER OF CONVOCATION.

TO THE REV. E. B. PUSEY, REGIUS PROFESSOR OF HEBREW.

REV. SIR,—“A Member of Convocation,” in a public letter, dated February the 21st, which has hitherto been “treated as though it had never been written,” has very distinctly indicated the character of Mr. Newman's recent retraction of certain “statements” and “views,” by which he, some years since, wished persons to understand him as “pledging himself strongly” against Rome.\* Allow me to suggest that your own position is materially affected by the terms of this retraction.

You will recollect the publication, in 1836, by an eminent Divine, now no more, of a Satire entitled “*The Pope's Pastoral Letter to Certain Members of the University of Oxford*,” which, among other passages, contained the following, addressed to your party, and which I transcribe as extracted by yourself.†

“We make allowance for those difficulties which impede your perception or *your avowal* of the truth.” (p. 6.) “We pardon some expressions towards us; compelled, no doubt, partly by the unhappy circumstances of your country. You have indeed sometimes employed terms which we well know our adversaries use in derision of us; but, we repeat, we can pardon these, whether they are the result of prejudices still entertained by you, or *are employed for some other reason*. (p. 6, 7.) That communion, of which the present circumstances of your country have made you, *almost unavoidably*, members. (p. 11.) While we perceive with delight that you have always spoken, in your own persons, in accordance with our sentiments on this head, you have, at the same time, selected some tracts from early writers of your communion, in which our sentiments are impugned. These old tracts will not be read with much attention, compared, at least, with your own more lively productions: they can too be readily withdrawn when it is expedient; for they are not a pledge of your opinions as strong as your own writings. In the mean time, you may appeal to your republication of them as a proof that you have not leagued yourselves with us.”

To these insinuations you thought fit to rejoin, in “*An Earnest Remonstrance to the Author*” of the Satire; in which, after indignantly charging the writer with “sacrifice of truth,”—“false insinuation, and consequently slandering,”—“want of honesty,” and “evil desertion of the truth,” and indulging in many just expressions on the beauty of truth, sincerity, and simplicity, you thus conclude:—

“Now of all this, Sir, you do not believe one syllable; you do *not* think that, either in the republication of the older, or the protests of the more modern tracts against Popery, their editors or authors were actuated by any such motives; while you impute insincerity, you have reason to believe them as sincere as yourself. It is an ill tree which brings forth fruit thus corrupt.”

I am by no means inclined (unless your silence should force on me a conviction to the contrary) to dispute, that this “Remonstrance was at the time as sincere as it was energetic. But—now that we have in Mr. Newman, a “*confitentem reum*,” now that he has (whether spontaneously, or in deference to some eager follower) admitted, that there *were* “difficulties impeding his *avowal* of the truth,”‡ such perhaps as “the unhappy circumstances of our country,”—that the terms he employed *were* “*employed for some other reason* than on account of prejudices still entertained by him,”||—now that he *has*, in effect, “withdrawn the tracts selected from early writers of our communion, in which the sentiments of the Bishop of Rome are impugned;”—and *has* availed himself of the distinction that they were “not a pledge of his opinions as strong as his own writings,”§ *although* he, “in the mean time, appealed to his republication” of such views, “as a proof that he had not leagued himself” with Rome;¶—permit me,

\* Newman's Letter to Jelf, page 30.

† Pusey's Earnest Remonstrance, page 32.

‡ “Such views too are necessary to our position.”—Newman's Letter to the Editor of the Conservative Journal.

§ “Such language is, I fear, to be, in no small measure, ascribed to an impetuous temper, and a hope of approving myself to persons' respect.”—*Ibid.*

¶ “I said to myself, I am not speaking my own words, I am but following a consensus of the Divines of my Church.”—*Ibid.*

¶ Newman's Letter to Jelf, page 30. “I pledged myself most strongly against the Church of Rome.” Also, vide Appendix to Pusey's Letter to the Bishop of Oxford, containing “Extracts from the Tracts for the Times, the *Lyra Apostolica*, and other publications, shewing that to oppose Ultra-Protestantism is not to favour Popery, 1839.”—*Ibid.*

Rev. Sir, with all deference, to adopt this means of conveying to you an opinion, extensively shared by others, that your colleague has left you no alternative but that of "earnestly remonstrating" against *confessions* which I cannot characterize in stronger language than you did, when they were advanced, in the form of *charges*, by an opponent, unless you would dispute his claim to be considered the most accomplished adept in the revived arts of "economy" and "phenacism."

I remain,

Rev. Sir,

Yours, &c.

ANOTHER MEMBER OF CONVOCATION.

Oxford, March 15, 1843.

#### IV. SECOND LETTER TO MR. NEWMAN, FROM A MEMBER OF CONVOCATION.

TO THE REV. J. H. NEWMAN.

REV. SIR,—As it is the policy of your party to pass over without notice the arguments of your opponents, and "treat them as if they had never been urged," I cannot wonder that you should not have replied to an appeal which I made to you a few weeks ago in reference to your *Letter to the Conservative Journal*; nor should I again trouble you upon the subject of that Letter, were it not for a paragraph in it, involving principles, in the judgment of many, dangerous to the morality of the University.

The paragraph I allude to is the following, in which you excuse yourself for the strong language which you had suffered yourself to use against the Church of Rome:

"If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion so ancient, so wide-spreading, so fruitful in saints, I answer, that I said to myself, 'I am not speaking my own words, I am but following almost a *consensus* of the Divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views too are necessary for our position.'"

Now here, Sir, you avow, that at the very time you were passing the severest censures upon Rome, pronouncing her "wilful, malicious, cruel," and the like, you were *doubting*, to say the least, whether such language was justifiable. You were "not using your own words," i. e. words of the propriety of which you were satisfied in your own judgment, and your mind misgave you as to whether they were really applicable, to a Church "so ancient, so wide-spreading, so fruitful in saints." But you set your conscience at rest by the consideration, first, that others whom you looked up to had used the same before; and again, that it was "necessary for your position," (your "position" I presume as the leader of a party, whose object it is to "unprotestantize the Anglican Church,") that you should mask your designs by the "strongest language against the Church of Rome."

On reconsidering the principles involved in these excuses, it occurred to me that I had before met with them in an account of the casuistry of the Jesuits, at l. viii. chap. 11 of *Ranke's History of the Papacy*, and on referring to the volume I found the following direction extracted from the *Aphorisms of Emmanuel Sa*, which precisely meets your case.

"In a doubtful matter\* it is lawful to do what one imagines to be right upon the ground of a probable reason or authority, *even if the opposite be the safer course*; it is sufficient if one has on one's side the opinion of a writer of weight, or the example of good men."

Here we have precisely your own position. You *doubted* whether your language towards Rome was justifiable; you were not called upon to use it; silence was *the safer course*. But you had on your side the practice of writers whom you looked up to (*graves doctores, exemplum bonorum*), and—your scruples gave way.

Now, Sir, I do not mean to deny that the coincidence of your opinion upon such a point of morality with that of a Jesuit casuist may have been fortuitous; I think most

\* Potest quis facere quod probabili ratione vel auctoritate putat licere, etiam si oppositum tutius sit: sufficit autem opinio alicujus gravis doctoris, aut bonorum exemplum. *Emm. Sa. Aphorismi Confessoriorum in verbo 'Dubium.'*

likely it was. But I am induced to address you by the following consideration. The Bishop of Oxford said\* long ago, (though, probably, if he has seen your letter, his Lordship would not say so now,) that he had "more fear of the disciples than the teachers;" and you have yourself remarked,† that there are in this place "a number of persons of practised intellects, who, with or without unfriendly motives, are ever drawing out the ultimate conclusions in which your principles result." Well, let us anticipate the following, alas! I fear no imaginary, case. A young man, an admirer of the 90th Tract, meditates taking Orders, but scruples at Subscription to the Articles, and the Oath of Supremacy. He doubts whether he can conscientiously declare that "no foreign Prelate *ought to have* any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, *Ecclesiastical or Spiritual*, within this realm." He knows that there is not a Bishop of our Church who approves of the interpretation of the Articles advocated in the 90th Tract, and accordingly begins to feel something of the "misery," which you have yourself‡ alluded to, of looking forward to subscription "with *doubt* and hesitation." But then he calls to mind your principles, and those of Emmanuel Sa. To be sure the *safer* course is not to take Orders at all; but you have subscribed the Articles, and taken the Oath of Supremacy, and so has Dr. Pusey, and you keep your Living and Dr. Pusey his Canonry, let the Bishops say what they will; and he is told in the *British Critic* that "almost a consensus" of the leading Divines of our Church agree with you. Besides, it is "necessary for his position." If he wishes for a Fellowship or Living, he must do as you have done. And accordingly with faltering voice and trembling hand, he takes the Oath, and subscribes the Articles, and—so PERISHES THY WEAK BROTHER FOR WHOM CHRIST DIED.

"IT IS IMPOSSIBLE BUT THAT OFFENCES WILL COME, BUT WOE UNTO HIM THROUGH WHOM THEY COME. IT WERE BETTER FOR HIM THAT A MILLSTONE WERE HANGED ABOUT HIS NECK, AND HE CAST INTO THE SEA, THAN THAT HE SHOULD OFFEND ONE OF THESE LITTLE ONES."||

I have the honour to be, Sir,  
Your obedient, humble Servant,  
A MEMBER OF CONVOCATION,

March 24, 1843,

## V. THE METHOD OF ECONOMY.

*Extract from a Charge delivered to the Clergy of the Diocese of Ohio, Sept. 8, 1843.*

BY CHARLES PETIT MC'ILVAINE, D.D.

Of "the method of arguing and teaching which is called *economical* by the ancients," and which is so thoroughly employed in all the writings and workings of the Tractarian leaders, so as to account for all their apparent contradictions and changes of doctrine, we have some account in Mr. Newman's *History of the Arians of the Fourth Century*.

It "can scarcely," he says, "be disconnected with the *disciplina arcani*. The one may be considered as withholding the truth, the other as setting it out with advantage." "The principle involved" in the *economy*, as used by the ancients, is "that of representing religion for the purpose of conciliating the heathen, in the form most attractive to their prejudices!" (*Hist.* p. 72.) "It professes to be founded in the necessity of the case, i. e. because those who are strangers to the tone of thought and principles of the speaker cannot at once be initiated into his system, because they must begin with imperfect views; and, therefore, if he is to teach them at all, he must put before them *large propositions, which he has afterward to modify*; or make assertions which are but parallel or analogous to the truth, rather than coincident with it." "The obvious rule to guide our practice (in the use of the Method) is, to be careful ever to maintain *substantial truth*."—p. 79, 80.

Mr. Newman refers to Clement of Alexandria as "*accurately describing the rules which should guide the Christian in speaking and writing economically*." The following is the passage selected from Clement by Mr. Newman as a just specimen of the *economy* suited to the use of all Christian writers and speakers:

\* *Charge*, 1838.

† *Letter to the Bishop of Oxford*, p. 17.

‡ *Letter to Dr. Jelf*, p. 26.

|| Luke xvii. 2, 3.



"Being ever persuaded of the omnipresence of God, and ashamed to come short of the truth, he is satisfied with the approval of God and of his own conscience. Whatever is in his mind is also on his tongue; towards those who are fit recipients, both in speaking and living, he harmonizes his profession with his opinions. *He both thinks and speaks the truth, except when consideration is necessary; and then, as a physician for the good of his patients, he will be false, or utter a falsehood, as the sophists say.*"<sup>2</sup> For instance, the great apostle circumcised Timothy, while he cried out and wrote down, 'circumcision availeth not;' and yet, lest he should so suddenly tear his Hebrew disciples from the law as to unsettle them, accommodating himself to the Jews, he became a Jew, that he might make his gain of all. . . . Nothing, however, but his neighbour's good will led him to do this. He gives himself up to the Church, for the friends whom he hath begotten in the faith, for an example to those who have the ability to undertake the high office of a teacher, full of love to God and man; and so, while he preserves the sincerity of his words, he at the same time displays the work of zeal for the Lord." (*Newman's History of the Arians of the Fourth Century*, p. 81.) Chrysostom speaks of precisely the same system of economy, calling it sometimes "*fraud*," and sometimes "*economy*," in his work on the Priesthood. He gives the following illustration of its application, in the course of an apology to a friend whom, *by an artifice*, (i. e. economy,) he had induced to take orders:

"Oh, excellent and admirable man! I have already observed to you that, not only in war and against enemies, but sometimes even in peace, and towards intimate friends, *deceit* (*δωρατή*) is to be made use of. For that you may learn that this is useful, not only to the deceiver, but to the deceived, go and ask the physicians how they recover the sick from their diseases, and you will learn from them that they do not rely on medicine only, but sometimes calling to their aid *deceit* as well, they restore their patients to health. For when the unmanageableness of the patient, and the obstinacy of the disease, do not give scope to the skill of the physician, then it is necessary to put on the mask of *deceit*, that they may disguise the truth as though they were acting upon the stage. Now allow me to mention one trick which I have heard of a physician's making use of. A certain man fell into a raging fever, and refused to take any thing which could allay the violence of his disease; and, on the other hand, besought every one who came near him to bring him wine, and procure him the means of indulging this pernicious desire. Now this would not only have increased the fever, but thrown him into a state of frenzy; and, consequently, the medical art being altogether at a loss, *deceit* stepped in and accomplished the wonders which I proceed to narrate. For the physician bringing an earthen vessel fresh from the furnace, after soaking it in wine and then emptying it, filled it with water instead, and darkening the room with curtains, that light might not betray the artifice, gives it to the patient to drink, as though it were a cup of wine. He, on the other hand, deceived by the smell before he took it into his hand, never stayed to examine what was given him, but drank it off eagerly, and so got rid of his feelings of suffocation, and escaped a pressing danger. You see, then, the use of *fraud*. But I must not prolong my argument by going through all the tricks of physicians. *I shall only observe, that those who labour for the cure of diseases of the soul make use of this remedy as well.* Thus the blessed Paul converted many myriads of the Jews; with this object also he circumcised Timothy, while threatening the Galatians that if they were circumcised Christ would profit them nothing. For this reason he submitted to be under the law, although he counted the righteousness which was by the law loss after believing in Christ. *Great, then, is the power of deceit; yea, I should not call it deceit so much as a kind of economy, and wisdom, and an art capable of rendering us much aid in difficulty, and of healing the defects of the soul.*"—*Chrysostom on the Priesthood*, l. i. c. ix.

The economy thus described by Chrysostom as having governed his own conduct in inducing Basilus, whom he freely confessed to have "*deceived*," to enter into orders, is no other than that which Clement is considered by Mr. Newman as having "*accurately laid down*," and which the latter considers *a safe guide for Christians*.

Under the view thus explained by Clement, Mr. N. says, "The Mosaic dispensation was an *economy*, simulating (so to say) unchangeableness, when from the first it was

<sup>2</sup> "What if any one should be asked whether he be a Priest, a Monk, or a Bishop, is he bound to confess?"

"The general answer, in opposition to Pawels is, No; because such titles are certain accidents of religion, and therefore by concealing them a man is not thought to conceal any thing essential to the faith, WHEREFORE HE WHO SHOULD DENY HIMSELF TO BE A PRIEST, for example, WHEN HE REALLY IS ONE, ONLY TELLS A MERE OFFICIAL LIE."!!—*Dana's Complete Body of Theology*. vol. ii. p. 65—ED.



destined to be abolished." "Our Lord's conduct on earth abounds (it is said) with such acts of economy. The whole revelation of God, as contained in the written Word, is regarded as more or less *economical*; requiring the aid of unwritten traditions, and of the inspiration of the matured Christianity of the later centuries, to take away the veil from its hidden truths, and to give clearness, prominence, and assurance to a "latent, mysterious meaning, beyond the letter," which otherwise would not have appeared. Such palmary Doctrines as of the Trinity, the Divinity of Christ, &c., are represented as taught in the Scriptures only obliquely, incidentally, obscurely; and that, if we required for them, "the clearest and fullest evidence," we should not believe them. It is supposed that great and prime truths lie *concealed* entirely in Scripture, so that no eye of private judgment can see them, and nothing but the testimony of tradition—in other words, nothing but the Church, pronouncing them to be true, can make them seem to be scriptural. This is the *carte blanche* for the Church to fill up with any thing in the shape of Doctrine, according to the times.—See *Tract*, No. 85.

In like manner, as the Scriptures are regarded as having been written on a principle of *economy*, with reference to the fuller revelations and certifications of tradition, so the whole Church, with all its traditions and Scriptures, is a system of *economy*, with reference to all the world without, and to each individual within her pale. To those without, she speaks always under an impenetrable veil. Her effort is concealment, not publication. To those within, it is reserve, laying aside the veils of truth according as the disciple advances in holiness, making truth "the reward" instead of the means of sanctification. Of this ecclesiastical *economy*, or system of concealment, the symbol and sign of the cross, the sacerdotal robes, the sacraments, are a part. Service in an unknown tongue, and a disuse of preaching, will by-and-by be disclosed as another part.

Of the use of the *economy* in the work of the missionary among the heathen, Mr. Newman says, "Believing God's hand to be in every system, so far forth as it is true, he (the missionary) will seek some points in the existing superstitions as the basis of his own instructions, instead of indiscriminately condemning and discarding the whole assemblage of heathen opinions and practices. \* \* \* And while he strenuously opposes all that is idolatrous, criminal, and profane in their creed, *he will profess* to be leading them on to perfection, and recovering and purifying, rather than *reversing* the essential principles of their belief."—*History of Arians*, p. 93.

Of the application of the *economy* in the effort to get back the peculiarities of Romanism, in spite of Protestant antipathies, the whole series of Tractarian publications is an illustration. A few specimens conveniently occur in the *British Critic* for July, 1841. The writings of the English Reformers are regarded by that organ of Tractarianism as thoroughly Protestant; Protestantism, "in its essence and all its bearings, as characteristically the religion of corrupt human nature;" "its tone and thought essentially Antichristian" (p. 27. 29); and yet the *economical* writer says, "What Catholic can desire to obstruct or distract this current of deep, filial devotion" (to the writings of the Reformers), "however he may lament its bearing, before he shall have succeeded in pointing out a channel in which it may more safely flow?" (p. 9.) The meaning of which is, that the Catholic Tractarian will speak respectfully of the writings of the Reformers, until he shall have prepared your mind for the exact opposite, and then he will lay aside the mask, and declare plainly that they are to be utterly renounced, as uncatholic and Antichristian. This preparation is considered as having been now made. Therefore we read, "We cannot stand where we are; we must go backward or forward; and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated, which as yet have been but intimated, and others developed which are now in germ. And as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation." To this is added, in a note, the following: "As one among many instances of the way in which Catholic truths modify one another, might be mentioned the tendency of correct views of the *sacramental* efficacy of Penance, and of the power of the Keys, to *adjust* the Doctrine of the Church concerning 'sin after Baptism;' in other words, like that of the Romish Church, to take away post-baptismal sin. "It is worth considering whether the opposition which the ancient religion encounters in our age be not, in part, owing to the necessity entailed by our circumstances of restoring it *by degrees* (*economically*.) Medicine is never so unpalatable as when *sipped*."—p. 45.

Such is the method of Economy. Thus has Romanism, under the mask of Anglican Doctrine, stolen upon our Protestant ranks. Thus, when we wanted the pure wine of the Gospel, have they taken the cup of Romish abominations, and, imparting to it a deceitful seeming of Gospel truth, presented to us nothing better than the bitter poison of Antichristian error.

## APPENDIX C.

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### I. LETTER OF JOHN DOBREE DALGAIRNS, ESQ., M.A., OF EXETER COLLEGE, OXFORD, TO THE "UNIVERS."

**Important Letter.**—The *Univers* of 13th April, contains the following very extraordinary and interesting communication from "a young member of the University of Oxford," dated "Oxford, Passion Sunday, 1841," respecting the movement to Catholicism now in progress at Oxford. The editor of the *Univers* vouches for the authenticity of the letter, but is precluded, for reasons which must be obvious, from giving the name of the writer.

"The charity which you have always shewn towards the Anglican Church, makes me think you will not refuse to find room in your Catholic journal for the letter of one of the children of that afflicted Church, which has drunk to the dregs the bitter cup which is the lot of all the Churches of Christ. The eyes of all Christendom are at this moment turned to England, so long separated from the rest of Catholic Europe: everywhere a presentiment has gone abroad that the hour of her reunion is at hand; and that this island, of old so fruitful in saints, is once more about to put forth new fruits, worthy of the martyrs who have watered it with their blood. And truly this presentiment is not ungrounded, as I shall prove to you by a detail of what is now passing in the University of Oxford. This detail is the more important, inasmuch as this University is indeed the heart of the Anglican Church, the beatings of which make the remotest members of this great body quiver. The only end I propose to myself is to give you a just idea of the present position of the Anglican Church, so that the French Catholics may share the emotions of our souls. And I do not believe that it is possible to give you an idea of them otherwise than by an exposition of a small treatise which has lately appeared. I do not flatter myself that you will approve of all the opinions which I am about to mention. I do not defend them. I am their historian—not their author.

"Mr. Newman, one of our theologians, published, a few days since, the 90th Number of the 'Tracts for the Times,' in which he designs to demonstrate that the Church of Rome has fallen into no formal error in the Council of Trent, that the invocations of the saints, (the *Ora pro nobis* for example,) purgatory, and the supremacy of the Holy See of Rome, are in no way contrary to the Catholic traditions, or even to our authorized formularies; in fine, that the dogma of transubstantiation should be no obstacle to the union of the Churches, as in this article there is only a verbal difference between them. At the same time, he is but little satisfied with our Thirty-nine Articles, although he maintains throughout, that the providence of God hindered the Reformers from openly inserting in them the Protestant dogmas to which they were but too much attached. You will perceive, Sir, all the importance of these opinions; and the more so, as they are not the opinions of an isolated theologian. I can assure you, that at the same time that an opposition was raised by the elder members of the University, (as might be expected, seeing that they lived under the system of the eighteenth century,) that very opposition gave me an opportunity of observing, that even the most moderate of the Catholic party at Oxford were ready to sustain the author of the Tract.

"You see, then, Sir, that humility, the first condition of every sound reform, is not wanting in us. We are little satisfied with our position. We groan at the sins committed by our ancestors in separating from the Catholic world. We experience a burning desire to be reunited to our brethren. We love with unfeigned affection the Apostolic See, which we acknowledge to be the head of Christendom; and the more because the Church of Rome is our mother, which sent from her bosom the blessed St. Augustine, to bring us her immovable faith. We admit, also, that it is not our formularies, nor even the Council of Trent, which prevent our union. After all these concessions, you may ask me, why, then, do you not rejoin us? What is it that prevents you? Is it your formularies?—But, according to yourself, you do not look upon them with a very favourable eye. Is it ours?—But, in your opinion, they do not contain any error. My reply to this question will develop to you still more clearly our

present position. In the first place, Sir, while Mr. Newman expresses himself thus clearly on the purity of the formularies authorized by the Church of Rome, he always makes a distinction between the system of the Council of Trent, and another system which exists in that Church. While he returns thanks to God for having preserved that Council from all formal errors in matters of faith, he, at the same time, maintains that in practice there are corruptions in the Church against which the Council itself raises its voice, but which nevertheless still exist, and call loudly for reform. Thus, he says, that, 'notwithstanding the errors in practical system, there is no Church but that of Rome which has given free course to the emotions of adoration, of mystery, of tenderness, of reverence, devotion, and to the other sentiments of that kind, which may so entirely be called Catholic.' He maintains that the theory of the Church is pure; but, according to certain books of piety which are too widely spread, according to the statements of enlightened travellers, free from all the prejudices of vulgar Protestantism, he fears that there is a system authorized, which, practically, 'instead of presenting to the soul of the sinner the Holy Trinity, heaven and hell, substitutes for that the Holy Virgin, the saints, and purgatory.' It is true that all that does not form an essential part of the faith of the Church; but he avows that the system loudly calls for reform, and that it would be impossible for the Anglican Church *yet* to cast itself into the arms of that of Rome.

"In the second place, we have a sacred duty to discharge towards the members of our Church. We cannot yet bring ourselves to believe that our dear England is in the same position as the heretics who boast in the names of Luther and Calvin. Of a truth, Sir, is not the episcopal order still worth something? A sacrilegious king may, indeed, have stolen from the altars of Canterbury the sacred bones of St. Thomas; but think you he had the power to drive away the great soul, who, from his throne in the skies, ever watches over the See which he has illustrated by his life, and consecrated by his blood? God forbid that the august line of Lanfranc and of Anselm should ever cease! If we have not preserved it, it is no more; for of a truth you will not say that its succession has been kept up by you. There is no archbishop *in partibus* of Canterbury, or of York, as there is of Cambysopolis or of Siga. But perhaps you may say, that the moment an archbishop ceases to be in communion with Rome, he also ceases to exist. But permit me here to become a little scholastic, and to borrow the terms with which the schools supply me, in order to give more precision to my ideas.

"The Papacy, according to us, is rather the accidental than the essential form of the Church; it resembles rather the vital heat than the life of the Church. The absence of heat is a mark of sickness. Without it, the limbs, powerless, are dragged sorrowfully about, and the functions of life languish; but life may still be there. Thus, union with the Pope is a necessary result of the perfect health of the Church. The retrenching of this union is a proof that all does not go well. It is a symptom of the presence of a malady which gnaws the entrails of the Church. Her priesthood is perhaps deprived of some of its functions, or, as, alas! is too certainly the case with us, the episcopacy is subjected to the powers of this world. But the life, that is to say, the essence, of the Church is not yet extinct. We have, then, still a duty to perform towards our brethren.

"There are at this moment in the Anglican Church, a crowd of persons who balance between Protestantism and Catholicism, and who, nevertheless, would reject with horror the very idea of a union with Rome. The Protestant prejudices, which, for three hundred years, have infected our Church, are unhappily too deeply rooted there to be extirpated without a great deal of address. We must, then, offer in sacrifice to God this ardent desire which devours us of seeing once more the perfect unity of the Church of Christ. We must still bear the terrible void which the isolation of our Church creates in our hearts, and remain still till it pleases God to convert the hearts of our Anglican *confrères*, especially of our holy fathers, the bishops. We are destined, I am persuaded, to bring back many wandering sheep to the knowledge of the truth. IN FACT, THE PROGRESS OF CATHOLIC OPINIONS IN ENGLAND, FOR THE LAST SEVEN YEARS, IS SO INCONCEIVABLE, THAT NO HOPE SHOULD APPEAR EXTRAVAGANT. LET US, THEN, REMAIN QUIET FOR SOME YEARS, TILL, BY GOD'S BLESSING, THE EARS OF ENGLISHMEN ARE BECOME ACCUSTOMED TO HEAR THE NAME OF ROME PRONOUNCED WITH REVERENCE. AT THE END OF THIS TERM YOU WILL SOON SEE THE FRUITS OF OUR PATIENCE.

"But, moreover, I venture to say, that we have besides a sacred duty to fulfil towards Rome. Far from us be that vulgar Protestantism which dares to open its profane mouth, and utter its calumnies against the See of St. Peter. Yes, if I could once be convinced that the Spirit of God had quitted the Church of Rome, I should think at the same time that Christianity was about to be extinguished all over the world."

[The writer then goes on to state the third, as it would appear, and the least efficient cause which withholds the Anglican Church from the bosom of Rome ; and that is no other than a political one. Ireland and her political movements are the great obstacle in the eyes of the Oxford writer ; and while the cause of Catholicism is associated and identified with the cause of Ireland, the odium of the latter, in the minds of Englishmen, must revert with all its force on the interests of the former.]

“ Permit me to offer you, in conclusion, one or two remarks. Permit me to point out a sure means of reuniting England to the Church of Rome ; a means which I dare to call irresistible. Let the Roman Catholics in England labour to reform themselves ; let them break the bands of worldly policy which unite them to our schismatics ; let them cease to favour sedition and treason. These are not the arms of the Church. No ; she has vanquished the world by her sufferings, fastings, and prayers. We are told that two orders of monks are just established in England to labour at our conversion. Let them, I beseech you, leave to God the care of touching our hearts ; let them abstain from those unfortunate efforts which have been made against the peace of our flocks ; let them avoid all endeavour to gain over *individuals*. It is a long task to gain over a nation bit by bit, atom by atom. I aim at pointing out to them the means of harvesting the whole realm, and heaping up its fruits in the granaries of the Church. Let them labour among the Roman Catholics. Let them shew us that which *we* have not, the image of a Church perfect in discipline and in morals ; let her be chaste and beautiful, as becomes the divine spouse of Jesus Christ ; let her chaunt night and day the praises of her Saviour ; and let even her outward garments be glorious, that the spectator, struck with admiration, may throw himself at her feet, seeing clearly in her the well-beloved of the King of heaven. Let them go into our great towns to preach the Gospel to that half-pagan populace ; let them walk barefooted ; let them be clothed in sackcloth ; let them carry mortification written on their brow ; let them, in fine, have amongst them a saint, like the seraph of Assisium, and the heart of England is already gained.

“ And this great heart, once so Catholic, this poor heart, so long torn by the vigour of its own life (*déchiré par la vigueur de sa propre vie*) exhausted in vain efforts to fill up the frightful void which reigns there, does it not merit some sacrifices on your part, that it may find consolation and healing ? Oh, how sweet it was for us to learn that our Catholic brethren prayed for us ! The triumphant army in heaven prays also for us. It has prayed, I am sure, from the beginning of these three centuries of schism and of heresy. Why have not the prayers of St. Gregory, St. Augustin, and St. Thomas been heard ? Because of our sins ; the sins, not only of England, but of Rome. Let us go and do penance together, and we *shall* be heard. During this holy time, in which the Church retires to the depth of the solitude of her soul, following the bleeding feet of her divine Master, *driven by the Spirit into the desert*, know that many of us stretch out our hands day and night before the Lord, and beg of him with sighs and groans, to reunite them to their Catholic brethren. Frenchmen ! fail not to aid us in this holy exercise ; and I am persuaded that many Lents will not have passed before we shall chaunt together our Paschal hymns in those sublime accents which have been used by the divine spouse of Christ for so many ages.”—*From the Catholic Magazine. May, 1841.*

## II. LETTER OF THE REV. G. SPENCER TO THE "UNIVERS."

A Letter, addressed by the Rev. G. Spencer to *The Univers*, presents the question of the Catholic movement in England under a new point of view. The following is the substance of his Letter :—

"When I was in France, I never suspected that the conversion of England would be brought about by other ways than those in which we had hitherto walked—that is to say, the conversion of individuals, increasing in number every day, till at length the different sects crumbled to pieces, and the Catholic hierarchy erected a new Church upon their ruins. . . . But God in his goodness surpasses himself, so to say, in giving us what we desire by a far quieter and more perfect method, and in a way that all the world would ever have supposed impossible.

"When the Catholic movement first began to exhibit itself in so striking a manner at Oxford, which is the very heart of the Anglican Church, I never doubted but that it was the sign of a great regeneration about to take place in our country ; but I did not understand the position which those learned Ecclesiastics wished to take up, who are now guiding the most influential spirits of the Anglican Church. I was well aware that they still strongly repudiated all idea of going over from their Church to our own ; but then I supposed this objection, on their part, to be a remnant of prejudices which would naturally lead them to hesitate a considerable time before taking so decisive a step. Indeed, quite lately I still held to the idea, that, in a short time, we should see them prepared to quit their Church in considerable numbers, and unite with us in labouring to effect the conversion of their brethren ; but the nearer the approaches they make to Catholic sentiments, the more resolved they appear to be to rectify their position—not by quitting the vessel, as if they despaired of its safety, but by guiding it together with themselves into the harbour of unity. They insist upon it that we are mistaken in supposing that the succession of their orders has ever been interrupted. They constantly maintain that, although the Thirty-nine Articles, which are the confession of faith of the Anglican Church, were the work of men like Cranmer infected with heresy, yet that God did not permit that there should be inserted in them any declarations absolutely contrary to the Catholic Faith. They prove, by facts drawn from the history of their Church, that, ever since the pretended Reformation, this Church has ever had within her bosom, and in an uninterrupted succession, Doctors, Priests, Bishops, who have signed the aforesaid Articles in a sense altogether Catholic : still further, they openly avow, that they themselves have no objection to urge against the decisions of the Council of Trent ; and that it is in the sense of the Catholic Faith, as agreed upon at that Council, that they profess to understand the Formularies of their own Church. Lastly, as a proof that the spirit of the Anglican Church is essentially Catholic, and that its Formularies cannot be regarded as implying a formal condemnation of Catholic Doctrines, they point to this significant fact, viz. that, since they have openly proclaimed these sentiments to the world, nobody has been able to offer them any effectual opposition. At first, there was an outcry against them ; but latterly, they have been allowed to go on pretty much as they liked.

"I beg you to observe, that I do not take upon myself either to justify these notions or refute them. . . . It is not for me to judge their cause. I leave this to the Head of the Church, to whom I keep myself attached as to the barque of St. Peter, and whose decisions are a law to me ; but, thinking that I see the day dawning, which shall behold England returning to the true Faith, and, convinced that an abundant outpouring of the grace of God would suffice to realize our wishes in a manner more remarkable than we can figure to ourselves, I think that I may appeal to Catholics not only in France, but in all Europe ; and entreat them, by the mercies of God, to look with deep interest upon the efforts which our separated brethren are making to reunite to the Catholic Church one of the noblest of her branches, which has been severed from her for so long a time."—*From l'Ami de la Religion*, Aug. 12, 1841.



## APPENDIX D.

## TRACTARIANISM IN THE SEVENTEENTH CENTURY.

I. EXTRACT FROM THE WORKS OF THOMAS GOODWIN, D.D.  
SOME TIME PRESIDENT OF MAGDALENE COLLEGE, OXFORD.

“Now take the Times of Popery before the Reformation, (that is, afore the Times the Protestant Kingdom did first begin to cast off the Pope,) and there were none that were suffered to have such a remiss (no nor any lesser) kind of owning the Beast, but must all (as they did) receive his Mark, or his Name, and be professed Papists, coming to Mass, acknowledging the Pope, and worshipping his Image ; or they might not *buy and sell*, they might not live quietly as others did. Therefore these that receive the Number of his Name, must be some Generation of Men risen up since, and that also within those Kingdoms (some of them) that have renounced the Pope : for within the Popish Dominions (unto this Day) either the Inquisition suffers none to profess less than the receiving his Name at least ; or in others, those that are of Papists the most moderate, yet receive the Name of the Beast at least, and so, more than the Number of his Name. But this Number of his Name seems to be a Company that proceed not so far as to receive his Character, professing themselves to be Priests of *Rome*, nor to receive his Name ; for they do not profess themselves to be *Papists*, and yet are of the Number of his Name ; that is, do hold and bring in such Doctrines and Opinions, and such Rites in Worship, as shall make all Men reckon, account, or number them among *Papists* in Heart and Affection ; and so, they are of the Number of his Name, that is in account such, they behave themselves to be so as they are, and deserve to be accounted and esteemed *Papists*, and to aim at Popery, in the Judgment of all Orthodox and Reformed *Protestants* : and that justly, for although their Profession deny it, yet when their Actions, and their corrupting of Doctrine and Worship shall speak it to all Men’s Consciences, they cannot but judge that the *Pope*, and the fear of him, is before their Eyes, (as *David* speaks of wicked Men.) And as those in *Titus*, that profess they know God, yet in their Works deny him, are justly accounted *Atheists* ; so those that shall profess the Reformed Religion, yet in all their Practices, and under-hand Policies, depress it, and advance the *Popish Party*, are justly to be accounted *Papists*, and to have received the Number of his Name.

“The phrase [Number of a Name] is not only taken for a Name consisting of Numeral Letters, and so, not only for Number Arithmetical ; but the word [Number] is in many Languages put for the Account, Reckoning, or Esteem, that is commonly had of Men ; as in Latin we say, He is one *nullius Numeri*, of no Number or Account, and so among the Grecians, *ἐν πολέμῳ ἐναριθμῶς*, is used by *Homer*, for one in great Account in War, being numbered or esteemed a Souldier.

“So then, Number of a Name, is a common Esteem, or Account to be such or such an one ; and so the Number of the Beast’s Name here, is the common repute or esteem to be a *Papist*, procured through under-hand advancing of the Popish Cause. It being therefore spoken in a distinct and lower degree from receiving his Name or Mark, (which note out an open Profession) doth yet necessarily import so much, inclining and cleaving to him (though secretly) as shall deserve that account and repute to be so numbered, as being indeed tacitely and in Heart, as truly of his Company, as those that receive his Name. Now if in opening the meaning of the Holy Ghost in the Phrase here, this Description shall seem to the Life to picture out a Generation of such kind of Popish Persons as these in any (even the most Famous) of the Reformed Churches, certainly there will not want good ground for it : for though they, with an impudent fore-head, renounce the *Pope’s* Character, and the Name of *Papists*, and will by no means be called *Priests of Baal*, (though Priests they affect to be called) but boast themselves to be of the Reformation, and opposites to the Papal Faction ; yet with as much impudence do they bring in an Image of Popish Worship and Ceremo-



nies, adding to some old Limbs, never cast out, other substantial parts, of Altars, Crucifixes, Second Service, and the like, so to make up a full likeness in the Publick Service, to that of the Popish Church; they bring in the Carcass first, which may afterwards be inspired with the same Opinions. All this, not as Popery, or with annexion of Popish Idolatrous Opinions, but upon such grounds only, as upon which *Protestants* themselves have continued some other Ceremonies. And as in Worship, so in Doctrine, they seek to bring in a *Presence* in the Sacrament of the Lord's Supper, beyond that which is Spiritual, to Faith, which yet is not Popish Transubstantiation; a Power in Priests to forgive Sins, beyond that which is declarative, yet not that which Mass-Priests arrogate: Justification by Works, yet not so grossly as in the way of Popish Merit, but as a Condition of the Gospel as well as Faith; and many the like to these; thus truly setting up an Image of Old Popery in a Protestant Reformed Way, even as Popery is an Image of Heathenish Worship in a Christian Way. Say these Men what they will, that they hold not of the Pope, nor any way intend him, or the introducing his Religion into these Churches, yet their Actions do (and cannot but) make all men number them as such; and therefore we say, That they have gained that esteem at Home and Abroad in all the Churches; and it is no more than what the Holy Ghost prophesied of, who hath fitted them with a Description so Characteristical, as nothing is more like them than this of these here, who are said to receive *the Number of his Name*. And they doing this in a way of Apostacy from their former Profession and Religion in which they were trained up, and in a Church so full of Spiritual Light, where God hath more Witnesses than all the rest of the Churches, and with an intention and conspiracy in the end to make way for the Beast, (that going before, as the Twi-light doth serve to usher in Darkness) therefore the Holy Ghost thought them worthy of this Character, (in this Prophecy) and of a discovery of them unto whom they do belong; especially seeing they would so professedly deny it. And though haply but in one of the ten Kingdoms, (although the *Lutherans* else-where look very like this Description also); yet seeing they were to grow to so potent a Faction, as to have power to hinder the (*buying and selling*) quiet living of others amongst them, who will not receive this Worship and Doctrine, (which is a new refined Popery) and with it the Number of his Name; that is, those Opinions and Practices which do deserve that esteem. And further, because they were to be the Pope's last Champions before his Fall, whom those that are the true Saints, (of whom the greatest Number in the last Age before the Pope's Ruin, is in, or belong to that one Kingdom) are to encounter and overcome, before the ruin of *Rome*; therefore the Holy Ghost thought not fit to leave such a Company out of the Beast's Number and Followers; and that also, although they were to continue but for a short time; for the Doom of these Men we have in another Prophecy (as their Description also) 2 Tim. 3. from the 1st verse to the 15th, the Prophecy there being of a Generation of Men to arise in the last Days, (the Papiasts rising is attributed to the *Latter Days*, in 2 Tim. 4 chap. but the rise of these to the *last* of the last Days) who shall set themselves principally against the Power and Spirit of True Worship, and set up a Form or Image instead of it, verse 5. but their Doom is, (verse 9.) *These shall proceed no further, they shall have a stop; and their Folly, and Madness, and Hypocrisy (to attempt to bring in Popery with denying it; and when it is going down, then to build this Babel again) shall appear to all men; and being discovered, will be their overthrow: but notwithstanding they must proceed further than as yet they have done, even to the killing of the Witnesses in that Kingdom, or tenth part of the City, (as chap. 11. will shew, when in its due order it shall be opened.)* And because these last Champions of the Beast, and Healers of the Wound given him, should come in the last Days of all, they are therefore last named, and are said to be last overcome by the Witnesses and pourers forth of the Vials, as chap. 15. 2.—*Exposition upon the Revelation*. First part Chap. VII. pp 65.—67. Folio Ed: 1683. ‡

## II. EXTRACT FROM THE CONSTITUTIONAL HISTORY OF ENGLAND.

BY HENRY HALLAM, Esq.

“The charge of inclining towards Popery, brought by one of our religious parties against Laud and his colleagues with invidious exaggeration, has been too indignantly denied by another. Much, indeed, will depend on the definition of that obnoxious

‡ The time of the author writing this Discourse was in the year 1630. Preface to the Reader, p. 2.—ED.

word ; which one may restrain to an acknowledgment of the Supremacy in Faith and Discipline of the Roman See ; while another comprehends in it all those tenets which were rejected as corruptions of Christianity at the Reformation ; and a third may extend it to the ceremonies and ecclesiastical observances which were set aside at the same time.

" In this last and most enlarged sense, which the vulgar naturally adopted, it is notorious that all the Innovations of the School of Laud were *so many approaches, in the exterior worship of the Church, to the Roman model.*

" *Pictures* were set up or repaired.<sup>4</sup>—The *Communion-table* took the name of an *Altar* ;<sup>5</sup> it was sometimes made of stone ;—*obeisances* were made to it ;<sup>6</sup> the *Crucifix*<sup>7</sup> was sometimes placed upon it. The *dress* of the officiating Priests became *more gaudy*.<sup>8</sup> Churches were *consecrated with strange and mysterious pageantry*.<sup>9</sup>

" These petty superstitions, which would of themselves have disgusted a nation accustomed to despise as well as abhor the pompous rites of the Catholics, became more alarming from the *evident bias of some leading Churchmen to parts of the Romish theology.*

" The Doctrine of a *real presence*, distinguishable only by vagueness of definition from that of the Church of Rome,<sup>1</sup> was generally held.\*

" Montague, Bishop of Chichester, already so conspicuous, and justly reckoned the chief of the Romanizing faction, went a considerable length towards admitting the *Invocation of Saints*.<sup>2</sup> *Prayers for the Dead*,<sup>3</sup> which lead naturally to the tenet of *Purgatory*,<sup>4</sup> were vindicated by many. In fact, there was hardly any distinctive opinion of the Church of Rome which had not its abettors among the Bishops, or those who wrote under their patronage.

" The practice of *Auricular Confession*,<sup>5</sup> which an aspiring Clergy must so deeply regret, was frequently inculcated as a duty. And Laud gave just offence by a public declaration, that in the disposal of Benefices he should, in equal degrees of merit, prefer *single* before *married*<sup>6</sup> Priests.†

" It must be confessed that these English Theologians were less favourable to the *Papal Supremacy* than to most other distinguishing tenets of the Catholic Church. Yet even this they were inclined to admit in a considerable degree,<sup>7</sup> as a matter of

\* " In Bishop Andrews' answer to Bellarmine, he says, " *Præsentiam credimus non minus quam vos veram ; de modo præsentie nil temere definimus.*" And soon afterwards, " *Nobis vobiscum de objecto convenit, de modo lis omnis est. De hoc est, fide firmâ tenemus quod sit, de hoc modo est, ut sit Par, sive In, sive Cum, sive Sub, sive Trans, nullum inibi verbum est.*" I quote from Casaubon's *Epistles*, p. 393. This is reduced to plain terms: We fully agree with you that Christ's Body is actually present in the Sacramental Elements, in the same sense as you use the word ; but we see no cause for determining the precise mode, whether by Transubstantiation or otherwise."

" The doctrine of the Church of England, as evidenced by its leading Ecclesiastics, underwent a change in the reign of James, through Andrews, Casaubon, and others, who deferred wholly to antiquity. In fact, as I have elsewhere observed, there can be but two opinions, neglecting subordinate differences, on this famous controversy. It is clear to those who have attended to the subject, that the Anglican Reformers did not hold a local presence of Christ's human Body in the consecrated Bread itself, independent of the communicant ; or, as the technical phrase was, *extra usum* ; and it is also clear that the divines of the latter school did so. This question is rendered intricate at first sight, partly by the strong figurative language which the early Reformers employed, in order to avoid shocking the prejudices of the people ; and partly by the incautious and even absurd use of the word *real presence* to mean *real absence*, which is common with modern theologians."

† Heylin's *Life of Laud*, p. 212. He probably imbibed this, like many other of his prejudices, from Bishop Andrews, whose epitaph, in the Church of St. Saviour's, in Southwark, speaks of him as having received a superior reward in heaven on account of his celibacy ; " *Cœlebs migravit ad aureolam cœlestum.*" *Biog. Britannica*. *Aureola*, a word of no classical authority, means in the style of Popish Divinity, which the author of the epitaph thought fit to employ, the crown of virginity. See *Du Cange in voc.*

4 The introduction of Pictures into our Churches has been attempted, and defended in the present day. 5 See note 4, p. 416, *supra*. 6 See note 5, p. 620, *supra*. 7 Mr. Paget speaks of the "Disciples of the Tractarian School," as "wearing not Crosses only, but *Crucifixes (sic)* as conspicuously as possible." See note 3, p. 625, *supra*. 8 See notes 2, 3, page 616. See also the "Christian Calendar, for the use of Members of the Established Church, by a Lay Member of the Camden Society;" in which "the copes and vestments" are said to "follow the colour of the Altar cloth," being "*white,*" "*violet,*" "*scarlet,*" "*green,*" or "*black,*" as the Festival may require. 9 Similar propensities have developed themselves at *Leeds* and elsewhere. 1 See note 1, p. 414, *supra*. 2 See note 2, p. 522, *supra*. 3 See pp. 508, 509, and note 8, p. 520. 528, *supra*. 4 See note 1, p. 383, *supra*. 5 See note 3, p. 56 ; and note 9, p. 528, *supra*. 6 "An unmarried Priest will be preferred," is the constant language of the Tractarian advertisers. See also note 5, p. 110. 7 See note 9, p. 52, and p. 480, *supra*.—Ed.

positive, though not divine institution; content to make the doctrine and discipline of the fifth century the rule of their bastard reform.

"An extreme reverence for what they called the *Primitive Church* had been the source of their errors.<sup>8</sup> The first Reformers had paid little regard to that authority. But as learning, by which was then meant an acquaintance with Ecclesiastical Antiquity, grew more general in the Church, it gradually inspired more respect for itself; and men's judgment in matters of religion came to be measured by the quantity of their erudition. The sentence of the early writers, including the fifth, and perhaps sixth centuries, if it did not pass for infallible, was of prodigious weight in controversy. No one in the English Church seems to have contributed so much towards this relapse into superstition as Andrews, Bishop of Winchester, a man of eminent learning in this kind, who may be reckoned the founder of the school wherein Laud was the most prominent disciple.

"A characteristic tenet of this party was, as I have already observed, that *Episcopal Government*<sup>9</sup> was indispensably requisite to a Christian Church.\* Hence they treated the Presbyterians with insolence abroad, and severity at home.<sup>1</sup> A Brief to be read in Churches for the sufferers in the Palatinate having been prepared, wherein they are said to profess the same religion as ourselves, Laud insisted on this being struck out. The Dutch and Walloon Churches in England, which had subsisted since the Reformation, and which various motives of policy had led Elizabeth to protect, were harassed by the Primate and other Bishops for their want of conformity to the Anglican Ritual. The English ambassador, instead of frequenting the Hugonot Church at Charenton, as had been the former practice, was instructed to disclaim all fraternity with that sect, and set up in his own Chapel the obnoxious altar and the other Innovations of the hierarchy.

"This alienation from the Foreign Churches of the reformed persuasion had scarcely so important an effect in begetting a predilection for that of Rome, as the language frequently held about the Anglican separation. It became usual for our Churchmen to lament the precipitancy with which the *Reformation* had been conducted, and to inveigh against its principal instruments.<sup>2</sup>

"Nothing incurred more censure than the dissolution of the *Monastic Orders*,<sup>3</sup> or at least the alienation of their endowments.

"The Catholics did not fail to anticipate the most favourable consequences from this turn in the Church.<sup>4</sup> The Clarendon State Papers, and many other documents, contain remarkable proofs of their sanguine and not unreasonable hopes. . . . They drew a flattering picture of the resipiscence of the Anglican party; who are come to acknowledge the truth in some Articles, and differ in others rather verbally than in substance, or in points not fundamental; who hold all other Protestants to be schismatical, and confess the Primacy of the Holy See, regretting the separation already made, and wishing for re-union;<sup>5</sup> who profess to pay implicit respect to the Fathers, and can best be assailed on that side."—Vol. i. chap. viii. pp. 473—478. Fourth edition.

\* "Hall, Bishop of Exeter, a very considerable person, wrote a treatise on the 'Divine Institution of Episcopacy,' which, according to an analysis given by Heylin and others, of its leading positions, is so much in the teeth of 'Hooker's Ecclesiastical Polity,' that it might pass for an answer to it. Yet it did not quite come up to the Primate's standard, who made him alter some passages which looked too much like concessions."—Heylin's *Life of Laud*, 374. Collier, 379.

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<sup>8</sup> See Charge of the Dean of Salisbury, par. 9, p. 196, *supra*. <sup>9</sup> See note 9, p. 44; and notes 4, 5, p. 222. <sup>1</sup> See note 5, p. 203, *supra*. <sup>2</sup> See note 9, p. 35; also page 106, and Chapters XVIII. XIX., *supra*. <sup>3</sup> See Proude's Remains, vol. i. p. 322. <sup>4</sup> See note i. p. 126, *supra*. <sup>5</sup> See pp. 106. 108, *supra*.—ED.

## APPENDIX F.

## ILLUSTRATIONS OF THE MEEKNESS, CHARITY, AND FORBEARANCE, DISPLAYED BY THE TRACTARIANS.

"I cannot close what I have had to say respecting them, without offering my testimony and humble meed of praise to the singular *meekeſs*, *charity*, and *forbearance*, which they have exercised throughout theſe controversies."—BISHOP PHILIPOTS. *Vide ſupra*, p. 135.

"I would not have blotted ſo much paper with ſo much *wickedneſs*, nor filled your ears and eyes with ſo much *filthineſs*, but that he provoked me to it, and calls that good, which is evil, and light, darkneſs."—BISHOP PILKINGTON. *The Burning of Pauls*. Sect. ix. Edition of the Parker Society.

## I. MR. PAGET'S "WARDEN OF BERKINGHOLT,"

The following extracts from a Tractarian Novel, entitled *The Warden of Berkingholt*, by the REVEREND FRANCIS E. PAGET, M.A., CHAPLAIN TO THE LORD BISHOP OF OXFORD, may be fitly introduced by a quotation from a review of MRS. TROLLOPE'S *Vicar of Wrexhill*, in the *British Critic* for Jan. 1838:—

"There is one *crowning perfidy*, one more *consummate infamy*, from which we do in our heart truſt MRS. TROLLOPE may be completely absolved. That *perfidy*, that *infamy*, would be, by the pointed mention of ſome ſlight particularity . . . . . to direct the attention of the ill-natured to ſome actual and individual perſon, as the poſſible original."—*British Critic*, Jan. 1838, p. 102.

MRS. TROLLOPE'S innocence of this "*consummate infamy*" has been, it is well known, very ſtrongly ſuſpected: let the reader judge for himſelf how far MR. PAGET is entitled to a more complete abſolution:—

MRS. TROLLOPE.

"Among the females he had been particularly ſucceſſful; and indeed the proportion of the fair ſex who are found to embrace the tenets which this gentleman and his ſect have introduced in place of thoſe of the Church of England, is ſo great, that, as their faith is an excluſive one, it might be conjectured that the chief object of the doctrine was to act as a balance weight againſt that of Mahomet, who, atrocious tyrant as he was, ſhut the gates of heaven againſt all woman kind whatſoever."

*Vicar of Wrexhill*, vol. ii. p. 128.

"Miss Fanny is evidently intended as a representation of the claſs of evangelical young ladies, who ſlide by inſenſible degrees through the pious into the amatory, and ſing hymns where the devotional is a plagiarism from the erotic, and fall in love with the too intereſting parſon, who debars them from other emotions than thoſe which his own mingled tendereſs and ſpirituality can gently but deeply ſtir."

*British Critic*, Jan. 1838, p. 89.

MR. PAGET.

"Mr. Swainham was ſo eminently popular among the female viſitors at public meetings, that he had been heard to boaſt that he had, in the courſe of a ſingle year, received from the dear creatures, known and anonymous, no leſs than forty-nine direct propoſals, and 753 pair of embroidered ſlippers. And among the younger part of the female religious world, he was known by the name of 'Look and die'—a circumſtance of which he was as proud as of the ſlipper contribution— . . . for with the exception of the caſt in his eye, nature had favoured him, and his tailor and Rowland's Kalydor had done the reſt."

*Warden of Berkingholt*, pp. 261, 262.

"It was well he had done, for the eldeſt Miſs Wiggins had fainted, and the two younger were in hſterics. Really, gentlemen of Mr. Swainham's abilities ſhould take care what they are about. They make terrible havoc: they play with edged tools, and many a ſoft-hearted and diſconſolate milliner's apprentice has had cauſe ere this to addreſs them as the broken-backed frogs did the ſtone-throwing boys in the fable, 'It may be fun to you,—but it is death to us.'"

*Warden of Berkingholt*, p. 264.

Further evidence of MR. PAGET'S guilt will be found in the accompanying fac-ſimile of a document deſigned and published by the Clerical Noveliſt, and far ſurpaſſing any thing achieved by his fair competitor for the "*crowning perfidy*."

UNPARALLELED ATTRACTION.  
SPLENDID COMBINATION OF TALENT!

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The Religious Public are respectfully informed that a Meeting of the Berkingholt Ladies Association of the

**CLACKINGTON**  
AUXILIARY BIBLE SOCIETY

Will be held in Berkingholt Church, on Monday Evening,  
August 24th, when

**THE REV. RORY O'FLANNIGAN,**  
*Of Liverpool,*

Will appear on the Platform to advocate the claims of the  
Institution, accompanied by the

**REVERENDS LOTHARIO SWAINHAM OF CHELTENHAM,  
JOSEPH MILLER OF MANCHESTER,  
WILLIS MADDISON OF ST. LUKE'S, BETHLEM GREEN,**  
and

**SHIMEI GADD,**  
*Travelling Secretary of the Parent Society.*

It is likewise hoped that **COUNT WERTER VON SPITZBUBE**  
from Prussia (now in the neighbourhood) and several eminent  
Ministers of *various denominations* will attend the Meeting.



The **REV. JEREMY SWAMP**, Perpetual Curate of Berkingholt, will take the Chair at Seven o'Clock precisely, and deliver a Prayer appropriate for the occasion. In the course of the proceedings Hymns will be sung by the Members of the Clackington Melodists' Club, who have most liberally offered their gratuitous services on this occasion.

The Church is warm, and will be well lighted. Reserved seats for the Ladies on the Platform. Refreshments and accommodation at the Temperance Tavern, Church Lane.

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**SCATTERLIZE, PRINTER AND PUBLISHER,  
BERKINGHOLT PRESS.**





## II. THE OXFORD MARGARET PROFESSOR.

"The MARGARET PROFESSOR appears at intervals averaging not less than three years. Though he now seems settling into periodic times, hitherto his return has been uncertain. However, there have always been certain signs of his approach, so the University has never been taken by surprise. *Nunquam imprudentibus imber obfuit.* When public feeling has been a good deal excited about any Oxford affairs, and the London papers, especially *The Record*, have taken them up, and called upon the University to vindicate its fair fame, you may then confidently look for the MARGARET PROFESSOR; and accordingly, when the clamour is at the highest, whispers are heard that he is going to fire off a sermon . . . a large crowd assembles . . . a person of rather striking appearance, and displaying his doctor's robes to great advantage, ascends the pulpit, and, with a countenance and gestures fully wrought up to the occasion, delivers sentence, or punishment, or whatever else it is to be called. His style is round, wordy, full of antithesis, sarcasm, with all those rhetorical arts that one finds in polite sermons of the last century. There is an evident sensation in Church. Every body goes home with the impression that he has seen something very striking—something between a portent and a catastrophe, which he will never forget, and the like of which he will never see again. The effect is various. Some are roused to indignation against the victim of the day's sport; the softer natures feel a re-action towards pity.

"Now we know that manner has at least as much to do with the body as with the mind; and a person's outward ways are a very uncertain index of his real disposition. It is so, we doubt not, in the present instance. But we are only describing the appearance; and we trust it will be beneficial to all parties, especially to the Professor himself, to know what appearance he makes. We do not think it either an amiable or a dignified one. It is Judge Jefferies without his humour and without his consistency of principle. It is not the performance of a pleader, or even of a judge, but rather of that grim functionary who appears only on certain, and those very public occasions,—whose intermediate existence and locality is utterly unknown and uncared for—who is supposed to be all-indifferent to the rights of the case, and unable to enter into them, and whose office is to consummate the processes of the law. How a man should endure, or even relish such an employment, is a puzzle to ordinary minds. 'The Sovereigns may do what they like,' said Wellington at Paris, when he heard of the proposition to put Bonaparte to death, 'but I will never be an executioner.' So forcibly does the resemblance we have alluded to possess the mind, that we could almost say, 'Descende carnifex,' did one think it probable that the morrow would change the mood."—*British Critic*, No. 59, pp. 217, 218.

"He"—the MARGARET PROFESSOR—"confesses to a great difficulty in mere reading, not to speak of understanding what he reads. Two or three pages of quotation or argument he speaks of as 'long,' 'wearisome,' 'tedious,' 'perplexing,' 'irksome task,' 'a prolixity well calculated to bewilder the reader, and cause him to lose the thread of a disjointed argument;' 'an entangled thread of sophistical reasoning.' So often do such expressions recur, that one is painfully reminded at every other page, of headache, plethora, drowsiness, vertigo, depression of spirits, and other apopleptic symptoms. Knowing, therefore, the extreme difficulty some people find in mental operations, we were willing to suppose the delay before publication was no more than the Professor's constitution required. But for his own avowals on this point, we might have thought some explanation necessary."—*Ibid.* p. 216.

"Does the '*Accuser of the Brethren*,' DR. FAUSSETT, imagine that he will have no imitators, however humble, in the office of public plaintiff of the Church! Is the Margaret Professor to enjoy a snug monopoly as Delator-General? If once in three years he can be poked up to defend what in his post-prandial slumbers, he dreams to be the meaning of the Thirty-nine Articles, does he delude himself into the soothing quiescent belief that no Master of Arts will complain of Preachers who impugn *The Three Creeds*.

"Be of good comfort, MASTER FAUSSETT, you have lighted such a candle in England as we trust, by God's grace, shall never be put out; only take care, Reverend Doctor, that your own fingers are not burnt, and the scarlet gown somewhat scorched and singed.

"All honour, then, to the last Defender of the Faith! GODFREY FAUSSETT shall be a

name as famous as that of Nicholas Ridley: some men achieve immortality by the stake, and some by a note to the Vice-Chancellor!

“ ‘What mighty contests rise from trivial things.’

“ If, when Dr. Pusey preached last at Christ Church,<sup>5</sup> the MARGARET PROFESSOR'S sleep had been as deep as usual—had his biliary organs not been somewhat indisposed—had the hesternal Port not lost its ordinarily tranquillizing influence—in a word, had not the Reverend Doctor been suffering under indigestion, and its consequence, ill temper, *he* had not complained, and it may be that *we* might have waited another century before the Church had been permitted to recover her own lungs. But events are sweeping on with giant speed; and who knows but the *Revival of Convocation* shall be owing to DR. FAUSSETT'S neglect of the apothecary?”—*English Churchman*, No. 29, p. 456.

### III. DR. WYNTER AND “THE SIX DOCTORS.”<sup>5</sup>

“ We will venture to say that no Cæsar in the midst of his legions or his Prætorian guard; no Pope in the Church's direst emergency; no Tudor in reliance on his personal might and awfulness; no Stuart in conceit of his Divine prerogative; no leader of a republican convention in the worst reign of Terror—ever did attempt or could imagine a more preposterous departure from law and justice than what that very peaceable and courteous man, DR. WYNTER, has been allowed to perpetrate with scarcely a breath of remonstrance.”—*British Critic*, July, 1843, p. 227.

“ There is a remarkable instance in the Bible of an Ancient Statute revived after ages of apparent desuetude. The manner of doing it is not commended to our imitation, though in one respect *it was less exceptionable than the late revival at Oxford*; for the formalities of an open court seem to have been strictly pursued. The Statute is found by comparing Ex. xxii. 28, and Lev. xxiv. 14—16. It was revived about six centuries after, when the authorities of Israel, after the receipt of private letters from the chief advisers of the crown, felt an extraordinary impulse of zeal for the honour of God and their King, which ended, as is well known, in the death of Naboth, and the addition of his vineyard to the royal garden.”—*Ibid.* pp. 258, 259.

“ We must beg our reader's pardon if, through a mere slip of the pen, we sometimes appear to assume the existence of this non-entity. ‘A Board of Six Doctors,’ in that sense in which it is used by the Vice-Chancellor, and in which the credulous vulgar have been content to receive it on his authority—a Board of this secret, arbitrary, and irresponsible character is a legal monstrosity, out of the natural order of legal creations, the offspring of ignorance and usurpation. So in law it is nothing. But it is difficult to describe it without appearing to admit that it is something, and has a place in this visible creation. We are obliged to fall into the error of description *per se*, just as Homer did when he attempted to describe a very similar monster of imagination, a certain unearthly, unnatural being, Θεῖον γένος οὐδ' ἀνθρώπων—the Chimera, Πρόσθε λέων, ὀπίθεν δὲ δράκων, μέσση δὲ χίμαιρα. The creature was something bold and minacious in front, upreared and μακρὰ βιβὰς, portending the awful attributes of power, authority, vengeance, and rebuke; behind it was lengthy, dragly, crawling, insinuating, elusive, broken into joints, slimy, and venomous; the connection between the hind and front, and the substance of the whole animal, was a something hazy, abortional, chaotic, indescribable, and scarcely within the ken of human vision,—Chimera proper, the ‘BOARD OF SIX DOCTORS.’ ”—*Ibid.* pp. 255, 256.

“ — Spurning the Succession of a hundred Saints, shall we quail before the anathema of the President of St. John's?—content to stake all—peace, unity, and love—rather than rank a Pope above a free general Council of Christendom, shall we, above Pope, and Curia, and Conclave,—above Emperor, Prince, and Parliament,—above Council, Diet, and Synod,—above Articles, Confessions, and Creeds,—enthroned in solitary Majesty DR. PHILIP WYNTER?—a judge who elects his own jury,—who gags his victim without reading an indictment,—who condemns upon no law, and who leaves for execution before passing sentence. The only wonder is, that such an irresponsible despot as this theological autocrat, seated on the Swags of his own

<sup>5</sup> See note 9, p. 407, *supra*.—Ed.

unapproachableness, has not been already brained by CHARLOTTE ELIZABETH's fan; for we cannot believe that so 'gentlemanly a man' as the elegant President is reserved for a severer fate, or for a sterner champion of the right of private judgment."—*English Churchman*, No. 29, p. 456.

"So long as the voice of the Church is unheard,—so long as the true trumpet gives forth an uncertain sound, or no sound at all, we are compelled to listen to *six penny whistles*, selected and tuned by one *Maître-de-Ballet*—the Sestetto of Doctors must be heard and obliged, while Convocation or a Synod are per force silent."—*Ibid*,

#### IV. THE "SOUND MAN" AND THE RANTER.

"Who may that gentleman be?" asked an old man, 'who came here with Master Reginald, and is so mighty in the Scriptures?'

"What!" exclaimed several voices, 'not know DR. HOOKWELL of *Leeds*; didn't we go, a pretty company of us, to hear him in the old church?'

"Oh, God bless him! is that the great man?" said the old peasant . . . 'Oh, he is a good man!' cried a prim-looking matron of the party, 'although *these Dissenting folks speak cruel words against him.*'

"Oh! *they'll* slander their own mother's son,' returned the old man: 'no heed should be given to the tongue of them.'

"Does *sour James* go a-preaching now?" asked Dick Holmes, . . . alluding to a gaunt hollow-faced man, who wandered over the country anathematizing all who would not believe as he believed.

"Scum of hell!" cried Will Butler, '*I hope hanging will be the end of his history, and all other such smooth rogues; the off-scourings of the swine's bucket are too dainty for him.*'

"He was born a vagabond,' said the old man: 'his father was as big a thief as his mother was bad; . . . and now isn't he a pretty one to preach to his betters?—I've seen him pray till he cried, and preach till he foamed,—aye, *till the shirt on his back was in a muck of a sweat.*' . . .

"Well, let us have done with him.' . . . 'Aye, turn from *the Devil* to fair angels,' said the old man. 'How beautiful the ladies from the Hall looked to-day,—there's *real Gospel* there, and no talk about it. . . . And that worthy reverend DR. HOOKWELL, I love to hear his words . . . if my old limbs can bear me to LEEDS, *feather me* if I don't go there soon!'

"So will we!" cried several voices; 'not that we run after fine preachers like, but still we like to hear *a sound man.*'"—DR. HOOKWELL; or, *The Anglo-Catholic Family*,<sup>6</sup> vol i. pp. 75, &c.

#### V. THE "CATHOLIC PRIEST."

"The Incumbent of a Parish, which is badly circumstanced, *because* in the Patronage of the Parishioners, is anxious to obtain a Curacy with a Sound Principled Rector, who *knows* himself to be a Catholic Priest, and will neither yield up nor compromise the Title;—if *resident*, so much the better. The Advertiser wishes for a really eligible Curacy, with such a Rector as he has mentioned, and accompanied with other circumstances of equal importance, which are reserved for private communications. Letters to be addressed to 'M. R.,' care of The Editor of the *Church Intelligencer*, Aldine Chambers, Paternoster Row.

"N.B. The Advertiser *cannot* follow the example, which unhappily but too many Advertisements afford:—he will not extol his own piety, nor will he thank any one

<sup>6</sup> It appears, from a notice of the publication of certain "*Monthly Tracts for Englishmen*," in the columns of a Tractarian Journal, that the "AUTHOR of 'DR. HOOKWELL'" is a "*Moderate Anglo-Catholic Divine*," whose writings are associated with those of Mr. Dodsworth; Dr. Pusey; Dr. Hook; and Mr. Newman, for the purpose of acquainting the public mind with *the Evangelical earnestness and Spiritual Truths of Anglo-Catholicism.*" "*The Voice of the Church*" is a "Tract" from the same pen.—ED.

else for doing it ; and as he is not soliciting the place of Bellman or Town Crier, he considers it unnecessary to allude to his *Power* of Voice. No one need *take* or *give* the trouble of replying to this Advertisement who does not hate the 'Record,' and all proud, self-righteous, hypocritical, gloomy, nasal, snuffling Recordism,—like Poison."  
—*Church Intelligencer*.

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"See what a complete pattern of *meekness* and resignation some of the persecuted and slandered *Anglo-Catholics* have set to the world"!—*Dr. Hookwell*, vol. i., p. 266.

See also Appendices G and I.

## APPENDIX G.

## TRACTARIAN REVERENCE FOR EPISCOPACY.

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"He that despiseth the Bishops, despiseth the Apostles. It is our duty to reverence them for their office sake."—*Tracts for the Times*, No. 10, p. 4.

"By none is a professed veneration for the Episcopal office carried to a more extravagant height than by some who . . . set at nought, with the greatest contumely, every Bishop who ventures to disagree with them."—ARCHBISHOP WHATELY'S *Kingdom of Christ*, Essay II. scct. 43.

"Like Sampson shorn of his seven locks, a Bishop, if opposing Tractarianism, becomes weak like any other man."—FABER'S *Provincial Letters*, vol. ii., p. 334.

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## I. EXTRACTS FROM THE "ENGLISH CHURCHMAN."

"So low were popular notions about any rule in the Church, that it was, perhaps, needful, some ten years ago, for the writers in the Oxford Tracts to magnify the Episcopal order alone; and they consequently indulged in many somewhat rhetorical amplifications of its dignity. . . . There does not seem on any side too much disposition at present to undervalue the Episcopate. . . .

"It behoves us . . . to consider whether some among us may not have been unfaithful both to our duties and to our knowledge of Scripture and Antiquity, by aggrandizing the Episcopate in the tacit depression of the Presbyterate. . . .

"Did the Vatican itself ever exhibit a *more flagrant tampering with the received doctrines* of the Church of England than the BISHOP OF CHESTER'S late Charge? No decretals that Rome ever saw, surpassed the quiet, matter-of-course way in which a single Bishop took upon himself to rule what was heresy, and what alone was the doctrine of the Church. And so it is: for pure dogmatism, for the uncontrolled *ipse dixit*, for the stiffest and most inflexible decisions, Protestant Popery is the most Romanizing religious system which the Church ever saw: we are using either adjective in an offensive sense."—*English Churchman*, No. 56, pp. 56, 57.

"According to the very proper understanding at which we all seem, for various reasons, to have arrived, we should not have thought it right to say much of this or any other Episcopal Charge. . . .

"The time seems to have come *for complaining of this mode of harassing the Church* by publishing these little addresses.

"Mr. Newman, with much reverence, once said, that 'a Bishop's lightest word was heavy:' some of the Bishops seem to be anxious to shew that their words are not always to be looked at under this air of authority; or being heavy, they are not desirous that their weight should be lost. . . .

"The present Charge has no pretensions to novelty: down to the very phraseology, every word of it has occurred in the recondite pages of the *Christian Observer*, and the *Church and State Gazette*, and such high authorities. . . .

"In a word, though 'small Latin and less Greek,' and very doubtful English, do not necessarily destroy all usefulness in a Priest, or even in a Bishop, they are sore drawbacks from the authority of those who voluntarily come forward as theologians to arbitrate on questions of divinity and scholarship."—*English Churchman*, No. 55, pp. 43, 44. Review of a Charge by the Bishop of Worcester.

"The Bishop of Worcester's argument was founded upon two equivocal words 'scandal' and 'moderation.' It would have been quite as much to the purpose if his Lordship had cited, 'They gave no credence to His word,' as an argument against the table of Prothesis."—*Ibid.* No. 56, p. 56.

## II. LETTER TO THE EDITOR OF THE *MORNING POST*.

"SIR,—You have frequently and ably contended that the principles of Popery are more congenial with those of Low Churchmen than with the principles of High Churchmen. As a further proof of this let me refer you to the Charge of the Whig Bishop of Worcester. In that Charge *he most strongly advocates the doctrine of mental reservation in the taking of oaths. He plainly tells his Clergy, that they are only to keep their oaths so far as is convenient.* This licence, this latitude, this *mental reservation*, DR. PEPPYS maintains *ex Cathedra*.<sup>7</sup> Is not this, Sir, to bring in the very worst feature of Popery into our Church? Is it not high time to have a Convocation called, that the voice of the English Clergy may be raised against such a DAMNABLE HERESY as this?—Will not the Bishop of London, the Bishop of Exeter, the Bishop of Salisbury, and every other *honest* Bishop,<sup>8</sup> repudiate, with indignation, the assertion of the Bishop of Worcester, that they are ready to exonerate the Clergy from their oaths?

"Yours, faithfully,  
"VERITAS."

## III. THE "CHURCH INTELLIGENCER."<sup>9</sup>

"We suppose his Grace would have considerable difficulty in proving his lineal descent from Adam or Noah; but does it thence follow that his Grace is not a descendant of either of those ancient and respected personages. If his Grace of Dublin has not been consecrated in the regular line of Apostolical Succession, we should be glad to know what better title he has to the revenues of the Archbishop of Dublin than his own groom or cook! If ordination in a regular line of Apostolical Succession be not *essentially necessary* (*sic*) then Dr. Unwicke, the Brownist, or any other Layman heretic or schismatic, is quite as much a Minister of Christ as Dr. Whately, and quite as much entitled to the revenues of the See of Dublin. His Grace is a logician; we shall be glad to see him attempt to defend consistently his own position on his own principles."—*Church Intelligencer*. Note by the Editor.

"For the last few months, as if there were not enough to do in Ireland, the Editor of the *Irish Ecclesiastical Journal* has employed himself only in attacking Mr. Newman and Dr. Pusey. Do his friends in Ireland require him to do this? Or is it that since, as the able writer in *The Times* calls them, 'LADY DE GREYS WILD IRISHMEN' have been promoted to the Bench, the wind sits (*sic*) in another quarter than it did?"—*The Church Intelligencer*. Letter from an *Anglo-Catholic*.

## IV. "THE BRITISH CRITIC."

"Compare, for instance, DR. WHATELY'S *heresies* with those of the *innovators* in the sixteenth century; with Luther, for instance, the most powerful and persuasive of them all."—*British Critic*, April, 1842. p. 302.

## V. MR. NEWMAN AND THE BISHOPRIC OF JERUSALEM.

"MAY THAT MEASURE UTTERLY FAIL AND COME TO NOUGHT, AND BE AS THOUGH IT HAD NEVER BEEN!"—NEWMAN'S *Sermons on Subjects of the Day*, p. 379.

The following observations on Mr. Newman's Malediction, as illustrative of Tract-

<sup>7</sup> The reader may form his own opinion of this barefaced and wicked assertion, by referring to Paragraphs 5—19 of the *Bishop of Worcester's Charge*, pages 579—582, *supra*.—ED.

<sup>8</sup> It will be seen by reference to Note 9, p. 573, *supra*, that the Bishops of London, Exeter, Salisbury, Ripon, and Edinburgh, nay even Mr. Keble himself, are equally guilty with the Bishop of Worcester of this "damnable heresy."—ED.

<sup>9</sup> This Journal has since assumed the title of "*The Churchman's Newspaper*."—ED.



arian Reverence and Humility, are taken from a review of that gentleman's last volume of Sermons, in the *Irish Ecclesiastical Journal* for January, 1844.

"Surely if Mr. Newman can thus speak of a measure which (it is a matter of universal notoriety) had at every step the express sanction and concurrence of some of the highest authorities in the Church,<sup>1</sup> he must compel serious and thoughtful persons to ask—of what real practical value are those principles of submission to authority, and reverence for the successors of the Apostles, which Mr. Newman and his friends have so long talked about? In truth, it seems hard to conceive how language more disrespectful to the highest powers in our Church could have been written and printed by the wildest fanatic or the bitterest Dissenter. But coming from the leader of those who have said so much of the meekness and humility of presbyters, so solemn an imprecation of the Divine interference, to bring to nought a work which has had such a sanction, is one of the most extraordinary comments on Mr. Newman's theory of Church principles which it could possibly have received. Of course, the personal virtues of Bishop Alexander are no way concerned *here*; but it is impossible for any right-minded person to read the account of his proceedings, and the journals of his mission, without a feeling of thankful trust, that such prayers as these are but little likely to impede the work in which he is engaged."

## VI. FROUDE'S REMAINS.

"JEWEL was what you would call in these days, an *irreverent Dissenter*."—Vol. i. p. 379.

"I am shocked to see JEREMY TAYLOR so *heretical*."—p. 322.

"I really do feel sceptical whether LATIMER was not *something in the Bullel line*."—p. 252.

"Certainly we *cannot trust the Bishops for Patrons*; for however good the present may be, the next may be a ———!"—p. 405.

"Nothing yet is so painful as the defection of the Heads of the Church. I hear that the Bishop of Ferns is dying; *spes ultima*."—p. 250.

"Some months ago, before I had repented of my radicalism, I was devising a scheme for you, which was knocked on the head by my finding from the *British Magazine* that you were ordained by the Bishop of ———. For my part, I had rather have had my orders from a Scotch Bishop, and I thought of suggesting the same to you. *The stream is purer*; and besides, it would have left me free from some embarrassing engagements." ["Such as the necessity of holding by the Union of Church and State, of contenting himself with the English Liturgical Service, &c." Note by Messrs. Keble and Newman.]—pp. 385, 386.

## VII. FURTHER ILLUSTRATIONS OF TRACTARIAN REVERENCE FOR EPISCOPACY.

1. The publication of several successive editions of Tract 90, and the unanimous vindication of its principles by the leading members of the party, after its condemnation by episcopal authority. *Vide supra*, p. 103, note.

2. The continued "publication" and defence "of Manuals of private devotion extracted from the Breviary and similar sources," in spite of the admonition of the Bishop of Oxford. *Vide supra*, p. 530.

3. The insinuation that the Bishops have been instrumental in causing the recent secessions from Tractarianism to Popery. *Vide Appendix H, infra*.

See also the imputation of ignorance cast by MR. WARD upon "persons in high station," note, p. 173, *supra*;—MR. PERCEVAL's Letter to the Bishop of CHESTER, notes, pp. 41 and 298; and the treatment experienced by the Bishop of GLOUCESTER, notes, pp. 6, 427, and 472.

<sup>1</sup> See "Statement of Proceedings relative to the establishment of a Bishopric of the United Church of England and Ireland in Jerusalem. Published by authority." 1841.—ED.

## APPENDIX H.

## LIST OF CONVERTS FROM TRACTARIANISM TO POPERY.

"But nothing excited so much alarm as the perpetual Conversions to their faith. Those had not been quite unusual in any age since the Reformation, though the balance had been very much inclined to the opposite side. They became, however, under Charles, the news of every day; Protestant clergymen, in several instances, but especially women of rank, becoming proselytes to a religion so seductive to the timid reason and susceptible imagination of that sex. . . . A change had for some years been wrought in" the "tenets of the Church of England, and still more in its sentiments, which, while it brought the whole body into a sort of approximation to Rome, made many individuals shoot as it were from their own sphere, on coming within the stronger attraction of another."—*Hallam's Constitutional History of England*, vol. i. chap. 8.

1. — BIDEN, ESQ.
2. AN UNDERGRADUATE AT OXFORD, Son of the Rector of the Parish in which Mr. Biden lived.<sup>2</sup>
3. THE REV. R. WALDO SIBTHORPE,<sup>3</sup> M.A., Fellow of Magdalene College, Oxford.
4. THE REV. BERNARD SMITH, M.A., Fellow of Magdalene College, Oxford.
5. JOHNSON GRANT, ESQ., Commoner of St. John's College, Oxford.
6. EDWARD DOUGLAS, ESQ., B.A., Gentleman Commoner of Christ Church, Oxford.
7. PETER LE PAGE RENOUF, ESQ., Scholar of Pembroke College, Oxford.
8. THE REV. DANIEL PARSONS, M.A., Oriel College, Oxford.
9. THE REV. CHARLES SEAGER, M.A., late Scholar of Worcester College, Oxford.
10. THE REV. GEORGE TALBOT, M.A., St. Mary Hall, Oxford.
11. WILLIAM LOCKHART, ESQ., Commoner of Exeter College, Oxford.
12. THOMAS HARPER KING, ESQ., Commoner of Exeter College, Oxford.
13. SCOTT MURRAY, ESQ., M.P., B.A., Christ Church, Oxford.
14. GEORGE TICKELL, ESQ., S.C.L., late Stowell Fellow of University College, Oxford.
15. THE REV. WILLIAM PENNY, M.A., Student of Christ Church, Oxford.
16. THOMAS MEYRICK, ESQ., M.A., Scholar of Corpus Christi College, Oxford.
17. THE REV. F. D. WACKERBARTH, A.B., of Queen's College, Cambridge.
18. THE REV. T. JONES BURTON, M.A., of ——— College, Cambridge.
19. MR. GOOCH, a Bookseller at Oxford.
20. A BOY at Shrewsbury School.
21. MISS ELLIOTT.
22. MISS YOUNG.
23. MISS — YOUNG.
24. MISS RUSSELL.
25. MISS GLADSTONE.
26. MRS. SEAGER.

The following attempts to throw the blame of these melancholy secessions upon the Bishops of our Church, afford additional examples of Tractarian *Reverence for Episcopacy*.

"We believe that it will be found that most of those few who have apostatized to Rome, of late years, were living in *Dioceses, where had they asked for Bread, they would have 'received a stone!'*"—*English Churchman*, No. 36, p. 570.

<sup>2</sup> The history of this gentleman's conversion was published in a letter to the Editor of the *Tablet*, dated "Bruges, Feb. 1, 1842."—ED.

<sup>3</sup> MR. SIBTHORPE has, happily, returned to the Church of England. The following lamentation upon his recovery appeared in the *Tablet* of Oct. 21, 1843. "This is a melancholy termination to hopes that were once so bright. A small—but yet, all things taken into account, a considerable number of converts have joined us from Oxford; but of all of them MR. SIBTHORPE excited the most general and the highest expectations. . . . And thus has become extinguished the brightest light that Puseyism has yet brought us. . . . We most earnestly hope that we shall hear the wonderful accessions of strength, that are to be made, less loudly trumpeted."—ED.

"It is not for ourselves at all that I write ; it is for our Church, lest she hereafter lose some of the flower of her sons ; it is for them lest they be lost to the office which God had assigned them, and be betrayed into what would be undutifulness and sin. Unless our Bishops know the extent and character of our dangers, they cannot know how to guard against them ; the very remedies they adopt may *aggravate* the disease, which they know not of. They may be applying *stimulants*, when they would, if they knew it, use *lenitives*. *And this I regret to say has been the result of the late Charges of some of our Bishops.* It may seem, at first sight, undutiful, that the censures of Bishops should *harass and cause impatience, and rather tend to unsettle persons in the Church*, than convince and correct. . . . It is of course a sad state of things in any Church, that they who should be overseers should need remonstrance from those in inferior office. . . . Yet it cannot be denied that to those unacquainted with the way in which that system" ("opposed to Catholic truth") "is held in our Church, some of the Charges did, at first sight, *seem to involve a denial of Catholic Truth.* There is certainly in them *a very inadequate statement of that Truth, and much which, to those not habituated to the mode of thought in the School in question, would seem a contradiction of it.*"—PUSEY'S *Letter to the Archbishop of Canterbury*, pp. 38—40.

See also a passage, to the same effect, from DR. PUSEY'S *Letter*, quoted in note 3, p. 145, *supra*.

"Such conversions to the Church of Rome as have occurred among us are, for the most part, subsequent to March, 1841 ; from which date *our Church has*, in various ways, and through various of her organs, *taken a side, and that the Protestant side, in a number of questions of the day.* The authorities who were parties to the Condemnation of No. 90 of the "Tracts for the Times," by that interposition, released the author, in his own feelings, of the main weight of a great responsibility ; the responsibility, which up to that time attached to him, of inculcating *religious views which, however primitive, however necessary for our Church, however sanctioned by her virtues, tended, without a strong safeguard, towards the theology of Rome.* Till then, whatever happened amiss in the spread of Catholic doctrine, might be supposed to flow as a direct result from that one cause which alone seemed in operation, the advocacy of patristical theology ; and of its advocates the remedy and correction of all irregularities in the direction of Rome might fairly be demanded. *But the state of the case has changed, when persons in station interfered with the work, and took the matter into their own hands.* In saying this, the author has no wish at all to rid himself of such responsibility as really belongs to him. *That there are portions of what he has written which have become the disposing cause of certain tendencies to Rome, now existing, he does not deny ;* but theological principles and views have little influence on the mind holding them, without the stimulus of external circumstances. Many a man might have held an abstract theory about the Catholic Church to which it was difficult to adjust our own, might have admitted a suspicion, or even painful doubts, about the latter, yet never have been impelled onwards, *had our rulers preserved the quiescence of former years ; but it is the corroboration of a present living and energetic heterodoxy, which realises and makes them practical ; it has been the recent speeches and acts of authorities, who had so long been tolerant of Protestant error, which have given to inquiry and to theory its force and its edge.* Such toleration of Catholic doctrine may have been impossible or wrong ; that is another question, with which private persons have no right to interfere ; still it may be a fact, *that the want of it has been the cause of recent secessions.*—NEWMAN'S *Sermon on Subjects of the Day*, pp. 384—386.

## APPENDIX I.

## CONTROVERSIAL TACTICS OF THE TRACTARIANS.

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"Efforts have not been wanting . . . by garbled and disingenuous quotations . . . to make the unwary and unlearned believe that all the weight of authority is on the side of those who maintain these errors, while a death-like silence is preserved on the unanswerable refutations which have appeared from many learned writers."—*Charge of the Bishop of Hereford*. 1842.

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## I. SPECIMENS OF THE STYLE IN WHICH THE TRACTARIANS HAVE AFFECTED TO DISPOSE OF THE ARGUMENTS OF THEIR OPPONENTS.

## DR. FAUSSETT.

"The attack upon the *Tracts for the Times*, begun by DR. FAUSSETT, Margaret Professor, and continued by the SUN and STANDARD Newspapers, seems gently drawing to its end. It has travelled eastward. The controversy is at present in the hands of SIR PETER LAURIE, who has addressed a Letter to MR. CATOR on the subject of 'Puseyism.'"—*British Critic*, No. 53. Notices of Books.

## ARCHBISHOP WHATELY.

See p. 173, and note 5, p. 174, *supra*.

## BISHOP O'BRIEN.

"We must own to great disappointment in the Charge of the LORD BISHOP OF OSSORY. Whatever side his Lordship might have taken in the controversies of the day, we looked from a theologian like him, for information less accessible to all than the contents of the *British Critic* or the *Tracts for the Times*; and for something like a positive counterview to that taken by writers whom he might oppose. We have not, however, found such in the Charge, though the notes promise something like it."—*Christian Remembrancer*, Sept., 1843.

## BISHOP M'ILVAINE.

"We will notice, *by the way*, that BISHOP M'ILVAINE's work on '*Oxford Divinity*,' has raised up a very sufficient antagonist in the person of MR. VANBRUGH LIVINGSTONE, of New York, whose '*Remarks on the Oxford Theology*,' chiefly in connection with the Doctrine of Justification by Faith, appear very much to the purpose."—*British Critic*, No. 60. Notices of Books.

The following advertisement, which appeared not long after the above notice, will enable the reader more fully to appreciate the merits of MR. VANBRUGH LIVINGSTONE as an antagonist of BISHOP M'ILVAINE.

"Just received from New York, price 3s. 6d.,—*An Inquiry into the Merits of the Reformed Doctrine of 'Imputation,'* as contrasted with those of 'Catholic Imputation:' or the cardinal point of Controversy between the Church of Rome and the Protestant High Church; together with Miscellaneous Essays on the Catholic Faith. By VANBRUGH LIVINGSTONE, Esq., *recently a Member of the Protestant Episcopal Church*. With an Introduction, by the RIGHT REV. JOHN HUGHES, D.D., Bishop of New York.—C. Dolman, 61, Bond-street, London."

## DR. SHUTTLEWORTH.

"DR. SHUTTLEWORTH has taken the opposite side, in a little work (Rivingtons) either on '*Not Tradition, but Scripture*,' or on '*Not Tradition, but Revelation*,' we are not certain which; for the title-page promises the one and the body of the work undertakes the other. The Advertisements have given both. This, we consider, will perplex editors some centuries hence. We hope we are not uncandid to DR. SHUTTLEWORTH, when we say that this ambiguity at starting is no unfair symbol of the whole production."—*British Critic*, No. 48. Notices of Books.

## MR. GOODE.

See notice of MR. WARD'S Review of *The Divine Rule of Faith and Practice*, note 4, p. 172, *supra*.

## MR. BENSON.

"MR. BENSON has published *Discourses upon Tradition and Episcopacy*, directed against persons whom he calls 'Tractarians.' He says, the English Church 'is not only constituted according to the Apostolical Model, but it has enjoyed that blessing by an unbroken Succession from the earliest times,' and that Ministers in Episcopal Churches' are by external call 'clearly to be reckoned among the legitimate successors of the Apostles in their Ministerial office.' Had MR. BENSON said this six years ago, when there was more call for it than at present, probably he would not be writing against 'Tractarians' now."—*British Critic*, No. 52. Notices of Books.

## MR. TOWNSEND.

"MR. TOWNSEND, the Master (we believe is his title) of the Peculiar of Allerton, has published a Charge, which, were we his enemies, we should delight in seeing run to the 'fifth thousand.' It is written *against* (*sic*) speaking with Reserve to the world at large on the more sacred subject of religion! The style is as extraordinary as the matter. In any one else it would be pompous. It is not so in MR. TOWNSEND. It is his own style."—*British Critic*, No. 48. Notices of Books.

## MR. STANLEY FABER.

"With no little surprise have we looked into the REV. G. STANLEY FABER'S *Provincial Letters*; which profess to 'exhibit the nature and tendency of the principles put forth by the several writers of the *Tracts for the Times*, and their various allies and associates.' . . . "Perhaps we should not be too severe on a writer who has begun to plead the infirmities of age."—*Christian Remembrancer*, August, 1842.

## MR. GARBETT.

"There is a funny fatality about MR. GARBETT. He is always scribbling—chattering, as it were, and muttering to himself in print—writing all manner of nonsense that comes into his head; 'warmly, because he feels deeply, and unmethodically, because he writes hastily,' to use his own adverbial confession; or, as others say, ramblingly, because he thinks confusedly—and spitefully, because he is the persecuting party."—*English Churchman*, No. 109. Reviews and Notices.

## MR. CLOSE.

"The last anniversary of the Gunpowder Plot appears to have been celebrated at Cheltenham with unusual *éclat*. Among other suitable entertainments of the fulminating, cracking, or phizzing description, the enterprising and spirited Minister of the Parish Church, ever alive to the just claims of innocent recreation, exhibited a sort of polemical 'Jack-in-a-box,' or 'Volcano,' which went off remarkably well. Exeter-Hall itself never witnessed better flash and bang. Some over-fastidious people may possibly think the pulpit of that sacred and venerable edifice was not the most appropriate place for an amusement, of which some degree of noise, dirt, and stench are the inseparable accompaniments. But in Cheltenham,—the resort of the good and gay, where the Church and the World so harmoniously combine, where luxury smooths the path of devotion, and the votaries of fashion are enabled to present their offerings on the shrine of genuine piety,—such a scruple, we are sure, is misplaced.

"The graceful and gentlemanly exhibitor frankly confessed that his 'accumulated duties' had not allowed him to manufacture his own materials, and that he had

accordingly availed himself of MR. GOODE'S abundant magazine,—reserving, however, to himself the credit of the composition and design. These were, in every sense, worthy of the Author's well-known taste and ability. We will add, that he has kindly furnished a full and particular account to the *Cheltenham Journal*, where it makes a very respectable figure by the side of '*Coursing Meetings*,'—'*Lord Fitzhardinge's Hounds*,'—'*Grand Concerts*,'—'*Series of Winter Balls*,' (one, by the way, on the day of King Charles's Martyrdom,)—'*Ramo Samee*, the far-famed Juggler,'—and other equal attractions. But we are not quite sure that the numerous advertisements of *Quack Medicines*, in the same columns, will not be thought to surpass the '*Sermon in the Parish Church*,' in the sobriety of tone, veracity of assertion, and modesty of style."—*British Critic*, No. 65. Notices of Books.

#### MR. YORKE.

"MR. YORKE'S '*Puseyism of all Ages briefly analysed*,' (Nisbet and Co.,) is a diverting little missile. The Author is, we believe, one of a small guerilla band that has lately been hovering on the flanks of the *Christian Knowledge Society*, making up, by activity and frequency of attack, what it wants in strength and method; and, on pretence of waking up that venerable body, pestering it till, as is wont to happen when people are not suffered to enjoy a certain natural allowance of repose, it is harassed into that unhealthy and uncomfortable mood usually described as neither sleep nor wake."—*British Critic*, No. 65. Notices of Books.

See also Appendices F and G.

## II. TRACTARIAN EXTRACTS AND QUOTATIONS.

### 1. QUOTATIONS FROM HOLY SCRIPTURE.

"I do not believe that outside the Tracts, (and the other publications of their Authors,) it would be easy to find such an example of handling the Word of God—I will not say deceitfully—but certainly with the most irreverent carelessness. If it were a solitary or a rare instance, it would have been inexcusable to have spent so much space and labour upon it. But such instances abound in these writings. It is no exaggeration to say that a moderate-sized volume might be made out, (and a very useful one it would be,) of hardly less flagrant examples, from the Tracts, and the other publications of the Tractarian School. . . . I am sure that a fair consideration even of this one instance, on which I have dwelt so long, would do a great deal to secure any right-minded reader from trusting himself in the hands of writers who, though putting forward for themselves almost exclusive claims to reverence for Revelation, and rebuking rather arrogantly the want of it in others, really treat Holy Scripture with the most arbitrary violence; make it prove and disprove what they like; and find in it what they want, and nothing else."—*Charge of the BISHOP OF OSSORY AND FERNS*, p. 452, *supra*.

See also his Lordship's Charge, par. 41, note, p. 445; par. 57, p. 455; and par. 58, note, p. 456, *supra*, &c.

### 2. QUOTATIONS FROM THE HOMILIES.

The following instance is adduced by BISHOP M'ILVAINE in speaking of "the false and injurious comparison between the spiritual nature of the Sacraments of the Old and New Testaments resulting alike from Romish and Oxford Divinity:"

"But what does our Church in her Homilies say? We adduce the following passage, not to shew the truth, for it needs no shewing; but to shew the miserable shifts to which this system is driven. The second part of the Homily on Faith, after describing the faith of those Fathers, and Martyrs, and other holy men, whom St. Paul spoke of in Hebrews xi. says, 'This is the Christian Faith which these holy men had, and we also ought to have.'

"'And although they were not named Christian men, yet was it a Christian Faith that they had: [for they looked for all benefits of God the Father, through the merits of his Son Jesus Christ, as we now do. This difference is between them and us—that they looked when Christ should come, and we be in the time when he is come. Therefore, saith St. Augustine, the time is altered and changed, but not the Faith. For we have both one



*Faith, in one Christ. The same Holy Ghost also that we have had they* (2 Cor. iv. 13), *saith St. Paul. For as the Holy Ghost doth teach us to trust in God, and to call upon him as our Father; so did he teach them to say, as it is written, 'Thou, Lord, art our Father and Redeemer; and thy name is without beginning, and everlasting.'* (Isaiah lxiii. 16 :) ] God gave them then grace to be his children, as he doth us now. But now, by the coming of our Saviour Christ, we have received more abundantly the Spirit of God in our hearts; whereby we may conceive a greater Faith, and a surer trust, than many of them had. But in effect they and we be all one: we have the same Faith that they had in God, and they the same that we have.'

"Now is it credible that such a passage could be produced by our Oxford gentlemen, as evidence that the Church teaches nothing opposed to their Doctrine? It is extracted in Tract, No. 82—a tract in express defence of Dr. Pusey on Baptismal Regeneration; and the remarks succeeding it are a fair specimen of the treatment which the standards of the Church, as well as the Scriptures, receive from those scholars and logicians. Thus writes the Tractarian immediately after that extract:—

"'Though man's duties were the same, his gifts were greater after Christ came. Whatever spiritual aid was vouchsafed before, yet *afterwards it was a Divine presence in the soul*, abiding, abundant and efficacious. In a word, it was the Holy Ghost himself, who influenced indeed the heart before, but it was not revealed *as residing in it*.'—No. 82, p. xiii. ENG. ED.

"But the reader will ask, in astonishment, how can men thus write under pretence of not being inconsistent with the standards of the Church, when the Homily says expressly, that as we have the Holy Ghost, so had the Old Testament Fathers? If he will look at the extract from the Homily, he will see how such things may be done. The Tract-writer sets out to quote the Homilies: he begins with the first sentence of the extract as above. Then all that follows, and what we have distinguished by italics, is *omitted*—the very pith of the passage; just what asserts the very opposite of his Doctrine—all omitted. But does he give us any notice of an omission? *So far from it that the two sentences, next before and after the Italics, are joined by a COLON, precisely as if they were members of the same sentence, and not a word is said, nor is a remark made to indicate that a word of the passage has been left out.* Comment upon such shifts to hide the glaring departure of this wretched coveting of Popery from the Doctrines of that Church which these writers profess to love, and to be consistent with, is needless."—*Oxford Divinity compared with that of the Romish and Anglican Churches*, pp. 232—234.

Another case of the same description is thus noticed by Mr. GOLIGHTLY in his *Brief Remarks on No. 90, Second Edition*.

"MR. NEWMAN, in No. 90, p. 74, quotes several passages from the Homilies to prove, that one of the Doctrines taught in them is '*The Propitiatory Virtue of Good Works*.'

"'Merciful alms-dealing is profitable to purge the soul from infection, and filthy spots of sin.'—2 book xi. 2.

"'The same lesson doth the HOLY GHOST teach in sundry places of the Scripture, saying, mercifulness and alms-dealing, &c.—Tobit vi. . . .

"'The wise preacher, the Son of Sirach, confirmeth the same, when he says, that "as water quencheth fire," &c.—Ibid.

"'And therefore that the *Holy Father Cyprian* admonisheth to consider how wholesome and profitable it is to relieve the needy, &c., by *the which* we may purge our sins, and heal our wounded souls.'—Ibid.

"But MR. NEWMAN has not quoted the following explanation of these passages which occur in the very next paragraph of the same Homily:—

"But yet some will say to me, If Alms-giving, and our charitable works towards the poor, be able to wash away our sins, to reconcile us to God, to deliver us from the peril of damnation, and make us the sons and heirs of God's kingdom; then are Christ's merits defaced, and his blood shed in vain: then are we justified by works, and by our deeds may we merit heaven: then do we in vain believe that Christ died for our sins, and rose again for our justification, as St. Paul teacheth. But ye shall understand, dearly beloved, that *neither those places of the Scripture before alleged, neither the doctrine of the blessed Martyr Cyprian, neither any other godly and learned man when they in extolling the dignity, profit, fruit, and effect of virtuous and liberal alms, do say that it washeth away sins, and bringeth us to the favour of God, do mean, that our work and charitable deed is the original cause of our acception before God, or that for the dignity or worthiness thereof, our sins may be washed away, and we purged and*

cleansed of all the spots of our iniquity: FOR THAT WERE INDEED TO DEFACE CHRIST, AND TO DEFRAUD HIM OF HIS GLORY. But they mean this, and this is the understanding of those and such like sayings, that God of his mercy and special favour towards them, whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that, although by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition; yet now, the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare by their outward deeds and life in the shewing of mercy and charity, (which cannot come but of the Spirit of God, and his especial grace) that they are the undoubted children of God, appointed to everlasting life. . . . For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit; so the good deeds of a man are not the cause that maketh man good, but he is first made good by the Spirit and grace of God, that effectually worketh in him, and afterwards he bringeth forth good fruits. . . . *Almsdeeds do wash away our sins, because God doth vouchsafe them to repute us clean and pure, when we do them for his sake, and not because they deserve or merit our purging, or for that they have any such strength and virtue in themselves.*"—*Brief Remarks, &c.* pp. 4—6.

Several no less glaring attempts to reconcile Tractarian Doctrines with the teaching of our Church by the aid of garbled extracts from the HOMILIES, have been exposed by the BISHOP OF OSSORY in his Charge of 1842. "Such unfairness," observes his Lordship, "appears hardly to admit of aggravation. But yet it must be felt to be not a little aggravated by the fact, that there are passages in the Homilies,—sometimes in the very Homily from which these quotations are made,—sometimes even in direct connexion with the passages quoted,—which plainly testify that the Church was opposed to the Romish Doctrines on the points referred to, in every degree and under every form, and not merely in those extreme degrees and grosser forms, which, for obvious reasons, it takes most pains to present in full detail."—*Par.* 139, p. 86, *supra*.

See especially his Lordship's examination of the quotations adduced by MR. NEWMAN in Tract 90, with reference to the Doctrine of the *Invocation of Saints*, pp. 90—97, *supra*.

### 3. QUOTATIONS FROM DIVINES OF THE CHURCH OF ENGLAND.—TRACTARIAN CATENÆ.

"Such is the treatment awarded to one of our most learned and judicious Divines. To offer any defence of HOOKER against such charges, would be a waste of words indeed. *But there is one question which I would seriously ask of the Author of the Catena, namely, how he can reconcile it with fair dealing, when it is notorious, and confessed by his own party, that Hooker did not follow out 'his own premises' (to use their phrase) so as to maintain their doctrine, but expressly repudiates it, to select a passage so worded as to lead a cursory reader to think that Hooker held it, and put it as a proof of Hooker's advocacy of their doctrine in the 'Catena' of witnesses for it.*

"In what position does this place their boasted *Catenas*? This is one of the most painful parts of the whole subject, and one on which it is impossible not to feel strongly; because the cause that, beyond all others, has tended to produce the partial and temporary success our opponents have gained, is the supposition derived from their *Catenas*, that they are only enforcing the doctrines which almost all our great Divines have held before them."—GOODÆ's *Divine Rule of Faith and Practice*, vol. ii. pp. 95, 96.

"To go through our opponents' whole *Catena* is, of course, impossible in this place; but I will venture to affirm that it would be easy to shew, as to three-fourths at least of the authors there cited, that they are equally opposed to our opponents' views as the three we have just noticed. And indeed, if the reader will take the trouble of investigating the extracts they themselves have given, he will find very few that at all bear upon the disputed points.

"I am sorry to say, however, that this seems to be the plan commonly adopted by the Tractarians. *Under a phrase which may be interpreted in various ways, they lay down a certain doctrine, and then quote as supporters of their views, all those who have defended any doctrine that has borne the same name.*"—*Ibid.* pp. 100—101.

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\* The reader who is acquainted with Mr. GOODÆ's Work need not be reminded that the learned author has adduced, from the writings of the Party, but too many proofs of the foregoing assertions.—ED.

"I cannot but express my surprise, that Extracts such as these should have been brought forward, for the purpose so generally of giving currency to sentiments, to which every one knows these authors are opposed; and that they should so far have escaped exposure. It seems to be a feature peculiar to your new Theological School to undertake, on the amplest scale, labour of this sort. The late attempt made in *Tract 90*, by one of your school,—not to mention those of many others occurring in that series of publications,—to make our Articles harmonize with the decrees of the Council of Trent, was a remarkable instance of this sort. You own, in this Sermon and its notes,—in which you have attempted to enlist ANDREWES, BRAMHALL, and many of the worthies of the Syrian, Greek, Latin, and Anglican Churches, into your service, is no less entitled to our especial wonder. *It exhibits a phenomenon, I think I may say, unequalled in the annals of theological literature.* The success too, which has attended this most strange and chivalrous undertaking, is certainly what could hardly have been expected in a day so enlightened as this is supposed to be. I will affirm, nevertheless, that it is as short-sighted as it is chivalrous, and evinces a want of judgment quite as great as either its ingenuity or perseverance can be supposed to be."—PROFESSOR LEE's *Remarks on the Sermon of the Rev. Dr. Pusey, lately printed and published at Oxford*, pp. 93, 94.

See also the observations of the BISHOP OF OSSORY AND FERNS on the character of Tractarian *Catenæ*, pp. 58. 175. *supra*.

A grievous misrepresentation of the views of the BISHOP OF WINCHESTER, on the subject of *Reserve*, by means of a garbled extract from his Lordship's *Ministerial Character of Christ*, has been noticed above.—See note, p. 433.

#### 4. FALSE CITATION IN THE "BRITISH CRITIC."

"The extremity of *οἰκονομία* and *φανακισμὸς*."

*Newman's Letter, Dec. 12, 1842.*

"In a Letter recently addressed to a Resident Member of the University by the Archdeacon of ———, there occurred the following passage:—

"Are you aware that, in an elaborate article on the Divines of the Seventeenth Century, these writers have had the hardihood to quote Heylyn's "Life of Laud" in reference to the infamous negotiation with Panzani? You will find the quotation in the *British Critic*, No. 641, p. 366."

"The Archdeacon's correspondent, happening to have by him both the works referred to, first turned to the *British Critic*, where he found the following extract from the letter of a Venetian Ambassador adduced, to shew what were the sentiments of the whole Laudian party, if we may trust the account of a contemporary:—

"As to a reconciliation between the Churches of England and Rome, there were made some general propositions and overtures by the Archbishop's agents, they assuming that His Grace was very much disposed thereunto; and that, if it were not accomplished in his lifetime, it would prove a work of more difficulty after his death; that in very truth for the last three years the Archbishop had introduced some innovation approaching near the rites and forms of Rome; that the Bishop of Chichester, a great confidant of His Grace, the Lord Treasurer, and eight other Bishops of His Grace's party, did most passionately desire a reconciliation with the Church of Rome;\* that they did day by day recede from their ancient tenets to accommodate with the Church of Rome; that therefore the Pope on his part ought to make some steps to meet them. The composition on both sides was in so good a state of forwardness before Panzani left the kingdom, that the Archbishop and Bishop of Chichester had often said that there were but two sorts of people to impede or hinder the reconciliation, to wit, the

\* "That Archbishop Laud's sentiments are here misrepresented by the Venetian Ambassador is the opinion of Hallam and others. Montague the Bishop of Chichester alluded to (a great Tractarian authority, see *Tracts for the Times*, 78, 81, &c.) was a scoundrel according to his own acknowledgment to Panzani, that as to the aversion to Rome which he and others discovered in their Sermons and printed Books, they were things of form, chiefly to humour the populace, and not to be much regarded. And it cannot be doubted that one of the other Bishops referred to was Goodman of Gloucester, of whom it is remarked in Panzani's *Memoirs*, that of those of the Episcopal order none appeared more zealous for union with Rome, and that he every day said the

Puritans among the Protestants, and the Jesuits among the Catholics.'—*Heylin's Laud*, p. 414.

"But upon reference to Heylin's *Laud*, p. 414. after 'the Pope on his part ought to make some steps to meet them,' it was found that the following words had been omitted in the *British Critic*:—'*And the Court of Rome REMIT SOMEWHAT of its RIGOUR OF DOCTRINE, or OTHERWISE NO ACCORD COULD BE.*'

"Can it be doubted that this omission was wilful, and that the writer was of opinion with Clement of Alexandria, that there are occasions when it is right to be false or utter a falsehood as the Sophists say? To have cited the omitted words would have spoiled the effect of his assertion a few lines before, that Bramhall was 'WILLING TO UNITE WITH THE CHURCH OF ROME WITHOUT REQUIRING ANY CHANGE OF DOCTRINE IN HER.'"

##### 5. MIS-QUOTATION OF THE OATH OF SUPREMACY.

It has been already observed by the BISHOP OF WINCHESTER, (*vide* p. 480, *supra*,) that the author of the 71st Number of *The Tracts for the Times*, page 8, in quoting the *Oath of Supremacy*, has omitted the important words "ECCLESIASTICAL OR SPIRITUAL." Mr. Newman has done the same thing in Tract 90, p. 79. Editions *First, Second, Third, and Fourth*. So also has Dr. Pusey in his *Letter to Dr. Jelf in Vindication of Tract 90*, p. 136, where he refers to the oath for the purpose of shewing the consistency of Mr. Newman's view of the Pope's jurisdiction with the teaching of our Thirty-seventh Article. The insertion of the words "*Ecclesiastical or Spiritual*" would have been wholly fatal to the Professor's argument. Mr. Golightly, however, has suggested in his *Brief Remarks on Tract 90*, that Dr. Pusey was in all probability led into error by Mr. Newman.

priest's office, and observed several other duties as practised in the Church of Rome. Yet, of this very Bishop, Heylyn remarks in his '*Life of Laud*,' (p. 283.) that, 'having staid in his Diocese long enough to be as weary of them as they were of him, he affected a remove to the see of Hereford, and had so far prevailed with some great officer of State, that his money was taken, his congé d'élire issued out, his election passed. But the Archbishop coming opportunely to the knowledge of it, and being *ashamed of so much baseness in the man, who could pretend no other merit than his money*, so laboured the business with the King, and the king so rattled up the Bishop, that he was glad to make his peace not only with the resignation of his election, but the loss of his bribe. He died a Roman Catholic.'

"Mr. Oakeley in his defence of Tract 90, remarks, that the higher we set Bishop Goodman's Catholicism the more striking is the fact, that one who was *conscientious enough* (!) to suffer penalties rather than subscribe the Laudian Canons (*he did subscribe them at last*, which Mr. Oakeley does not seem to know) should not have stumbled at the Articles."

## APPENDIX K.

## SPECIMENS OF TRACTARIAN MANUALS OF DEVOTION.

I. EXTRACTS FROM "HORÆ CANONICÆ: OR DEVOTIONS FOR THE SEVEN STATED HOURS OF PRAYER."—*London: Burns. 1841.*

"The whole, it may be well to say, is a translation from the Daily Hours of the Roman Breviary. This need occasion scruples to no one in making use of it, as any one at all acquainted with our Anglican Liturgy well knows how much it possesses in common with the Roman Ritual. And, besides, care has been taken to leave out all Collects, and Hymns, and invocatory addresses, which might seem to be at variance with what is truly primitive and Catholic."—*Preface*, p. 6.

"Let us pray for the faithful who are departed. Grant them O Lord, eternal repose, and may perpetual light shine upon them. May they rest in peace. Amen.

"May the souls of the faithful, through God's mercy, rest in peace."—pp. 72. 75.

O God, who through the fruitful virginity of Mary ever-blessed, hast bestowed upon mankind the rewards of everlasting Salvation; grant, we beseech thee, that we may evermore rejoice in Him, whom, through her, we have been found meet to receive, as the Author of everlasting life . . ."—p. 92.

"O God, who dost purify Thy Church by the annnal fast of forty days; grant to Thy family that what they strive by abstinence to obtain from Thee, they may effectually obtain by the help of good works; through Jesus Christ our Lord."—p. 99.

"O God, who through their fasting bestowest pardon on the sinner, and rewards on the righteous; have compassion upon thy supplicants, that we, confessing our guilt, may obtain the pardon of our sins; through Jesus Christ our Lord. Amen."—p. 110.

"O Lord, we beseech Thee, of Thy favour pour Thy grace into our hearts; that we, restraining our sins by voluntary chastisements, may rather now suffer in this life present than be given up to be punished everlastingly; through Jesus Christ our Lord. Amen."—p. 115.

"Grant, we beseech Thee Almighty God, that as by our excesses we have wounded the perfection of our nature, so by giving up ourselves to the medicine of abstinence, it may be restored; through Jesus Christ our Lord. Amen."—p. 114.

II. EXTRACTS FROM "DEVOTIONS, COMMEMORATIVE OF THE MOST ADORABLE PASSION OF OUR LORD AND SAVIOUR JESUS CHRIST. TRANSLATED FROM CATHOLIC SOURCES."—*London: Burns. J. H. Parker, Oxford; T. Stevenson, Cambridge. 1842.*

"With a view to the general object which the compilers propose to themselves in the publication of this little volume, they have added, in an Appendix, extracts from the Roman Breviary applicable to the Passion and Easter Seasons."—*Preface*, p. ix.

<sup>s</sup> The *British Critic* thus alludes to the publication of this volume:—

"We hail, with peculiar pleasure, the appearance of a little Work called '*Devotions Commemorative of the most adorable Passion of our Lord and Saviour Jesus Christ, translated from Catholic sources*;' and we hope that the great success which, as we understand, it has met with, may encourage the compilers to extend their plan and make accessible to the English Church-

"At the Washing of the Feet on Maunday Thursday, after Vespers.

"After the stripping of the Altar, the Clergy come together at an appointed hour to perform our Lord's command. The Bishop or Superior sings the following Gospel after the usual manner . . . . . After which he is girded with a towel, and proceeds, with the assistance of the Deacon and Subdeacon, to wash, wipe, and kiss the feet of those that are assembled for that purpose. . . . . After the washing, the Superior, or whoever has been washing the others' feet, washes his own hands, and wipes them upon another towel: then returning to his place, he says '*Our Father*,' privately."—pp. 49—51.

"The Reproaches.—Sung on Good Friday.

"Then all sing together the Antiphon, "We adore Thy Cross, O Lord; and praise and glorify Thy holy Resurrection; for lo! by this tree joy hath come throughout all the world. . . . .

Then is sung *O Faithful Cross*, with the Hymn, *Sing O Tongue*. After each verse of which, *O Faithful Cross*, or this, *Sweet is the Wood*, is repeated as follows:—

"Crux fidelis, inter omnes arbor una nobilis; nulla silva talem profert, fronde, flore, germine. Dulce lignum, dulces clavos, dulce pondus sustinet."

"O Faithful Cross, thou peerless Tree, no forest yields the like of thee, leaf, flower, and bud. Sweet is the Wood, and sweet its weight, and sweet the nails which penetrate thee, thou sweet Wood."—pp. 52. 54.

Further extracts from this work will be found at page 511, note 9, *supra*.

### III. EXTRACTS FROM "A MANUAL OF DEVOTIONS FOR THE HOLY COMMUNION, COMPILED FROM VARIOUS SOURCES."—*London: Toovey, 1843.*

"This little Manual of Prayers and Meditations has been drawn up under a deep conviction, that all devotional exercises on the Holy Communion must utterly fail of their object, which do not involve *a constant and explicit reference to the Doctrine of the Real Presence, as taught in the Catechism of our Church*. . . . . In the attempt to carry out this idea of the object to which such a Manual as the present should be directed, no difficulty has been felt in drawing upon other than purely Anglican sources for its materials."—*Advertisement*, pp. v. vi.

"His faithful followers Christ hath bid  
To do, what at the Feast He did,  
For sweet remembrance sake;  
And, gifted through His high commands,  
*Of Bread and Wine their Priestly hands*  
*A Saving Victim make.*

"O truth of truths, by Christians learned,  
*The bread into His Body turned,*  
*Into His Blood the wine!*  
Nor eye beholds, nor thought conceives,  
*But dauntless Faith the change believes*  
*Wrought by a power Divine.*

"And they, who of their Lord partake,  
Nor sever Him, nor rend, nor break,  
All gain, and nought is lost;  
The boon now one, now thousands claim,  
Yet one and all receive the Same—  
*Receive, but ne'er exhaust.*"

Page 224.

"Quod in cœnâ Christus gessit,  
Faciendum hoc expressit  
In Sui memoriam;  
Docti sacris institutis,  
*Panem, vinum, in Salutis*  
*Consecramus Hostiam.*

"Dogma datum Christianis,  
*Quod in Carmen transit panis,*  
*Et vinum in Sanguinem;*  
Quod non capis, quod non vides,  
Animosa firmat fides,  
Præter verum ordinem.

"A sumente non concisus,  
Non confractus, non divisus,  
Integer accipitur;  
Sumit unus, sumant mille,  
Quantum isti, tantum ille,  
Nec Sumptus consumitur."

Page 225.

men more of such devotional treasures. It is by such exhibitions of Catholic truth that the English Church will best retain her hold on the affections of those of her children who may be wavering in their allegiance, and it is thus also that many religious minds who are as yet, in greater or less degree, in bondage to the popular religion, may feel the far deeper and truer gratification to their religious cravings, which the Catholic System supplies."—No. 62. p. 531.—See the Extracts from the *Bishop of Oxford's Charge*, 1842, and note 3, p. 530, *supra*.



IV. EXTRACTS FROM "A CHRISTIAN CALENDAR FOR THE USE OF MEMBERS OF THE ESTABLISHED CHURCH."—*Burns, Portman-street. 1845.*

"The Six General Laws or Precepts of Holy Church :—

1. To assist at the Divine Offices on Sundays and Holydays, and to rest from servile work.
2. To fast during the time of Lent, on Ember Days, Rogation Days, and Vigils that are fasted, and to abstain from flesh on Fridays.
3. To confess our sins, as occasion is, to a learned and discreet Priest.
4. To receive the Holy Communion at least three times a year, of which Easter to be one.
5. To pay Tithes to our Pastors yearly at Easter.
6. Not to solemnize holy Matrimony at certain seasons, nor to marry within prohibited degrees of kindred."—pp. 6, 7.

FASTING.

"The general rule of abstinence at present is, (1) on all fasting days out of Lent, and on all Fridays throughout the year, to abstain from Flesh and Broths, or other things made of Flesh; and, (2) during Lent, to abstain from flesh, and any thing made of flesh, and also from all White-meats, as they come from Flesh, such as Eggs, Milk, Butter, Cheese, &c.

"And the general rule for the quantity is (1) to take only one full meal in the day, and (2) that not before Sext or Mid-day, and (3) a small collation is allowed at night, as a moderate support to the weakness of nature till next day at noon.

"Dr. PUSEY, in his Preface to the English Translation of Avrillon's '*Guide for passing Lent holily*,' gives the following as the rule for the Lenten Fast, *modified by the annual dispensations*. 'Flesh-meat—Sundays, Tuesdays, and Thursdays, from the First Sunday in Lent to Palm Sunday inclusive; but on Tuesdays and Thursdays once only in the day. Eggs at the single meal of those bound to fast (after 21), and at the discretion of those not so bound, on all days except Ash Wednesday and the last four days in Holy Week. Cheese, under the same circumstances, on all days except Ash Wednesday and Good Friday. This 'meal' is, if necessary, about mid-day, and a half-meal in the evening, or the reverse; liquids also, including milk, if necessary, are not accounted to break a fast.'—p. xxxviii. note.

"*How far persons can conscientiously avail themselves of dispensations, while they reject the dispensing authority, is a question for their private judgment.*"—p. 7.

"THE HOLY SACRAMENTS.

"The two great Sacraments of the Church, necessary in general cases for Salvation, are (1) Baptism, and (2) the Holy Eucharist.

"Five lesser Sacramental Rites, not essential to Salvation, are (1) Confirmation, (2) Penance, (3) Extreme Unction, (4) Holy Orders, (5) Matrimony."—p. 7.

"THE NINE ORDERS OF GOOD ANGELS.

"1. Seraphim. 2. Cherubim. 3. Thrones. 4. Dominions. 5. Virtues. 6. Powers. 7. Principalities. 8. Archangels. 9. Angels."—p. 8.

"COLOURS OF THE ALTAR CLOTHS, COPES, AND VESTMENTS.

"FIRST SUNDAY AFTER EPIPHANY.—Deck the Altar in *white*.

"SEPTUAGESIMA SUNDAY.—Lent approaching, the Altar is clothed in *violet*.

"ST. MATTHIAS.—The colour for the Altar is *scarlet*.

"THE PREPARATION.—The colour for the Altar is *black*.

"SECOND SUNDAY AFTER TRINITY.—The colour for the Altar is *green*.

"The Copes and Vestments follow the colour of the Altar Cloth."—pp. 22—34.

"DIRECTIONS FOR THE PREPARATION OF THE ALTAR AT THE TIME OF CELEBRATION.

"The Altar should be covered with a pall, that is to say, with a carpet of silk or other decent stuff, of the colour appointed for the Feast or Office of the day, reaching on all sides to the ground. Over this will be laid the fair white linen cloth, covering the table of the Altar. Upon the Altar may be placed a Cross in the middle, and two Candlesticks with *lighted* tapers, one on each side of it. On the Epistle side should be laid a Cushion for the Book."—p. 34.

## PRACTICE OF MIXING WATER WITH WINE AT THE EUCHARIST.

The following is the case referred to in a note on Par. 26 of the Charge of the Bishop of Down and Connor and Dromore, page 519, *supra* :—

"The next passage I shall cite requires a little prefatory explanation. I published last year some Strictures upon Dr. Pusey's Letter to the Bishop of Oxford, in which I charged Mr. Newman at St. Mary's, and his Curate at Littlemoor, with violating the rubric by mixing water with the wine at the Eucharist. In Mr. Newman's own Letter<sup>6</sup> to the Bishop 'on occasion of No. 90,' he makes the following reply :—

" 'And here, with your Lordship's leave, I will make allusion to one mistake concerning me, which I believe has reached your Lordship's ears, and which I only care to explain to my Bishop. The explanation, I trust, will be an additional proof of my adherence to the principle of acquiescing in the state of things in which I find myself. It has been said, I believe, that in the Communion Service I am in the practice of mixing water with the wine, and that of course on a religious or ecclesiastical ground. This is not the case. We are in the custom at St. Mary's of celebrating the Holy Communion every Sunday, and most weeks early in the morning. When I began the early celebration, communicants represented to me, that the wine was so strong as to distress them at that early hour. Accordingly I mixed it with water in the bottle. However it became corrupt.<sup>6</sup> On this I mixed it at the time. I speak honestly when I say, that this has been my only motive. I have not mixed it when the Service has been in the middle of the day.'

"Now admitting that the very small quantity of wine which we receive at the Eucharist, administered early in the morning, might be more distressing to a weak stomach than the same quantity of wine and water, it may be asked,

"Ought not Mr. Newman to have consulted his Diocesan before he ventured to depart from the rubric, especially when by so doing he knew that he was reverting to a practice discarded at the Reformation?

"Again, 'the wine,' he says, 'became corrupt upon his mixing it with water in the bottle.' Indeed! Water mixed with wine on Saturday night become corrupt on Sunday morning! But if so, what prevented his mixing it beforehand in the vestry? Surely it is quite unaccountable that Mr. Newman should have allowed himself to make such an excuse.

"But why has he made no allusion to his Curate at Littlemoor? He says himself that he does not depart from the usual practice 'when the service is in the middle of the day.' But his Curate did at Littlemoor; and if Mr. Newman knew it, I must maintain that his silence here is as unaccountable as the foregoing excuse."—*Golightly's Brief Remarks on Tract 90*, second edition, page 7, 8.

• Page 42.

<sup>6</sup> May not the following extracts from the Roman Missal throw some light upon Mr. NEWMAN'S proceeding?

"De defectibus circa Missam occurrentibus. De defectu vini.

"Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis, seu non maturis expressum, vel ei admixtum tantum aqua, ut vinum sit corruptum, non conficitur Sacramentum.

"Si vinum ceperit acescere, vel corrumpi, vel fuerit aliquantum acre . . . vel non fuerit admixta aqua, . . . conficitur Sacramentum, sed consciens graviter peccat."—ED.

## APPENDIX L

## UNION OF CHURCH AND STATE.

EXTRACT FROM THE CHARGE OF THE BISHOP OF LINCOLN, 1840.<sup>7</sup>

"As the effect of the discussions on pluralities and residence has been to cause men to look back to the origin of Parochial Benefices, and to the objects for which they were instituted, so the discussions on the Clergy Discipline Bill have forcibly drawn their attention to the relations in which the Church stands to the State, and the principles on which the union between them should be founded. Before the Reformation no such union can be said to have existed in this country. The people, considered as members of the State, were subject to the King; considered as members of the Church, to the Bishop of Rome: they were, in their religious and temporal capacities respectively, subjects of two independent powers, between which a perpetual struggle was going on. The ecclesiastical history of England, from the Conquest to the Reformation, is little else than a history of papal attempts at encroachment, and of resistance to them on the part of the legislature. To this struggle Henry VIII. put an end, by altogether abolishing the jurisdiction of the pope in this realm, and subjecting all estates and degrees, whether ecclesiastical or civil, to his rule. Thus the Church and State were brought into union under one temporal head, and the fundamental article of that union is the supremacy of the Crown.

"When, however, we speak of the supremacy of the Crown, we mean a limited supremacy—limited with reference to the authority with which Christ, the Head of the Church, has invested it. 'Some kinds of actions, conversant about such affairs,' says Hooker, 'are denied unto kings; as, namely, actions of power and order, and of spiritual jurisdiction, which hath with it inseparably joined power to administer the Word and Sacraments, power to ordain, to judge as ordinary, to bind and loose, to excommunicate, and such like.'"

"It is further to be observed, that the expression "supremacy of the crown," does not convey exactly the same meaning now, that it did at the Reformation. The supremacy has since been limited, both in civil and ecclesiastical matters. Many acts, which the crown then claimed the power of doing, by virtue of the royal prerogative, can now only be done with the consent of Parliament; for instance, the erection of ecclesiastical courts, without the consent of Parliament, was by the act 1 Wm. c. 2, declared to be illegal.

"There is inherent in every society, as essential to its preservation, a power of correcting offending members, and even cutting them off from the body, if the malignity of the offence requires the application of so severe a remedy. This power, therefore, exists in the visible Church—the society which Christ intended the professors of his faith to compose on earth. If the Apostles, to whom was committed the office of forming it, had left no directions respecting this power, the Church must itself have prescribed the mode of its exercise. But as they were invested by Christ with authority to bind and loose, so we learn from Scripture that they conferred† similar authority on those whom they appointed to preside over the Churches which they founded;

\* Ecclesiastical Polity, l. viii. p. 447. ed. fol. 1705.

† In the passages quoted by Archbishop Potter, in his Treatise on Church Government, c. v. p. 252. Crosswaite's edition.

<sup>7</sup> Referred to in note 1, p. 528, *supra*.—ED.

and in the third century, we find\* Cyprian ascribing to Bishops, in virtue of the episcopal office, the power of deposing offending Ministers, or suspending them from the exercise of their sacred functions; though he himself appears not to have exercised this power without the advice of the clergy and the consent of the laity; thereby shewing that he had acted in behalf of the Church, and as its minister or organ†.

"The Divine Founder of the Church conferred on it no external, coercive power. Its censures are addressed to the consciences of men, and designed to lead them to repentance, by inspiring them with the dread of exclusion from the invisible Church in heaven; the only appointed path to which lies through the visible Church on earth. Excommunication, however, even in the primitive Church affected the temporal interests of the lay offender indirectly, by causing the other members to avoid all intercourse, and to decline all dealings with him; and those of the clerical offender directly, by the abstraction of that portion of the ecclesiastical funds which would have fallen to his share in the monthly distribution‡. When, therefore, it is said, that the power of the Church is internal, applying only to things spiritual, that of the State external, applying only to things temporal, it is evident that this distinction cannot always be strictly preserved; that cases of a mixed character will arise, in which the spiritualities and temporalities are so blended together, that they cannot be separately dealt with. The spiritual power might degrade an immoral or heretical minister from his office; but if he obstinately persisted in refusing to yield up the Church in which he had officiated to his successor, unless the temporal power lent its aid, the sentence of the spiritual would remain in great measure inoperative||. The design of the union of Church and State is, to bring these two powers into harmonious combination; so that the same sentence which affects the spiritual office, may also affect the temporalities annexed to it. But such a combination necessarily implies, that both parties mutually recede from the full assertion of the rights which they inherently possess. Otherwise, either the Church would become the creature and slave of the State; or the State the mere executor of the decrees of the Church. The supremacy rests with the State, because that alone possesses external, coercive power; but the Church does not surrender any of the powers conferred on it by its Divine Founder; though it allows some of them to remain in abeyance, and permits the State to prescribe the mode in which others are to be exercised. That purely spiritual power of correction given by the Word of God to the Bishop, as the Minister of the Church§, which appears in the earliest times to have been exercised according to fixed rules, though without the formality of juridical proceedings—that power he can only exercise in this country, as it is committed to him by the ordinance of the realm. The State, in recognising the spiritual authority inherent in the office, prescribes the mode of its exercise as the condition of annexing to it the right of external jurisdiction; of investing it with external, coercive power. The courts in which it is exercised are still called the Bishops' Courts, as they were before the Reformation, but they are in the eye of the law the courts of the Crown. For I can attach no other meaning to the expression—that the Queen is in all causes, ecclesiastical as well as civil, in these her dominions supreme—than this, that all rights of external jurisdiction are derived from the Crown. This is the interpretation put upon it by the most eminent lawyers who have written on the subject: by Sir Michael Forster¶, in the passage quoted by the learned Archdeacon of Lincoln in his published charge of last year; and by Sir Matthew Hale\*\*, who says that 'all power of external jurisdiction is originally in the Crown; and that the power of the keys, *in foro conscientie*, is not properly a jurisdiction, because it is without any external coercion.'

"The Clergy Discipline Bill of last year having been withdrawn, I think it neither

\* Quum pro Episcopatus vigore et Cathedræ auctoritate haberes potestatem, qua possis de illo statim vindicari.—Ep. iii. ad Rogatianum. Ed. Fell.—And again in the same Epistle: Fungaris circa eum potestate honoris tui, ut eum vel deponas vel abstineas.

† Quando a primordio Episcopatus mei statuerim nihil, sine consilio vestro, et sine consensu plebis, mea privata sententia, gerere.—Ep. xiv. ad Presbyteros et Diaconos.

‡ Interim se a divisione mensurna tantum contineant. Cypriani Ep. xxxiv. ad Presbyteros et Diaconos—Divisiones mensurnas. Ep. ad. eodem, xxxix.

§ Bingham's Christian Antiquities, l. xvi. c. 2. §. 3.

¶ Palmer's History of the Church, p. iv. c. xvi. §. 1.

¶ "If the principle of a right of jurisdiction, underived from the civil magistrate, does not always lead to the popery of the Church of Rome, it leads to a state of things equally mischievous and more absurd; I mean, a popery at our doors. Our ancestors, at and about the time of the Reformation, had plainly this notion of the matter; and therefore they did not content themselves with barely abolishing the usurped power of the Bishop of Rome, but went to the root of the evil and declared that all jurisdiction, as well Ecclesiastical as civil, is vested in, and exercised by delegation from, the Crown." Examination of Bishop Gibson's Codex. p. 23.

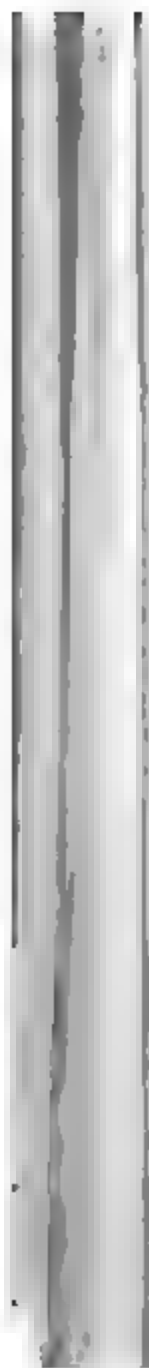
\*\* Quoted by Bishop Warburton in his Alliance, book ii. c. iii. §. 2. on the Supremacy.

necessary nor desirable to enter into the controversy to which it gave rise.\* I have been induced to touch upon the subject of the relation of the Church to the State, because opinions have recently been put forth, respecting the independence of the Church, which appear to me to be wholly incompatible with the maintenance of the union between them. As I have already observed, in every union there must be mutual concession. Both parties must be content to recede in some degree from the full assertion of their pretensions; not to surrender their inherent rights, but to allow some of those rights to remain in abeyance. Without such concession their respective powers will be continually clashing. At this moment, in the northern part of the island, we find one Minister, appointed by the highest authority in the Church, exercising the spiritual functions in a parish; while another, appointed by the lay patron, under the sanction of the civil courts, receives the profits of the benefice. The Church says to the State, I have no power over the temporalities, you have none over the spiritualities; and the parties are thus placed in apparently irreconcilable opposition to each other. The design of the union of the Church and State is to prevent the occurrence of such collisions; to provide against this disjunction of the civil and spiritual condition of the Clergy.

“It has been said, and truly said, that in this country the union of the Church and State was not founded on any precise definition of their respective rights†; the limits of their respective spheres of action were not exactly marked out. It may be, therefore, that the State, in the exercise of its political omnipotence, has occasionally evinced a disposition to encroach upon the province of the Church; and I mean not to say that every indication of such a disposition ought not to be carefully watched. But let us not, my Reverend Brethren, indulge in unreasonable jealousies; let us not, whenever a measure is proposed affecting the Church, suspect a lurking design to violate some essential part of its constitution; especially let us guard against the spirit of exaggeration. The union between the Church and State can only be maintained by a mutual friendly understanding. Before it existed, the Church stood in the position of an independent, and frequently antagonist power: should it now be dissolved, the Church will stand in a very different position; it will, as to its temporal condition be placed on a level with the numerous sects into which the subjects of the realm are divided.”—pp. 17—25.

\* The point at issue in that controversy was not a question between the Church and State, but between the Metropolitan and Diocesan Courts.

† Gladstone on the State in its relations with the Church, c. iv. §. 15.





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## II.

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## ADDENDA.

The following should have been inserted in the list of publications connected with *Tract 90* and the Interpretation of the Articles, pp. 570. 571.

## 1. TRACTARIAN.

*On Subscription to the Thirty-nine Articles. Letter to the Rev. Charles Elrington, D.D., Regius Professor of Divinity in the University of Dublin; occasioned by his Sermon in Trinity College Chapel.* By the HON. and REV. A. P. PERCEVAL, B.C.L. &c.

## 3. ANTI-TRACTARIAN.

*Subscription to the Thirty-nine Articles. A Sermon preached in the Chapel of Trinity College, Dublin, on Sunday the 20th of February, 1842.* By CHARLES R. ELRINGTON, D.D., Regius Professor of Divinity, &c.

*A Second Letter to the Rev. E. B. Pusey, D.D., in reference to his Letter to the Rev. R. W. Jelf, D.D.* By GEORGE MILLER, D.D., formerly Fellow of Trinity College, Dublin.

Page 364, line 36, after the words "*is not sufficient*," the following "*additional note*" of the BISHOP of LONDON should have been inserted:—

"The sacraments are neither empty signs to them who believe, nor effectual causes of grace to them who believe not. The mistake, on both sides, arises from the want of duly considering the nature of these seals, and that kind of union that is betwixt them and the grace they represent, which is real, though not natural or physical, as they speak; so that, although they do not save all who partake of them, yet they do really and effectually save believers (for whose salvation they are means,) as the other external ordinances of God do. Though they have not that power which is peculiar to the Author of them, yet a power they have, such as befits their nature, and by reason of which they are truly said to sanctify and justify, and so to save, as the Apostle here avers of Baptism."—*Abp. Leighton on 1 Pet. iii. 21.*

*Also, by the same Author,*

I.

**RESIGNATION AND LAY COMMUNION: PROFESSOR KEBLE'S View of the Position and Duties of the TRACTARIANS, as described in his LETTER TO THE HON. MR. JUSTICE COLERIDGE. 1s.**

II.

**PREACHING: ITS WARRANT, SUBJECT, AND EFFECTS; Considered with reference to "THE TRACTS FOR THE TIMES." In Two SERMONS, published at the request of the Mayor, Aldermen, and Councillors of the City of Oxford: and A SERMON preached before the University at St. Mary's. With an APPENDIX. 5s. 6d.**

III.

**"IS THERE NOT A CAUSE?" A LETTER to the Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. 1s.**

IV.

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**THE TRACTS FOR THE TIMES CONTINUED. A LETTER to the HONOURABLE AND RIGHT REVEREND THE LORD BISHOP OF OXFORD. 1s.**

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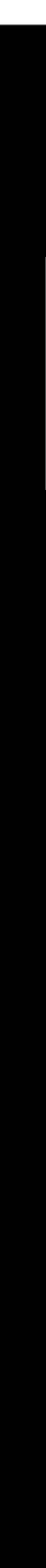
VII.

**THE GRIEVANCE OF CHURCH RATES: A LETTER TO PHILIP PUSEY, Esq., M.P. In which the arguments of the Abolitionists are examined, their misrepresentations exposed, and their conduct towards the Establishment compared with that of honest and conscientious Dissenters. With an APPENDIX; containing a correspondence between the Author and Dr. Bennett, of Silverstreet Chapel, Cheapside, upon the desecration of the Lord's Supper, and the "sin committed" by the members of the Establishment in the "affair" of Church-rates, &c.—*8vo*, pp. 72. 1s.**

VIII.

**A WORD TO HIS PARISHIONERS, on their Duty to the Church, with reference to the Church-rate question.**





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